Northern Regional Hub-funded project

Whare Tapa Rima – The Five-sided Home: A Best Practice Learner Support Model

Professor Kay Fielden, Susan Stevenson, Dr Suzanne Grant, Dr Kristyl Zangala and Nikki Going

April 2020

FREEDOM
Institute
of
Higher Education
Te Wananga O Rangatiratanga

AKO
AOTEAROA

Acknowledgements

The support, advice and contributions of the following are here
appreciated and acknowledged.
Without these contributions this project would not have been possible.

Ako Aotearoa

Hekeiterangi Broadhurst

Hinemutu Reid

Ngaati Wairere

Nga Mana Toopu O Kirikiriroa

FREEDOM Institute of Higher Education Faculty

FIHE Māori Advisory Board

Fairfield High School
Richard Crawford

Cover Photograph

FREEDOM Institute of Higher Education Cultural Advisor Hekeiterangi Broadhurst, Ngaati Wairere

outside her Hukanui Wharenui, Waikato. Photography taken by Stuff, NZ.

Dedication

This publication is dedicated to the memory of Mary Keown (Graham/Jackson) who holistically loved,

supported and accepted all those around her throughout her life.

AUTHORS – RESEARCH TEAM

Professor Kay Fielden
Susan F. Stevenson
Nikki Going
Dr Suzanne Grant
Dr Kristyl Zagala

FREEDOM Faculty
Connor Adams
Eliot Henderson
Arwyn Singh

FREEDOM Students
Bakhshinder Kaur
Bhawandeep Kaur
Camille Esteban
Khushwinder
Mandeep Kaur
Ronel Reji
Sahilkumar Chaudhari
Sehajpreet Singh

RESEARCH PARTICIPANTS

TE WHARE TAPA RIMA – FIVE-SIDED HOME MODEL GUIDEBOOK

Mihi – karakia

Hekeiterangi Broadhurst
Ngaati Wairere Kuia

Mihi – Karakia translation by Eddie Neha

Mihi

He aha te mea nui? Maaku e kii

(What is the greatest thing? I shall tell you)

He tangata, he tangata, he tangata

(It is people, it is people, it is people)

Ko te tiimatanga o ngaa mea katoa me wehi ki te Atua

(The beginning of all things is to pay homage to God)

Whakahonoretia te Kiingi Maaori Kiingi Tuuheitia Pootatau Te Wherowhero te Tuawhitu

(Honour our Maaori King, King Tuuheitia Potatau Te Wherowhero the Seventh)

Teenei ahau a Hekeiterangi o Ngaati Wairere

(This is me, Hekeiterangi of Ngaati Wairere)

E tuu atu nei ki te mihi atu ki a koutou e titiro mai ra, e whakarongo mai ra ki ahau e koorero ana mo te aahuatanga e paa ana ki a tatou

(Who appears before you in greeting, those of you watching and listening as I speak to you of these important aspects pertaining to us all)

I te taha wairua, i te taha tinana, te taha hinengaro me eera mea katoa

(These things of the spiritual, these things of the physical, these things of the mind and all those types of things)

Nooreira kia mau, kia mau, kia mau!

(Therefore – hold fast, hold fast, hold fast!)

Karakia

Nooreira ka tuku atu te karakia tuatahi ki too taatou Matua nui i te Rangi

(Therefore, let us begin in prayer to our Father in Heaven)

Maana anoo taatou hei arahi atu i roto i teenei kaupapa

(For it is he who shall guide us all in our purpose)

Naa te mea kaore noa iho ahau I te moohio he aha ra ngaa mea I tua atu ii teenei mea te maatauranga

(And because there is nothing that I know of that stands more sacred than knowledge)

Kua eke au ki te taumata i ngaa maatauranga i te waa i tipu ai he kaakano i ruia mai i Rangiaatea i ahu mai i Hawaiikinui, Hawaiikiroa, Hawaiiki pamamao te hono o ngaa wairua

(The sacred knowledge that I enter into derived from my upbringing and was borne of the seed cultivated in Rangiaatea and bought from Hawaiikinui {great Hawaiiki), Hawaiikiroa {long Hawaiiki}, Hawaiiki paamamao {distant Hawaiiki})

Nooreira kei koonei ra te tiimatanga ki ahau i roto i teenei ao

(Therefore, from there is the beginning of my world)

Ko te tinana noa iho e tuu ana, ko tooku wairua kei roto, ko tooku hinengaro e haere tonu ana, ko ooku mahara kei te mau tonu

(My body stands before you, my spirit is within, my mind is still active and my memories I continue to hold onto)

Nooreira teenei te tuku atu i ngaa whakamoemiti ki too taatou Matua nui i te Rangi

(Therefore, I continue to give thanks to our Father in Heaven)

Maana anoo hoki hei awhina mai i ahau hoki, a taatou e hopu ana i ngaa koorero, ngaa tikanga raanei e paa ana hoki ki teenei kaupapa

(And I accept His assistance of me, of us in transmitting the stories, or perhaps the traditions that relate to our purpose)

He kaupapa wairua me kii, nooreira whakarongo mai, titiro mai, heoi anoo me kii he hoonore, he korooria teenei ki ahau

(A purpose which I say is filled with spirit and which is an honour in God's glory to have you listen and watch)

Maa koutou anoo hoki hei whakakaia oo koutou hinengaro, oo koutou wairua hoki ki te hopu ki ngaa koorero e koorerotia nei e ahau

(And may God also strengthen your minds, and your spirits to enable you to carry the stories I shall speak of for you)

Engari ki a koutou te mana maa koutou anoo hoki hei rongo hei whakaae raanei, e kore moohio raanei engari kia kaha, kia kaha

(But it is for you and your prestigious selves to listen and agree or learn anew but no matter what, be strong, be strong)

He puu korero noa iho ahau i teenei waa, aa i roto i teenei whare tuupuna hoki

(I speak at this time inside this ancestral house)

Teenei whare tuupuna e tuu nei i roto i te Kura o Marawaatea

(This ancestral house that stands at Fairfield College)

Ko te tuupuna ingoa o te whare nei ko Te Ihorangi

(The ancestral name of this house, is Te Ihorangi)

He ingoa tapu anoo teenei, he ingoa tapu anoo teenei

(This is a sacred name, a sacred name indeed)

Ahakoa te rereketanga o roto i te whare nei, ngaa whakairo hoki, tino ataahua ngaa whakairo ahakoa rerekee ana etahi wae, he iwi Aahia anoo teera taha whakaatu hoki I too taatou ao Maaori, engari ataahua te whare nei

(And although some of the carvings may seem slightly different, they are indeed beautiful, different in their possible Asian fusion with a Maaori world design, but the house is beautiful)

Kei koonei te tuuturu ataahua o ngaa mahi toi, o ngaa kaiwhakairo me ngaa kaimahi o te whare o te Kura o Marawaatea

(For here is the true beauty of our art, of our carvers and the workers who built this house at Fairfield College)

Nooreira teenei te mihi atu ki te kura tonu, nga ki te haapori anoo hoki o te kura nei i uu ki ngaa tohunga nae raatou i whakairo te whare aataahua nei

(Therefore, greetings to the school and its community for utilising these great artists who carved and designed the beauty of this house)

Nooreira ka mutu ake au i teenei waa ake

(I shall close off at this time)

Ka oti ake teenei waahanga, oti atu i runga i te rangimaarie, te aroha, i runga ano hoki i te ingoa o too taatou Ariki o Ihu Karaiti

(I stand in praise and close off here under the peace and love of our lord Jesus Christ)

Aamine

(Amen)

Table of Contents

SECTION ONE – The Model

Introduction

Living... Whare Tapa Rima - The Five-sided Home: A best practice holistic student support Model, Guidebook and Digital Media Film project disseminates knowledge about this theoretical Model and its impact in a higher education Institute. The Guidebook and Digital Media Film include explanations and exemplars of Whare Tapa Rima Model (WTR-FSH Model) plus best practice implementation guidelines and templates on how faculty, student services and institutions might begin to implement, continuously improve and evaluate the outcomes of utilising the WTR-FSH Model overtime.

The WTR-FSH Model is based on Durie's (1994) original Whare Tapa Whā Model which was originally developed to incorporate a Māori world view into health services in Aotearoa New Zealand. Moeau (1997), introduced a fifth dimension, Taha Whenua during developments of a new Health and Physical Education Curricula in New Zealand. The fifth dimension recognises and responds to the specific ethnic and/or cultural world view individual students bring with them to the learning context.

The WTR-FSH Model has been implemented at a higher education Institute in New Zealand for the past 4 years. This project aims to show how effective implementation of the WTR-FSH Model by leadership, faculty and student support services can improve diverse student achievements. The WTR-FSH Model has been found to optimise and accelerate national and international student achievements in a higher education setting.

Underpinning student supports with the WTR-FSH Model has been found to
a) improve student achievement through enhancing institutional and faculty empathy and openness to forming supportive and student needs addressing; individual, community, national and global relationships
b) foster constructive inter-ethnic/cultural dialogue and
c) support the valuing of diverse students and their perspectives.
Ultimately the project shares knowledge about the WTR-FSH Model, how faculty and institutions can implement this Model and how they might evaluate and sustain the positive impacts of the WTR-FSH Model for their students' over time.

Guidebook Objectives

The objectives of the WTR-FSH Model Guidebook and Digital Film Resource are to:

- disseminate knowledge of the WTR-FSH Model

- develop tertiary/higher education sector readiness and capacity to implement the WTR-FSH Model for the benefit of their students

- sustain professional practice of WTR-FSH Model in support of achievement and equitable outcomes of diverse students over time

- support continuous improvement and evaluation of the outcomes of WTR-FSH Model.

The Whare Tapa Rima – Five-Sided Home Model (WTR-FSH Model)

The Whare Tapa Rima model is a metaphor to support understandings of human well-being by representing it as an ancestral whare, house or home. A typical whare has five distinct dimensions when viewed from in front, the foundation side, two walls and the two pitched sides of the roof. The WTR-FSH Model views each of these sides as representative of the five human dimensions that impact well-being/health and optimal functioning. Initially a journey to understand the model may involve understanding each of these sides or dimensions but it is critical that those who wish to utilise the Model to support students or others understand its holism. Each dimension of the Model is inextricably linked and inter-connected to the others. To achieve optional student outcomes those implementing the WTR-FSH Model must grapple with and simultaneously support for all dimensions of the Model in their students without prioritising one over the other.

Hukanui Wharenui, utilised with permission of Hekeiterangi Broadhurst, Ngaati Wairere

The Dimensions

In summary the five sides of the whare (house or home) or human dimensions set out in the Model are:

Taha Tinana the physical dimension
(Our physical state, eating, sleeping, fitness, financial means);

Taha Hinengaro the interconnected intellectual and emotional dimension
(Thinking and feeling capabilities, responses and nature);

Taha Wairua the spiritual dimension
(Beliefs, values and the attitudes we hold and apply in our environment);

Taha Whanau the family dimension
(Social relationships with our family, community and others); and

Taha Whenua the ethnic and/or cultural dimension
(The genetic and environmentally created cultural way in which we approach our life).

Taha Tinana: The physical dimension of student support may seem self-evident however many tertiary/higher institutions pay little attention to how physical spaces and other aspects of the physical dimension can promote well-being and learning. For example, the provision of a student kitchen and dining room not only supports students physical need for food and drink during break times but also connects students with each other in a homelike and relaxing space. With the significant changes that have occurred in the tertiary/higher sector over the last thirty years many of these spaces have been lost to commercial interests. There is a need to consider the downstream benefits of providing students with spaces for social gathering and developing mutual support networks. These spaces are the foundation for the development of a familial (whanau) environment that can be creative of social cohesion, inclusion, collaboration and emotional security.

Taha Tinana considers the physical safety and comfort of students both at the institution but also considers their safety and comfort in terms of the wider community. Student services often assist students to secure accommodation and advise them of the various transport options when they arrive and while these services are essential there is a need to support students' sense of physical security particularly important for international students who can experience anxiety about their safety in a new country. This can be as simple as scheduling classes to coincide with bus services so that students can get

home safely. Other examples include providing advice about how to cater to dietary needs in a new environment.

Taha Hinengaro: Mental and emotional well-being
This dimension recognises that learning and emotion are not distinct but interdependent processes. There is a profound relationship between emotion and cognition that is underestimated in tertiary/higher learning environments (Schmidt, 2017). In general emotions are not invited into learning environments but are actively frowned upon. In considering this dimension we are asked to take seriously the idea that we only think deeply about things we care about. Emotion drives our attention and recognition of this in learning contexts means allowing space for emotional engagement and development.

Whare Tapa Rima holistic learning support recognises that managing the tension between ideas and emotions is creative and provides optimal learning experiences and supports processes that furnish opportunities for students to explore the emotional dimensions of their learning experiences through interactive sessions and assessment tasks that offer space for students to analyse both the intellectual and emotional dimensions of the material. The WTR-FSH Model also supports recognition of the need to provide emotional supports for individual students for example many students benefit from individual coaching and support. If student strengths and needs can be accurately identified early in their programmes this can optimise learning by developing confidence and both independence and interdependent capabilities.

Taha Wairua: The spiritual dimension
This dimension is essentially about beliefs, values and attitudes or for some about spiritual, religious and/or moral commitments that students have. Taha Wairua is the concern with internal rules that govern the sanctity of human life. These conceptions vary greatly within and between different ethnic and cultural contexts. For example, both ethnic and cultural settings may value empathy however, it may be practiced in different ways. This variance and the potential for conflict inherent in it has prompted many institutions to side-step this dimension. However, the WTR-FSH Model encourages a holistic approach to students and resists compartmentalisation.

The spiritual/moral dimension represents a potential difficulty for tertiary/higher students for two reasons. Firstly, they may have difficulty finding spaces and people with which to express/practice their spiritual beliefs. FREEDOM responds to this issue by connecting students to churches and temples in their area that offer social and spiritual spaces and support. Secondly, students are often young people meeting people from different

ethnic, cultural and spiritual backgrounds and living independently for the first time. This can precipitate questioning what has, up until that point, been the unquestioned background of their family life: their spiritual/religious/moral beliefs.

In support of the WTR-FSH Model the FREEDOM Institute of Higher Education provides a range of special purpose programmes alongside academic programmes. The FREEDOM Professional Honour Code is a unique programme that explores the universal and the particular dimensions of values such as professional ethics. This programme creates a unique space for exploring values and beliefs and integrating these into learning processes.

Many tertiary/higher students entering tertiary/higher education are also entering a phase of life that is characterised by tension between what is known and taken for granted, the relative safety of schooling and family-based life, to the unknown uncertainty of living independently, a new ethnic and cultural context and the world of work. The FREEDOM Professional Honour Code explores professional beliefs and values that empower the student when they leave FREEDOM and enter the workplace.

For example, FREEDOM provides unique practice-based and work-integrated programmes that situate learning within the context of real-world work and community. This approach recognises that students engage more fully in learning when they perceive it as a means of achieving their personal goals (Keller, 1983). This approach is extended even further in project-based courses that provide opportunities for students to contribute directly to local business needs and benefit from the new cultural and community connections they make while undertaking work-integrated project-based learning.

Other ways to support students socially include hosting and/or supporting student led events in which students can gather to celebrate achievements and cultural celebrations.

Taha Whenua: The ethnic and cultural dimension
Many students face an actual culture shock, or something akin to it, when they enter tertiary/higher education. Culture shock is a psychological disorientation that can trigger depression and anxiety. Students may not be able to follow their usual routines. Old habits may not fit new circumstances. The signs and symbols of social intercourse may be unfamiliar and alienating particularly for Māori, Pacific Island and international students who may have had less contact with tertiary/higher education culture in the country they study in.

The whenua dimension of the Whare Tapa Rima model invites tertiary/higher institutions to recognise the experience of ethnic or culture shock and respond to student vulnerability not only by assisting students to adjust but also by adjusting institutional processes and procedures. Māori, Pacific Island and international students bring prior educational experiences, beliefs, values and learning conceptualisations with them when entering the tertiary/higher learning environment that are often seen as the source of misunderstandings and problems. The WTR-FSH Model invites us to instead take these experiences, learning conceptualisations, values and beliefs as a valuable starting point in building an ethnic and culturally responsive inclusive learning environment.

Making connections with the community is an important source of empowerment for students and can alleviate ethnic or culture shock. FREEDOM inducts students into their cultural context in Aotearoa New Zealand and the local Māori community by providing a Māori Advisory Board approved programme on Māori Culture (Treaty, te reo, tikanga kawa and so on...). This programme not only introduces all students to New Zealand's colonial history, Māori cultural traditions and practices but also gives them the understandings and confidence to engage with Māori in the community. This programme also facilitates students' appreciation of 'position taking' and its relevance to developing global citizenship and intercultural communication. The programme challenges dialogical position taking in which Pakeha entertain the position of Māori and then maintain Western ways of knowing as representing the superior logic. According to Sammut and Gaskell (2009),

> "Dialogical points of view extend to other perspectives the right to exist, but they retain for themselves the attribute of truth. They extend to others the right to wrong" (Sammut & Gaskell, 2009, p.58).

The FREEDOM Cultural and Professional Honour Code programmes establish the ground work for openness to 'others' points of view in terms of their own logic rather than in relation to the logic of the dominant culture (Sammut & Gaskell, 2009). This approach moves us beyond the recognition and tolerance of difference towards supporting diversity and the value of socially integrated communities. The ability to acknowledge the legitimacy of alternative logics is central to taha whenua and is the fundamental basis of successful global citizenship, interethnic and intercultural communication and social cohesion.

Values based education curricula such as the FREEDOM Professional Honour Code serves as a foundation stone for integrated student support because it creates a context for inter-cultural dialogue, trust, openness and builds relationships at the Institute. Values have a global and intercultural currency that cuts across ethnic and cultural differences. During a typical Professional

Honour Code session, a specific professional value or characteristic is highlighted and faculty facilitates a discussion with students about what the concept generally means in Aotearoa New Zealand, how they view it and how they might 'do the characteristic or value', the beliefs, attitudes and habits that express that characteristic or value in professional and daily life.

Values-based education such as the FREEDOM Professional Honour Code programme supports all five sides of the WTR-FSH Model. This approach creates the physical (tinana) space for gathering, discussing and socialising. The discussion includes cross-ethnic/cultural recognition of different ways of thinking and doing, prioritising and linking ethnic or cultural values (whenua). This is a social (whanau) event in which students come to know and support each other. The discussion links ideas about beliefs and values to our social worlds and provides space for engagement around beliefs and values that is inclusive of the wairua (spiritual) commitments of diverse students.

By recognising both the 'universal' and the 'particular' elements of beliefs and values this programme demonstrates the elements that are shared and recognises the diversity of ways to 'do' the characteristics in different ethnic or cultural contexts. In this way the Professional Honour Code provides a space for students and faculty to creatively engage with diversity in a way that establishes new and deeper relationships and sparks curiosity about taken for granted understandings and in so doing supports intellectual and emotional development (hinengaro). The Professional Honour Code sessions run alongside academic tutorial sessions and create a sense of (Whanau) belonging, purpose and collaboration in the learning process.

Understanding subtle differences in expectations that come with different backgrounds necessitates curiosity and engagement and is underpinned by faculty and leadership who have worked to undo assumptions and expectations based on their own background or limited understandings of the ethnicity and culture of 'others'. Ethnic and cultural self-knowledge and awareness is the basis upon which global and cross-cultural perspectives can be embedded into our tertiary/higher programmes. According to Haigh (2002), to teach effectively across different ethnicities and cultures requires recognition of the "character and quirks" of our own culture.

According to Sammut and Gaskell (2009), the extent to which one is open to the positions of others depends on whether one is able to question one's own system for sense making. Values-based education programmes such as FREEDOM's Professional Honour Code create an opportunity for this process to take place. Without these kinds of spaces students tend to gravitate towards formal and informal identity-based clubs that reinforce in and out

groups. Tertiary/higher education institutions can support students 'unity in diversity' by providing spaces and opportunities for authentic interethnic and intercultural dialogue. Values-based education facilitates positive effects across intellectual, emotional, spiritual, cultural and family dimensions in an integrated, complementary and comprehensive way.

Taha Whanau: Family and social well-being
When all five sides of the house are considered in the development of student support, students enter the whare (home) of learning and their capacity for successful learning is optimised.

Two key values of the WTR-FSH holistic student support Model is its applicability to meet current challenges and its adaptability to be customised for multiple settings. Research evidence suggests that Indigenous definitions of the interconnected, emergent and holistic nature of well-being should be considered a positive challenge to Western institutions that can counter reductionism that problematise individual students and offer of 'one size fits all' support services.

The relevance of indigenous theory to challenging existing frameworks and progressing toward equity and flourishing in health and education should not be underestimated. Movement towards 'integrated' health services suggests increasing recognition of the social, emotional, cultural and spiritual determinants of health. This recognition extends beyond simply adding support for these dimensions to current systems, it requires understandings of holism and integration. Rather, recognition that treating physical health or in our case academic success as being of relative importance rather than the primary aim of student support/health services may be exactly what generates those positive outcomes.

In the tertiary/higher education context, the WTR-FSH Model makes a much-needed challenge to processes of individualisation and commercialisation that have undermined student success in the past few decades. Developments such as the PBRF (Performance Based Research Fund) have also run counter to standards of professional education by privileging an unsustainable competitive research agenda over the holistic needs of students, faculty professional development and society. Such competitive approaches may no longer meet future global needs for partnership, protection, progress and collaboration by all in what is essentially a much smaller world.

The WTR-FSH holistic Model of student support presented above is an example of how a higher-level Māori integrative framework can be applied in practice and can both contribute to understanding our current difficulties and offer

relevant strategies towards their resolution. Holistic Māori frameworks such as WTR-FSH Model can help us beyond outmoded models of student support and tendencies to diagnose student failure in ways that are deficit based and damaging to the holistic well-being of those students. In this process the student is problematised rather than the institution. Shifting the focus onto the social and cultural system of the tertiary/higher environment invites a focus on collaboration with students, staff, faculty and leadership to purposely create an environment that optimises and accelerates learning achievement and student well-being. This holistically supportive approach might also be extended to include faculty and their achievements.

Digital Film Resource

This WTR-FSH Model Guidebook provides an introduction and examples of how to establish holistic, emergent student support in tertiary/higher education teaching and learning environments. What follows are examples of how FREEDOM Institute of Higher Education has applied the WTR-FSH Model in practice. This application of the Model is useful for tertiary/higher education providers as a guide for developing their own unique version of the Model. Essentially, the WTR-FSH Model can assist tertiary/higher education institutions to answer the question: What are the optimal conditions for learning and how can our institution provide/support these conditions?

Using the metaphor of WTR-FSH Model, students enter tertiary/higher education study through the Tatau (doorway) of student support. However, one pitfall of student support is seeing the student services manager or team as everything to everyone can lead to a perception among other staff and leadership that student support is not their role. Instead the WTR-FSH Model empowers all to build strong holistic relationships with students, understand how they learn and have deeper understanding of students as people and their lives outside of the classroom. Leadership, and staff work together to not only provide information, support and encouragement to navigate issues that arise but to actively co-create a holistically supportive learning environment that facilitates student well-being and its corollary academic success.

The application of the WTR-FSH Model begins with self-assessment of leadership and staff viewpoints and preparedness for change plus the development of institutional objectives such as retention, achievement and equity outcomes. Post these processes the institution can evaluate existing policies and procedures by considering each taha (side) of the whare. This process will support the emergence of a gap analysis, identifying where supports exist, and those that are ineffective or absent. Finally, the institution can create a bespoke WTR-FSH Model-based holistic and integrated student

support system, measure outcomes and continuously improve overtime to achieve desired outcomes.

SECTION TWO – The Research

Abstract

This project evaluates the impact of the Whare Tapa Rima – Five-sided Home Model, holistic student support model outcomes in a higher education Institute. The project includes introductory best practice implementation templates and guidelines on how institutions and individual faculty/staff members can commence utilising the Model in practice and evaluate and continually improve their practice of the Model overtime. This Model is based on Mason Durie's, 1994, original Whare Tapa Whā model developed to incorporate a Māori worldview into the provision and evaluation of health services. Moeau, 1997, introduced a fifth foundational dimension to the house– Taha Whenua. This foundational dimension recognises and responds to the specific ethnic-cultural worldview students bring with them into the learning context. This model has been implemented at FREEDOM Institute of Higher Education for the past four years.

The aim of this project is to show how applying the WTR-FSH Model empowers educational facilitators and student services to support students from diverse ethnic backgrounds and cultures. This project evaluates the success of this model of student support in fostering global citizenship and intercultural dialogue, valuing diversity, creating the optimal learning environment for inculcating social and intellectual openness and connecting regional, national and global issues and identities.

Ultimately the project demonstrates how the WTR-FSH Model: can improve Māori, Pacific, national and international students' achievement in tertiary/higher education institutions.

Literature Review

Research evidence justifies further attention and investment in student support services within the tertiary/higher education environment (Prebble et al., 2004). The need for student support increases in significance as diversity of students and teaching practice expands. A common focus of student support focuses on distance students, see for example (Robinson, Kilgore, & Warren, 2017). However, provision of student support is also of increasing importance as government reviews Māori and Pacific Island achievement and student retention outcomes in tertiary/higher education and growth in the number of 'international students', i.e. students who choose to continue their studies in a country other than their land of birth, brings with it new challenges to address. The increased flow of transnational students call for different approaches to learning facilitation that accommodates the variety of expectations and modes of learning each student will bring (Brunton & Jeffery, 2014). While there is the obvious benefit that effective student support will facilitate students achieving higher educational outcomes and better equity outcomes, there is also evidence to suggest that international students actively seek out those institutions that they perceive will facilitate social and academic adjustment (Martirosyan, Bustamante, & Saxon, 2019).

Student support is a critical component in a quality learning environment in which effective educational facilitation/teaching and learning can take place. The challenges that may require student support have been identified as having two dimensions, student challenges and challenges to learning (McNeur et al., 2017). Both can be influenced by internal and external stimuli. An example of internal influences may be a student with low self-confidence about their ability to cope in a new academic environment, while social issues around the loss a support network of family and friends may provide external challenges. Student support systems that foster a 'community' environment in the classroom and overall learning environment can begin to address both dimensions.

Campus readiness is perhaps one of most basic areas when supporting Māori, Pacific Island and international students. Support with immigration and visa compliance provides a starting point, however international students need and deserve much more (Choudaha, 2016). Students do not learn in a vacuum, rather they are influenced by their social and historical contexts. Primary difficulties experienced by Māori, Pacific Island and international students include social and cultural difficulties regarding choice, communication and attitudes to learning and participation (Brunton & Jeffery, 2014; Naidoo, 2018). Students may experience an internal battle of acculturation, whereby they perceive their personal beliefs and culture may be challenged as they seek to adjust to different styles of studying and living in a new country or context.

Empowerment through student support systems that provide social and academic support as well as functional, practical aspects of living in a new environment can begin to address this challenge (Brunton & Jeffery, 2014). Students should be encouraged to use resources such as the Internet to connect with home, but also to create local support systems making new friends and talking with locals (Myburgh, Niehaus, & Poggenpoel, 2002). When creating a supporting environment institutions should reflect the values they expect their students to manifest (Choudaha, 2016). Institutional power should not impose their values, and norms of any dominant group indirectly (Naidoo, 2018). Encouraging students to apply their unique ethnic, cultural and linguistic perspectives can be one way to empower students (Davies & Gonzales, 2017). Such support may be as simple as providing resources in the students' own language or more complex such as encouraging in-depth ethnic and cultural consideration of the assumptions embedded in educational processes.

While a learning institution can provide support for academic achievement and language development, social and emotional support is more likely to come from other like ethnicity, culture or international students (Martirosyan et al., 2019). Students who encounter different teaching styles may not know how to seek help at an institutional level. The challenge faced by students needing support may be further compounded if the types of support services offered are driven by perceptions of staff and administrators rather than actual student needs (Martirosyan et al., 2019). As such it is important that there are clear communication channels available through which students can request and receive student-centric assistance.

The growing diversity of the tertiary/higher population in New Zealand needs to be acknowledged "as a strength for a future oriented learning system" (Bolstad et al., 2012). Such diversity can be reconceptualised and fostered as a strength, rather than a weakness that may jeopardise system performance (ibid). In its current state, the New Zealand tertiary/higher learning environment poses difficulties for Māori, Pacific and International students whose identities, ethnic and cultural references and worldviews are largely absent. Models of student support facilitate a focus on what tertiary/higher institutions can do to foster and value the cultural capital that students bring with them into tertiary/higher study. Attention to holistic practices that support teaching, learning and guidance of Pacific Island students has been shown to be effective (Fiso & Huthnance, 2012). Holistic student support models can both support and value diversity and play a significant role in improving academic success and raising completion rates. There is also a study of early childhood education students within a private education provider where the college pedagogy is based on Durie's (1994) Whare Tapa Rima model (Schofield, Walker, & Going, 2011). This study emphasises the importance of

strong and positive student/facilitator relationships overtime, supported with appropriate learning environment(s) and resources. Collectively these resources help establish a holistic, optimal learning environment for a diverse group of students.

This project expands the work of Schofield et al (2011) and presents a model for student support that specifies and builds on applications of Mason Durie's original Whaiora: Whare Tapa Whā model. Whare Tapa Whā has been successfully applied in the development and evaluation of health services in New Zealand to address equity in Māori health outcomes. Following Moeau's 1997, introduction of the fifth dimension, this project adapts and extends the Whare Tapa Rima model and specifies its applicability for student support at a higher education Institute in New Zealand.

Concern about student success is high, not least because society invests so heavily in education. Calls for a better fit between educational outcomes and fast-changing dynamic industry needs and greater accountability for educational inequities are key challenges for tertiary/higher education institutions. In a report produced by the New Zealand Productivity Commission, it was found that "the tertiary education system does not adequately cater for diverse students or encourage new models to emerge to meet evolving needs and opportunities" (*New models of tertiary education: Final Report*, 2017).

Experiences of student support at the FREEDOM Institute of Higher Education indicate the role ethnicity and culture plays in the way students understand and respond to the learning process. Past experiences of schooling shape patterns of learning that do not necessarily 'fit' the New Zealand tertiary/higher education learning context. A key distinction between students who understand learning as the result of one's own individual efforts and students who understand learning as integrated within their broader lives including relationships, beliefs and their environment is highly relevant for providing culturally inclusive models of student support (Bourke et al., 2018).

There is convincing evidence of the relationship between student support understood holistically and student success. Davidson-Toumu'a and Dunbar, (2009), report that Pacific born students shared a sense of impermanence and not-belonging that has a negative impact on their engagement with tertiary/higher study and their motivation to remain in tertiary/higher study(Davidson-Toumu'a & Dunbar, 2009). Tinto explored student retention in the US college context and found that "other things being equal, the lower the degree of one's social and intellectual integration into the academic and social communities of the college the greater the likelihood of departure" (1997).

These studies point to the significant impact of emotional, social and cultural factors in determining student success.

The following outlines a unique model of student support developed and implemented at the FREEDOM Institute of Higher Education. Following Moeau's introduction of the fifth dimension (1997) to Mason Durie's original Whaiora: Whare Tapa Whā model (1994); FREEDOM adopted and developed the Whare Tapa Rima-Five-Sided Home Model to theoretically underpin its holistic student support systems.

Whare Tapa Rima – The Five-Sided Home: A best practice, holistic student support model is a unique and innovative student support Model built on recognition of the integrated, relational and socio-cultural nature of the learning process. This Model challenges existing models of student support in education that limit student support to academic and/or pastoral care. A holistic student support model can, on the other hand, both support and value diversity and play a significant role in improving academic success and raising completion rates.

What follows backgrounds the Model and its benefits and provides exemplars of best practice to empower institutions to implement the model, improve student support and progress equity in educational achievement outcomes.

Theoretical underpinnings

The WTR-FSH Model can be used as an interpretive and predictive model of student achievement. Using the Māori integrative framework of the WTR-FSH Model it is argued that greater consideration of how student support in tertiary/higher education institutions is constructed. Existing models of student support in education limit student support to academic skills and pastoral care. These models also tend to be deficit-based rather than preventative, proactive, creative or aspirational. Alternatively, this model encourages institutions to explore and respond to multiple interconnected dimensions of student support needs.

Identifying the layers of student experience for positive change involves systems thinking. Systems thinking is inherent in indigenous models like the WTR-FSH Model, which reflects observation of the entire system: Its interrelationships, patterns of change and social, emotional, intellectual, cultural and environmental dynamics. This way of conceptualising human systems avoids the reductionism of the dominant positivist paradigm that holds that analysis of a single component or variable held in isolation with all

other factors assumed to be constant can reveal what it is that is needed to be known.

The growing interest in theories of emergence and holism and indigenous theories and models for understanding complex human systems reflects a movement away from focusing on the functions and properties of variables and parts to configurations and dynamics within emergent systems (Brailas, Koskinas, & Alexias, 2017).

Two specific practices of systems thinking 'holism' and 'emergence' underpin the WTR–FSH Model and provide insight into why it works and how to apply the model in practice. Holism directs us to focus on the complex dynamic interactions within a system of support. The WTR–FSH Model provides the conceptual map to orient attention and makes sure that support systems are developed including a holistic interpretation of the components of a healthy learning environment. Ablowitz, 1939, provided one of the first accounts of emergence describing it as the sublime force that "accounts for the transformation of quantity into quality" (Ablowitz (Yezdani, Sanzogni, & Poropat, 2015), 307).

Something is emergent when it has significant aspects that are more than the sum of its component parts. In the context of student support emergence is about *how* the links between the various dimensions of the support model contain the creative potential for robust support networks to develop. Student support is not done by a single person but emerges within and between people. Recognition that context is something that is co-created with faculty, staff, students, institutions and the community allows consideration of how conscious and purposive design in learning contexts may emerge that support students' well-being and success. Most student support models seek to assist those students who struggle to adapt to the higher education environment. The WTR–FSH Model turns this on its head inviting tertiary/higher education institutions to adapt and facilitate an environment that meets the needs of diverse students and including the capable and succeeding.

Main Research Question

What are the impacts of implementing the WTR-FSH Model in a tertiary/higher education institution?

Methodology – Mixed methods

The project design includes theoretical development and literature review as well as an evidence-based evaluation of the successful implementation of the WTR-FSH Model at the FREEDOM Institute of Higher Education and the production of a best practice digital film resource.

A mixed method methodology informs the evidence-based evaluation of the Whare Tapa Rima-five-sided home: A Best Practice Holistic Student Support Model. Some quantitative data including demographics, programme completions, withdrawals and other student-outcome related data have been collected alongside a qualitative series of semi-structured open-ended interviews with a random sample of 14 individual students and a focus group of 8 faculty. The Student Services Manager also attended the interviews.

The outcome of the project is a Guidebook and Digital Film Resource for tertiary/higher education institutions that demonstrates student benefit and best practice applications of the WTR-FSH Model based student support.

Participants

Students and faculty who participated in the research project were updated as the project progressed and have been invited to attend a presentation at the completion of the project.

An evidence-based evaluation consisting of qualitative semi-structured, open-ended interviews with students has been conducted with 14 randomly selected students. In the interviews, participants were invited to reflect on their experiences of the Whare Tapa Rima - five-sided home: A best practice holistic student support model that has been operating at the Institute for four years. The interviews ranged from 20-40 minutes.

Faculty also participated in a focus group session of approximately two hours duration in which faculty were recorded discussing how they have incorporated the model into their practice.

After the student interviews and faculty focus group were conducted, participants were asked if they would like to participate in the video exemplars involving approximately five hours duration.

On completion of the project students and faculty participants have been invited to a presentation of the findings, a premiere of the film and thanked for their participation.

Ethics approval was granted by the FREEDOM Institute of Higher Education Research and Ethics Committees and the Ethics application can be seen in Appendix 1.

Participant Demographics –Quantitative Data

For these participant students from the 2019 cohort, the majority of the students were 20-30 years old; seven out of the 14 or 50 percent, 31-40 years old, five out of the 14 or 36 percent and finally 41 years old two of the 14 or 14 percent. The diverse age groups were randomly sought to identify different responses or insights on holistic support related to these different age groups and capability levels.

Table 1 shows that most of the international students who prefer to study abroad are younger. A recent report published by International Consultants for Education and Fairs (ICEF, 2018) indicated that there is an increase in younger international students in Western countries including New Zealand. These younger international students enrolled in New Zealand schools, particularly those located in Auckland largely take graduate and post- graduate courses. This information suggests that these students' needs for holistic supports might be less as most of them are self-supporting and have to balance work, life and studies.

Those in their 40s who chose to enrol in New Zealand do so largely for professional development and to sustain lifetime aspirations. They may also have a stable financial source of support, but they are not exempted from challenges and the need for holistic student support systems as they pursue their academic undertaking in a new learning environment.

Table 1
Demographic Profile of Participants in Terms of Age

Participants	Frequency	Percentage
20-30 years old	7	50
31-40 years old	5	36
41 years old and above	2	14
Total	14	100

The majority of the students were female, eight out of 14 participants or 57 percent and six or 43 percent of the students were male. From the data gathered, one can deduce the idea that though they may be different genders, their responses to holistic support and needs were identical, particularly in terms of the need for ethnic and cultural supports around being in a new learning environment.

Table 2
Demographic Profile of Participants in Terms of Gender

Participants	Frequency	Percentage
Female	8	57
Male	6	43
Total	14	100

The majority of the students were Indian, nine out of 14 participants, or 65%, followed by Filipino which comprised of three or 21% and finally, were French and New Zealand Samoan, one or 7%.

Table 3
Nationality

Participants	Frequency	Percentage
Filipino	3	21
French	1	7
Indian	9	65
New Zealand Samoan	1	7
Total	14	100

Of this cohort of students (2018), all students completed their course of studies successfully, as shown in Table 4 below.

Table 4
2019 Programme Completions = 19 (All International)

	NZCert	NZDipBus L6 LM	NZDipBus L6 Acc	DipProfMan L7	GDHealth	GDEdFac	PGCAL	PGDAL	MAL
2019	1	3	2	2	2	3	1	4	1
	D	M x 3	M, D	D, M	D x 2	D, M, P	D	D x 2, M x 2	D

P = Pass, Merit = M, Distinction = D

Withdrawals = 0

In 2019 ten students achieved Distinction, eight students graduated with Merit passes and one student achieved a Pass grade. Whilst the cohort from which the students who participated in this research were selected was small (19 in total), excellent academic results were achieved. From the students'

perspectives, they felt that their success was supported by the WTR-FSH Model and the way in which this was implemented at FREEDOM.

A limitation from a quantitative viewpoint could have been the small population and subsequent small sample size. The sample size was however appropriate for a qualitative case study and for the qualitative methods employed.

In 2019, FREEDOM provided work-integrated experiences for eleven learners in the following programmes:

Diploma in Professional Management (Project Management): Two learners in 2019 completed work-integrated research projects required by their programmes. One learner spent time completing a research project at a local construction company analysing the communication clarity and effectiveness at different organisational levels and presented the outcomes to the owner of the business. The second learner completed a research project looking at marketing for international learners and what are the most important variables attracting international learners with a diverse group of colleagues.

Graduate Diploma in Health: In 2019 two learners completed work-integrated research projects. One of the learners completed their work-integrated research projects at a local retirement village where they researched and came up with recommendations for the organisation to support and increase the activity levels of their residents, these were presented to the organisation's managers and well received. The second learner completed their work-integrated research project at a local retirement and hospice in Waikato where they focused on what supports the organisation provides for their hospice staff. This study was (the organisation stated) a first and very valuable to their faith-based organisation.

Postgraduate Diploma in Applied Leadership: In 2019, FREEDOM had four postgraduate learners complete a wide range of work-integrated research and leadership projects. One learner focused their project on completing an evaluation of the implementation of a new Hospital IT system, and also elected to gather enough data to complete a Master's Thesis in the near future. This learner presented her/his key findings and outcomes to the Hospital's management and leadership. The second learner completed her/his research and leadership project on supporting learners at two different institutions to support them to gain employment within New Zealand by conducting Employment support Workshops with the learners. The third learner led a leadership project at a local retirement village where they created an external garden environment to impact and positively support dementia patients. The project attracted 20 volunteers and donations from local business to create a beautiful outdoor area. The project was highly effective with the patients. It was designed to reduce agitation and the learner gained three awards from the hosting institution. The fourth learner led a project at a local community migrant centre in which they gathered donations from local dentists and ran 16

workshops on oral healthcare for new migrants to the Waikato area and provided toothbrushes and toothpaste to them. All learners led these projects effectively, from initiation to completion including timing, budgets, gathering of data from three sources for triangulation of feedback and feed forward on their applied leadership capabilities. All were evaluated positively by their stakeholders.

In the Diploma in Educational Facilitation in 2019, FREEDOM had three learners who all completed work-integrated research projects at the same correspondence school but focusing on different areas within the high school teaching environment. One learner's project was focused on the different teaching styles employed by the teachers across different subjects and different means in which they communicated with the learners. The second learner's project focused on mathematics teaching at the correspondence school in Waikato via online learning media. The third learner completed their project on the development of social skills for students in an e-learning high school environment.

FREEDOM has extensive community and business networks and highly developed protocol for the establishment of both work-based and work-integrated learning experiences and evaluates these, as do learners as transformative in developing key work-ready capabilities but also confidence. All experiences are formally agreed and documented with an MOU and specific terms of agreement to safeguard all parties by FREEDOM management or leadership. Holistic Risk Management Removal or mitigation is also part of both learner and institutional planning. Experience performance is also evaluated by hosting parties, FREEDOM and by the learners themselves.

These work-integrated learning projects allow students the opportunities to take the support offered by the WTR-FSH Model into the community as they learn holistically.

Qualitative Data

Interview questions

Participants answered the following questions:

1) Do you feel you are supported to learn at FREEDOM?

(Could you give me an example of that? If no can you tell us more?)

2) Have you been learning about how to manage your feelings and emotions at FREEDOM?

(If yes, where have you used what you have learnt? If no can you tell us more?)

3) Do you think FREEDOM is supportive of different ethnic and cultural viewpoints?

(If yes, can you give me an example of the sort of things FREEDOM does? If no can you tell us more?)

4) Has FREEDOM supported you with meeting your physical needs you might have? (For example, health or accommodation needs)

(If yes, what sort of help have you been given? If no can you tell us more?)

5) Do you feel your beliefs are respected at FREEDOM?

(If yes, can you give me an example of the sort of things FREEDOM does? If no can you tell us about that?)

6) Is there anything else you would like to tell me about student support at FREEDOM?)

Focus Group questions

1) How long have you been at FREEDOM?

2) Do you utilise the Whare Tapa Rima – The Five-sided Home Model in your work at FREEDOM?

(If yes, can you tell me about any examples of using the Model and outcomes of that application? If no can you tell us more about that?)

3) How do utilise the Model in your work?

(Could you give me an example of that? If no can you tell us more?)

4) How effective do your find the Model in helping you perform your work role?

5) Have your encountered barriers or challenges in utilising the Model?

(If yes, can you give an example of these? If no can you tell us more?)

6) Has or is FREEDOM supporting you to utilise the Model?

(If yes, what sort of help have you been given? If no can you tell us more?)

Is there anything else you would like to tell me the WTR-FSH Model and /or using it at FREEDOM?

Analysis – Thematic and Discourse Analysis

Data was analysed using a thematic/discourse analysis whereby verbatim transcriptions were coded, and themes developed that explain and interpret the responses.

Analysis of student interview data

Students at FREEDOM Institute of Higher Education were interviewed about their understanding of Whare Tapa Rima - Five-Sided Home Model (Durie, 1994; Moeau, 1997). After Moeau's introduction of the fifth dimension, (the cultural and ethnic dimension - taha whenua), the Model has been developed further by FREEDOM to become the Whare Tapa Rima: Five-Sided Home, as a holistic student support model. Thematic analyses of student responses are presented in the following sections.

The views and lived experiences of FREEDOM students, both past and present, who have experienced institutional support in these five major aspects: physical, intellectual and emotional, social, spiritual and cultural/ethnic have been captured. Insights from these students have yielded a deeper understanding of the themes that may support the development of the WTR-FSH Model for tertiary/higher education institutions as well as an evidence-based evaluation of the successful implementation of the model at the FREEDOM Institute of Higher Education.

The forms of holistic support experienced as shared by the participants themselves have become an excellent source of actions exemplars and concepts that further inform recommendations for the improvement of student support systems.

Methodology

In this qualitative research, fourteen students were interviewed to gain an understanding of their perceptions about the different support systems that they have had as past or present students at FREEDOM.

Because the researcher has been and continues to be both a student, faculty and inside researcher where the study was conducted, the advantages and disadvantages of such an ethnographic approach are also considered along with the conduct of audit trails to assure validity and credibility of the results. Furthermore, although an insider-researcher, it was confirmed that there were no preconceived ideas about the topic. The researcher is a member of the group being studied (Breen, 2007) which makes it advantageous in obtaining the needed data due to its availability and convenience. Because of this, there was a greater understanding of the culture being studied that did not alter the flow of natural social interaction and there was an established intimacy (closed relationship with the interviewees), which was assessed as supporting the credibility and accuracy of results) (Bonner & Tolhurst, 2002).

The researcher also reviewed disadvantages of being an insider in order to integrate preventive measures. Disadvantages such as greater familiarity while losing objectivity, role duality, and access to sensitive information were addressed with the guidance of a research supervisor, advisor and Ethics Committee oversight (Unluer, 2012). In doing the data collection and analysis, the researcher transcribed the responses of the respondents. Post this process, concepts were investigated and categorised. From these categories, themes were derived that related to the five aspects of WTR, however there were also other themes that arose.

Participant responses were transcribed, read and reviewed with significant concepts relating to holistic student support emerging. Themes that emerged from the interview data were evaluation, support from faculty, support from the institution, struggles and adjustments, self-support and recommendations and suggestions. The most common theme was 'support from the institution'. This was followed by 'support from the faculty', 'evaluation and realisation', 'struggles', 'self-support', 'suggestions and recommendations'. The header struggles and adjustment and own support have been grouped into one theme: 'On Struggles, Adjustments and Self-Support' while support from people is given the theme of "People-smart Faculty", support from the institution is given the theme of "Culturally Sensitive, Inclusive Environment" as well as "Academically Immersive", evaluation and realisation becomes the theme "Holistic Support for Sustainable Future" while suggestions and recommendation becomes the theme "Constructive Recommendations".

Results and Discussion

In response to the views and lived experiences of the fourteen (14) participants, the following themes below encapsulate the holistic student support Model. Each of these themes has been constructed based on the responses and is supported with data extracts of the interview. Furthermore, each theme specifies which of the five dimensions of the WTR-FSH Model is being analysed. Among these conceptualised themes, the last theme encapsulates further recommendations that participants at differing points in their programmes suggest to continuously improve the student support they have received from FREEDOM. The themes are as follows:

Theme 1: On Struggles and Adjustments and Self-Support (Emotional & Intellectual and Social)

The first theme identified by the students interviewed was on the struggles and adjustments that these students have experienced. Most had struggled with their emotional state as they were in a new environment, alone and away

from their family. Common comments included 'depressed', 'stressful', 'emotionally unstable', 'nervous', 'confused' and 'doubtful of survival', on both their personal and academic life. There are also struggles on intellectual and social levels, which are highlighted with the participant's perceptions recorded below:

"There were instances or episodes that I was literally very sad, or lost or emotionally sad, emotionally lost." (R1)

Most respondents believed that they had difficulty in doing their assessments as they considered them new and a bit different from what they had experienced in their respective homelands. Others would even resort to weeping especially when they could not balance their time between their work and the Institute's requirements. The assessment as well as the tertiary/higher education system in New Zealand was very new to all and sometimes it took time for them to fully understand or to cope with struggles in doing so.

Comments included:
"This is the first term I face a lot of challenges like having a research project in term 1 was like quite challenging for me because I was new over here in New Zealand. I didn't know the research project here in New Zealand..." (R1) Yeah, I struggled because I'm old ... and I struggle to understand what the meaning of the assessments sometimes. Difficult to understand the meaning and because of different culture. Because in France we don't have the same picture in teaching and I struggled with that but I have the support of the teacher." (R5)

These students were able to make adjustments on these challenges with the support and guidance of the Institute and especially the student services managers, educational facilitators and supervisors who were always close and available when students felt discouraged or confused about how to do an assessment. Students felt supported:

"Okay, so my facilitators help me a lot to this project, they feel like, you can do this. They supported all the time because without the support or without giving encouragement or motivation, students cannot do anything else because they feel, in the first place they already feel nervous and if the facilitators does not provide a support to students then the student maybe feel like depress or in stress at that time but the FREEDOM Institute of Higher Education supported me all the way." (R2)

The Educational Facilitators/faculty taught students strategies to support them to do assessments like the CAPEPP strategy. This assessment

preparation strategy guides and empowers students (through a Socratic questioning approach) to identify and conduct five steps entitled Context, Analysis, Plan, Estimate, Perform and Present. Quality performance of the steps in relation to specific assessments ensures students achieve their assessments. The strategy also develops independence and increasingly sophisticated interdependence in students' overtime. The CAPEPP strategy was mentioned by at least three participants. One of those says:

> "It's about knowing what you will actually do in your assessments, talking about the stakeholders that the assessment is talking all about, what evidence do you need, what material do you need and in fact it talks about timeline as well, how much time from your experience you think that or you will need to prepare these assessments, and I think that has really helped me to submit my assessments on time." (R3) "They also provide planning in doing assessments and the name is Context, Analysis, Plan, Estimate, Perform and Present, (CAPEPP) process and the reflection." (R12).

Although the help and support given by the educational facilitators and supervisors is ongoing and available, the support from the students themselves was also a significant factor in the adjustments and adaptations they made. The students drove their own support system (and this was supported by institution led social events and interactive classes). The students' supports to each other were intrinsically motivated and contributed much to the smooth transitions undergone by the students, which suggests that external support may be hindered if the person being supported is not internally motivated. Some of the respondents made it easier to adapt to the really different context if they viewed themselves as capable individuals, for example:

> "At that time I feel that if my classmates want to, if the majority of my classmates want to take initial steps then why not, then they can take initial step, if they want and if I wanted that I need to take initial step whether it's a presentation or it is anything else then I will take initial step at that time, at that time I was supported by myself. " and "how I utilised that one and half hour I just studied at that time, I have did research I have worked on my assessments so I have utilised my time to study more at that time when the classes are finish. (R2)

To sum up, this means that the Institute became instrumental and influential in the adjustments made by these new students. The Institution knew that the educational system being experienced was different from what the students were used to whether it be a New Zealand high school context or in another

country. The Institute made certain that new students would adjust smoothly to the changes confronting them by making sure that all faculty were contributing to this. Through educational facilitation-teaching approaches on how to do assessments, as well as giving practical suggestions like how to use English well, create academic essays and other supportive tutorials, the students felt motivated, thus they were able to adjust easily. This theme identified communication of the Institute's values via the Professional Honour Code programme (PHC) and identified how relevant and student-centered it was. This Code was mentioned by some participants in the investigation. Comments include:

> "Yes, I can I wanted to just tell one thing like I have gone through the tutorial and *professional honour code*." (R9)

Furthermore, part of the programme content includes out-of-school consultation and social gatherings that helped the students to get to know one another and discuss the struggles and achievements they had had. The participants noted their programme integrate and apply material which builds confidence, one way this is supported is through ongoing oral presentations and the providing of opportunities to both give and receive professional level feedback and feed forward by faculty and students, underpinned by the PHC, which includes for example 'advanced interactive capabilities" as noted in this interview extract:

> "My facilitator they know that I have problem, so they every time pushed me to make the presentation and present it in the class. Because we have presentation scheduled every after the term." (R10)

This shows clearly how students were supported in their intellectual, social and emotional needs and adjustments and the fact that these facilitators, supervisors and student service staff were giving their contact numbers and emails to their students, which manifested as faculty opting to provide support to students occasionally even if it was outside their working hours. Furthermore, the internal supports the students received from others motivated them to continue in their academic quest. Thus, struggles and adjustments are addressed best through the support system coming from a students' immediate support circle and his or her own self.

Theme 2: People-smart Faculty (Intellectual & Emotional, Social, Physical and Spiritual)

As discussed in the previous theme, this theme encapsulates the concepts related to the role of the faculty at FREEDOM. All fourteen participants made

positive comments about these people who had become supportive of the physical, intellectual and emotional, social and spiritual well-being of the students.

Firstly, in relation to the emotional and intellectual well-being, most students noticed how significant it is that students have been supported by faculty members through giving them words of encouragement. Being new to the Institute, students found it hard to do their assessments, but their educational facilitators were accessible enough to give them ample time, consideration, time management tips and at times extensions to deadlines when circumstances justified this. One participant noted that his supervisor often met him after classes or in between classes to help him improve his English and the techniques of doing assessments and presentations in the class. As revealed:

> "...so, my facilitator asked me to more focus on my English, so they just talked to the X and X also suggested me to do the improve my English, they have suggested me to XX. So, every Monday we have class with the XX. It was very beneficial to me in my assessments also to improve my English." (R9) "I motivated and encourage from my facilitators and from organisation as well so it took only I can say that in my first term, in the last (part) of the first term I feel comfortable with FREEDOM Institute of Higher Education." (R2)

The educational facilitators were viewed as kind giving tips and suggestions for the students to develop confidence within themselves. Most educational facilitators were thought to be encouraging and they supported the student's social welfare as well by letting the students feel that they were not alone at FREEDOM and that their educational facilitators were there to help them and their fellow students. Apart from this, they encourage their students to socialise with others and build their confidence especially in talking or giving presentations in front of the class.

Apart from this, the students realised that it is not just intellectual and emotional, and social well-being that are being supported by these staff, but also their physical needs especially regarding health insurance and accommodation. If they had issues with their accommodation, especially being new in the country, or they had problems with their health like having an accident, these educational facilitators and most especially the student services staff, were helpful enough to respond. This was mentioned:

> "Technically, I just filled up a form and passed it on to X and she was the one who really helped me out." (R6) Like insurance means medical. I told

X about it she was like it's not a problem but I got like missed some of the classes but that is like sort of a problem but medical it was not a problem." (R7)

As for religious and spiritual well-being, the faculty at the Institute were regarded as 'people smart' because they even encouraged their students to practice their chosen religion and even shared something about it through leading a prayer using their own language. It is with such openness and encouragement that the students were not ashamed to share what they have, may it be about their culture or about their religion as shown in these data extracts:

"There was one time that we had a president lunch and I was asked to lead the prayer and then I know that not everyone of us is not catholic but when I said the prayer they just respected how I prayed." (R6) "He just told me to go to the prayer. So, I just come back to my class at 11:45. He supported me. So they accept my culture, right? " (R7)

In simple terms, the faculty members are attentive to the needs of the students whether it be intellectual and emotional, social, physical and spiritual. They are all educated to attend to the needs of the students, and this is manifest in the quality of interpersonal relationships they have with the students. Students' needs were attended to by the faculty in the way they also adhered to the Professional Honour Code and valued the students. Faculty were not just attending to the academic needs of their students they were educated to give the students holistic support as in 'living' the WTR-FSH Model. FREEDOM requires its faculty to undertake a graduate level Educational Facilitation programme, which includes developing professional level planning learning, assessment, communication and facilitation capabilities. The faculty of the Institute were treated with respect and so they also seemed to pass this on to their students, making the Institute a positive place. The students' intellectual, emotional, social, physical and spiritual needs and well-being were attended to by the 'people smart' faculty at the Institute.

Culturally Sensitive and Inclusive Environment (Cultural and Ethnic, Spiritual and Social)

The students who were interviewed believed that FREEDOM is accepting, culturally aware, sensitive and inclusive. Situated in such a diverse country, the Institute welcomes all students of different ethnicities and cultures, literally through a pōwhiri when they arrive. Since the participants are of different backgrounds, the Institute ensures that the culture and ethnicity of these people are protected during their stay and that they do not feel

discrimination in any form by faculty or other students. The participants agreed that the Institute has been sensitive to their culture and religious beliefs and that they were always included in social gatherings to meet with other individuals so they can share their culture, may it be through prayers, dance, language or food:

> "Cultural harmony, yes with that event we were able to share our viewpoints as well and we've got to know about different culture like New Caledonia. Anyway, we've got to learn more from the different culture from various students."(R6) "Yeah, like, one of my colleagues and friends had conducted the cultural harmony event as well as FREEDOM each every week FREEDOM like every fortnight FREEDOM celebrates, FREEDOM you know introduces food from different cultures, like I have seen the Chinese culture, Chinese cuisine, in FREEDOM, I have seen Indian cuisine." (R13)

As for spiritual or religious beliefs:

> "I don't think there was any antagonising thing that they did to not support me. Again, on top of my head I don't think there was anything specific that they did to support me in my spiritual belief and so but is good knowing that there was nothing specific that was done for my spiritual belief." (R1) "Yeah, we do have prayers and recently with the Christchurch event we joined and be in one in the community where we had the moment of silence in commemoration for those victims, so I think FREEDOM do respect every cultural belief." (R6)

The culturally sensitive and inclusive environment of FREEDOM allows students to feel that they are in an equitable institution where the main concern is their learning achievements and well-being. Students do not feel any form of discrimination and they are given the chance to develop and exercise their social skills through activities that promote these. Some participants stated that:

> "Yeah, because we are there are FREEDOM Institute, their Honour code also shows, equitable respect to all students, also fairness and responsibility taking, so these are all professional honour code in FREEDOM Institute no doubt they are very helpful for other cultures and give respect to all students, their culture, their traditions and when I come in first day in FREEDOM there are some Māori welcome song I listened. I also attend that time." (R12). "FREEDOM do not provide any discrimination between each other, they provide support like in a tutorial class, for example in the tutorial class we learn about the Māori culture and also

about the New Zealand other culture. Also, my experience when we talk with my other friends we learned about their cultures. Where they come from and what is the culture in that country so I think, the FREEDOM is a good place where we learn about the culture, more culture because there are lot of students, lot of facilitators from the different countries and from the different cultures." (R4)

The above supports the view that FREEDOM actively supports cultural harmony and diversity and that this was valued and integrated into class activities as stated by one participant:

"When they take care of each point of view of the students and when we are in class we discussed about different culture and ethnic and there is no difference between us and that is the reason why I think that they support every ethnic and culture in FREEDOM. They don't make difference." (R5)

Most of the participants believed that even in their first term at FREEDOM, they felt that they were welcomed and that they felt free to bring their own culture to share with others during social gatherings. Generally, the form of learning environment at FREEDOM teaches students to become socially adjusted and culturally sensitive, which is also how their cultural and ethnic needs are valued and protected. Being in a culturally sensitive and an inclusive environment, students felt valued as each one is given the chance to let everyone feel and experience that they are part of and accepted in this community. Each of the students was educated about and reminded of the Professional Honour Code of the Institute, which is the philosophical foundation of the Institute. The Code supports students to treat each other well (like in a professional workplace), and more importantly in terms of the diverse cultures and beliefs of other students.

The participants felt that they were accepted, and they felt that they were part of a community, which shapes them holistically for their planned futures. As noted in the participants' answers, they feel the "we can do it" attitude instead of "I can do it" and the students felt they are part of living and maintaining the mission and achieving the vision of the Institute with a highly diverse faculty and student community. Participants felt the support system slowly supports them to become self-empowered, and at the same time, supports them to do necessary tasks, as demonstrated in one activity led by one FREEDOM student:

> *"(Name said but withheld), she had an activity that was supported by the institution and it was also supported by the different students, in that I think it was a cultural harmony."* (R1)

The Institute has become sensitive to making sure that each student is part of the community, regardless of their background, culture or religious beliefs. The real measure as to the success of the holistic support system given by the institution can be viewed through an activity where its students can apply what they have learned in the class and what they have experienced in an organisation. The Institute promotes an inclusive environment by making sure that every student is given the opportunity to do social immersions or take part in a social gathering and that no student is left behind. Apart from the fact that the institution stimulates the students' intellect through classes and assessments, it also addresses individual's skills and needs, the inclusivity of the learning environment provides students also with the opportunity to share what they have learned with others.

Thus FREEDOM has been true to its commitment in catering for the cultural, and ethnic, spiritual and social needs of the student by promoting a culturally-sensitive and inclusive environment through social and academic gatherings where each student is treated as part of the community and that the culture they bring is as accepted as those brought by other students, none is inferior or superior, just equitably treated. These practices let the students live the values, virtues and beliefs the institution has supported them become aware of and safely despite their diversity.

Academically Immersive (Intellectual and Social)

Apart from FREEDOM being a culturally sensitive and inclusive learning environment, students noted that they did not only learn the concepts and competencies taught inside the classroom, but also from the immersion activities had helped them develop holistically. The students were often brought into the community to perform voluntary work or on a field visit to see and put into practice what they had learned inside the Institute. Most of the participants mentioned having had a trip or having an immersion job which they found very helpful because they could see the approaches and practices that they felt were significant for both their personal, academic or work aspirations. Thus, it can be concluded that the institution immerses the students into the real world and provides them with opportunities to put into practice the theories and concepts they learn. For example:

> *"We went to Cambridge then we went to Tauranga and we met 3 leaders."* (R10) *"Yes in every way. One thing more and I talked to X about the*

volunteer job that I want to do in the library and I received the mail from the community library, means she gave me a chance to get a work and I talked this topic with X and XXX and both of them gave me a visiting card and they told to me if you need any reference and if you have any questions you can talk to us. So I think apart from the college, apart from the study they are willing to support in every way." (R11)

These immersion activities mean that students do not only develop competencies but also social skills that are crucial for both personal and professional undertakings and their holistic development. Apart from this, students have noted that they acquired skills and approaches after being exposed to different contexts. Some students made mention of the strategies they see being practiced while they were observing classes. They were also taught about practical skills to use in doing their assessments, which was discussed earlier. As noted:

"We were taught about) Context, Analysis, Plan, Estimate, Perform and Present (CAPEPP) process of doing the assessments. It's about knowing what you will actually do in your assessments." (R9) "I am happy because I think because their holistic support system is cover everything. They cover everything so I think nothing is left so that is why. They also provide planning in doing assessments and the name is Context, Analysis, Plan, Estimate, Perform and Present (CAPEPP) process and the reflection." (R12)

Most students interviewed considered the assessments done in the Institute as challenging because these assessments put them into the position of a researcher who needs to read, search, and review literature, and which also needs to adhere to the Professional Honour Code. One noted:

"In first term I face a lot of challenges like having a research project...quite challenging for me because I was new over here in New Zealand." (R2)

This research-based assessment immersed students in real contexts so that they could utilise these applied research approaches in their future workplaces, and the moment they step out of the institution:

"As well as, I had chances to teach in the New Zealand context as well as conduct research, conduct projects with the support and backing of FREEDOM... I have been exposed to leadership in all these aspects, and these have helped me to develop physically as a leader, as health leader in the health sector." (R13)

Most of the respondents found assessments challenging because they were applied and research-based in nature. These activities helped them to become immersed in a work context they hoped to enter in the future. The course content that the Institute exposed students to was real and had a WTR-FSH Model focus:

> "I just wanted to say that we have really good course content, like curriculum which is like, the idea behind it, and the vision and mission is all about this whare tapa rima the five-sided home so, we should mark it that this is what we do and this is who we are so that we have more learning in FREEDOM and we can have more facilitators to be associated, who can get associated with this incredible model which is holistic and not all Institutes know of this, offering this model of practice I think this is really great and we should use more" (R3)

Apart from this, participants commented by saying that their interests were considered and that they were immersed in activities related to the leadership career they wished to undertake:

> "So, they have given us good options that we can look at, and they have even asked that what actually we want to do. What our interest and what field we want to go." (R3)

All the first four themes explored in this research serve as foundations for the next theme to be discussed, which is about holistic support for a sustainable future.

Holistic Support for a Sustainable Future

This theme emerged after several participants made some evaluations of the institution with regarding to the experiences they had and were having, from the time they started at FREEDOM. Most of the respondents said voluntarily that their time at the Institute was a valuable experience, a right one and beneficial for their future.

> "The journey was right there and of the experiences." (R1) "It was an amazing and a valuable experience for me." (R2) and "I can say that it is very useful and beneficial for me in the future because without using the experience I, can't do anything else." (R3)

Furthermore, these students felt like they were part of a family at the Institute which supported and gave guidance on all aspects of the WTR-FSH Model. With responses from the participants, one can conclude that the institution is not

just educating students to become globally competitive, but it develops within them the ability to assess their own skills, interests and knowledge before embarking on any endeavor so that they may be able to create for themselves a future or as some stated:

> *"I mean I have been like family in FREEDOM because I don't need to hide anything." (R8) "Yeah, they have supported me in knowing what my interests are." (R5) "They provide full support and give opportunity on how I create myself in the future... they give us opportunity (on) how we can achieve our goals in our life" (R6)*

Other participants stated that FREEDOM supported each student both in curricular and extra-curricular activities and that every assessment they had, the social gatherings, and immersion and other activities, all provided holistic support. Some participants even mentioned activities that supported and promoted their physical, intellectual and emotional, cultural and ethnic, social and spiritual well-being. This form of support has become the intellectual consumers foundation for building their future:

> *"FREEDOM is giving me the opportunity to be sustainable." (R14)*

This means to say that an institution should live up to its mission and vision and as much as possible, cater for each and every need of the students. The curriculum offered was not to be so fixed for students to follow, but it should be flexible to students' needs and interests. As diverse as the culture in New Zealand is, FREEDOM opens its doors to welcome all students no matter how diverse.

No matter what role staff at FREEDOM have, there was a clear distribution of responsibilities, and students know where responsibilities lie so their needs can be met. There is a person in charge of coordinating or addressing the holistic support needs of all students while the President ensures systems are operating at high-quality at all times. In addition, the Institute's learning environment ensures students are holistically supported by all faculty and that the students are given the opportunity to become aware of and develop their interests, skills, strengths and areas for development plus to identify what will give them a sustainable future and utilise all they have learned in the institution. The Institute supports all aspects of students' lives but also supports them to operate successfully in the external community.

The WTR-FSH Model has become one of the central philosophical and theoretical frameworks underpinning the Institute's practice and approaches to students and faculty. WTR-FSH also underpins all the programmes and

FREEDOM's approach to optimising performance and well-being in the professional work roles the Institute supports their students to achieve. All participants were strongly aware of the WTR-FSH Model around them and appeared to utilise the parts they needed as required.

Analysis of Faculty Focus Group

The first focus group question was about how long staff members had been with FREEDOM. The responses ranged from four months to five years. Five years is the length of time that the institution has been running.

The second focus group question was whether faculty utilised WTR-FSH Model in their work at FREEDOM. In response to this question all participants stated that they used the WTR-FSH Model in their work at the Institute. Each participant had a different role, so the ways in which the WTR-FSH Model was integrated into their work was in a different way, although, in the main, participants concentrated on the emotional and social wellbeing of the students in giving support, with one example of support being of a student falling asleep in class, and faculty member outlined the steps that were taken to find the root cause of the problem, and the holistic response to solving this particular problem. Another example that was discussed by faculty present at the focus group was the multi-dimensional ways in which emotional, mental, physical and social wellbeing issues were handled. Those attending the focus group all commented on the constant reminder of the WTR-FSH Model with posters in every room to reinforce the central place this Model takes in their working life. One faculty member also stated that the WTR-FSH Model is also used in handling immigration issues which can be stressful for students and require institutional support.

Staff also discussed how WTR-FSH Model provides them with holistic support, and they know that no matter in what dimension of the five-sided house a problem might arise, they feel supported with other faculty members also having the knowledge set out in the Model. Support is also provided by a comprehensive Quality Management System (QMS) that provides processes and procedures for all eventualities encountered in this workplace, so far. The QMS is constantly updated to include strategies to deal with new situations as they arise.

The third focus group question explored whether those present utilised the WTR-FSH Model in their work. They were asked to give an example of how they used the WTR-FSH Model, or if they did not use the WTR-FSH Model, how they performed their work role. One participant stated that the WTR-FSH Model helped her/him to plan sessions, this faculty member also stated that students were aware of the model, which in turn, added reinforcement to the holistic

nature of embedding the model in all work activities at FREEDOM. Another staff member noted that all assessments have the WTR-FSH Model underpinning or embedded within them for both undergraduate and postgraduate students. This staff member also stated that students have holistic support in their assessment work.

One participant noted that the WTR-FSH Model not only provides support for students, but also provides care and support for all so they can perform better.

FREEDOM has other stakeholders who are also treated according to the philosophy of the WTR-FSH Model. When external stakeholders come to FREEDOM, they have been known to say that they can 'feel' the environment, meaning they feel the integrated and supportive framework that is being used. When outside agencies use FREEDOM's facilities, they also comment on how welcome they feel.

The next focus group question was about how effective the faculty members found the WTR-FSH Model in helping them to perform their work. Participants shared the view that having the WTR-FSH Model core to all work activities provided a 'whole picture' approach to everything that was done at FREEDOM.

Next focus group participants were asked if they encountered any barriers or challenges in utilising the WTR-FSH Model. They were asked to give examples of barriers or challenges. One staff member had noticed that some students had initially thought the WTR-FSH Model was only for Māori. This faculty member felt that their challenge, therefore, was to overcome this perception, so that the WTR-FSH Model is viewed as inclusive, no matter what culture a student or faculty member come from. Another barrier that was raised was that the WTR-FSH Model requires both students and faculty to be honest and open and trust that this WTR-FSH Model will work for them. In most situations students and faculty have someone close at FREEDOM they can trust to provide integrated holistic support to them.

Another challenge that was mentioned by a faculty member was that over support can encourage dependence, and faculty present suggested that there was a fine line between providing support and encouraging students to be independent, students are all transitioned toward external supports overtime. Another staff member suggested that one of the challenges faced by students are struggles that may arise around religious beliefs, especially when they enter into a completely different culture and way of learning. One faculty member noted that many students are used to helping to support these students who face struggles with religious beliefs.

The next focus group question was about whether FREEDOM supported the staff member to utilise the WTR-FSH Model in their work. The participants were also asked to give an example of what sort of help had been given by FREEDOM. All faculty members present stated that they felt supported in their work and also stated that students were supported in their learning. Students in turn, then build the capacity to practice the WTR-FSH Model and Professional Honour Code characteristics as they learn. One faculty member participating in the focus group made the point that using the WTR-FSH Model for student support was a good selling point to share with new students.

In the last focus group question, participants were asked if they would like to discuss anything else with respect to the WTR-FSH Model and how it was used at FREEDOM. One staff member pointed out that new students do not know the Model and take time to become acquainted with it. Another had noticed that students from other institutions often commented on how they found it different when study happens within the framework of the WTR-FSH Model. An insight provided was that the WTR-FSH Model provides another type of integrated knowledge not found in traditional tertiary/higher education. Sometimes problem situations that arise are complex and asking questions around the WTR-FSH Model (in other words, considering each dimension in turn, and each dimension in relation to other dimensions) helps to find solutions grounded in the integrated knowledge offered by this WTR-FSH Model.

Discussion and Conclusion

Student participants and faculty focus group participants all reported experiencing or utilising the WTR-FSH Model to positive effect, some noting the positive of one dimension or several over their programme of study. Participants interviewed all reported feeling supported and a sense of belonging to a community. Faculty felt that the most important aspect of the WTR-FSH Model was its potential and capacity to be customised and applied in multiple situations and regardless of the work activity they were engaged, it was experienced as a constant supportive framework. The integrated and complete WTR-FSH Model appears to be experienced positively and as bigger than the sum of the parts. This provided the wrap-around support that was experienced by the student participants and a framework faculty knew they could trust, they knew that solutions could always be found through applying the Model, and it could be trusted to support their practice and the solving of simple to complex students and faculty needs related problems and challenges.

The investigation undertaken was designed by the FREEDOM Institute of Higher Education to support all their students to optimise and accelerate their learning achievements in their professional programmes. At the commencement of the investigation the question posed was: What are the optimal conditions for learning and how can our institution provide/support these conditions? It was with this question in mind that faculty first developed and began practicing and then researching the impact of the WTR–FSH holistic student support Model. Over the past four years FREEDOM has experienced very low student withdrawals in their full-time programmes; one four years ago, one three years ago and none in the past two years. Retention rates of students moving on from one programme to another have ranged between 7.1% and 15.8% over the past four years. Programme completions rates have moved from 92.9%, four years ago, to 94.7% three years ago to 100% in the last two years. The above outcomes provide evidence of the contributions the WTR–FSH holistic student support Model implementation has made to these achievements at FREEDOM. Ultimately the investigation supports the conclusion that the WTR-FSH Model: can measurably improve national and international students' achievements in tertiary/higher education institutions.

Recommendations

Participants in the investigation contributed recommendations through the investigation. Though the participants took part in positive detailed discussion about the support they received from FREEDOM, there are some participants who also made recommendations that are important to note. When asked about the suggestions and recommendations for FREEDOM to further improve the holistic support it provides to students, and while some students were near the start of their programmes and some near the end some shared some constructive recommendations. The most dominant recommendation was that FREEDOM should open its doors to more students so that they may also have the opportunity to experience the same things they had. The recommendations are as follows:

> "Do a cultural harmony, seminar make it a yearly thing so that the other international students who are going to be following us would also feel the same way as what we felt when we were, when we were in their shoes so that it's going to be an eye opener that these international students are going to know that they are very much welcome and that FREEDOM is supporting them in their ethnicity and their cultural viewpoints." and "if I'm talking about the accommodations if FREEDOM would be able to sort of have an agreement for any like Backpackers… if we are going send students there do we get that to support them" (R1). "So my recommendations is that the (PHC) 20 tutorials will be like should be

compulsory for all..." (R2) "One thing I recommend FREEDOM advertisement on social network. That is good for international students." (R9)

In summary participant recommendations were to make possible more student places at FREEDOM that distinguishes itself as a student-centered, values-based and research-based institution that supports students holistically and in relation to the five dimensions set out in the WTR-FSH Model (physical, intellectual and emotional, social, spiritual, and cultural and ethnic). The participants and faculty recommend and support the administration of FREEDOM to continue to be very attentive to the holistic needs of all students facing struggles and adjustments by continuing to practice the WTR-FSH Holistic Student Support Model. This investigation has shown that FREEDOM learners are highly aware of the WTR-FSH Model, liked it, felt its support for them to achieve, viewed it as a major point of difference between FREEDOM and other tertiary/higher education providers they had experienced and felt highly accepted and encouraged by FREEDOM faculty in all dimensions of the WTR-FSH Model. Some learners also attempted to apply the WTR-FSH Model themselves in their personal and professional relationships. FREEDOM faculty have also utilised the WTR-FSH Model to underpin Risk Management Planning to positive effect and will trial it as a support system to faculty in 2020. The value and power of the WTR-FSH Model is that it supports FREEDOM faculty to 'identify and more accurately address learner support issues in a more systematic and effective manner. FREEDOM credits the retention and programme completions of many learners to the employment of the WTR-FSH Model and its implementation. With support from FREEDOM's Māori Advisory Board, FREEDOM personnel are continuing to understand and improve their implementation of this Model.

Areas for Further Research

Areas for future research include the following:

- A Pilot Study of the Implementation of the WTR-FSH Model in a range of institutions
- Investigation of the longitudinal impact on graduates who experience the WTR-FSH Model –based student support
- Investigation of implementation of the WTR-FSH Model in multiple institutions
- Investigation of the impact of the WTR-FSH Model outcomes in multiple institutions overtime.

SECTION THREE – Implementation

Implementing the Model

The WTR-FSH holistic student support Model Guidebook and Digital Film can support institutions, institutional leaders, leaders of student services and individual faculty to implement the Model. Effectiveness in implementation of the WTR-FSH Model will however be optimised as with any change through a customised and strategically planned approach. For some institutions this may be staff led as part of elected professional development, for others it may begin with a workshop on the model then be implemented with the support of mentor, from an internal or external community of practice or it may occur as part of a leadership quality initiative underpinned by a strategically prioritised cross institutional project plan or gap analysis. In other institutions it may be part of a professional, field or discipline initiative to support retention and equity in a specific department or linked to a specific programme.

However, WTR-FSH Model commences implementation it will be critical that the implementers recognise accurately and respond equally to all five dimensions of their students and that they see the whole student or a group of students' needs or situation. It is recommended that institutions investigate where students are already receiving supports and what expertise their institution may already have. Implementation then becomes a process of investigating how these supports might be best interconnected and provided for the benefit of all students. Some will find that some of the supports they need may only exist outside their institutions. It will be only through investigation and scoping that understandings of students' holistic needs will grow to support the highly integrated and effective student service system that WTR-FSH Model supports to emerge in and across an institution.

The WTR-FSH Model provides the theoretical underpinnings to plan, implement and evaluate holistic student services. In the tertiary/higher context, the emergence of quality holistic student services is about how the links between the various dimension supports can be integrated and the creative ways in which networks can be developed and provision of the model can be lived in practice. Student services informed by this Model are inherently not done by a single person or team but emerge within the context and between people, plus within and between the five dimensions of the model.

The benefits of 'living' the WTR-FSH Model is that it can daily provide exemplars of best practice that support and empower faculty, student services, students and the institution to improve in this area and make progress on aspirations for achievement, inclusion and equity in the tertiary/higher education context simultaneously.

Process

The process of implementing the WTR–FSH Model normally involves the following steps:

1. Institutional Leadership WTR–FSH Model & Leadership Viewpoints Evaluation
2. Institutional WTR–FSH Model Professional Development Workshop(s)including:
- Underpinning philosophy of the WTR–FSH Model
- Learning about the WTR–FSH theoretical Model
- Learning how to professionally holistic support needs of students
3. Gap Analysis identifying which needs are being met and which are not
- Identifying how to systematically meet all dimension needs
- Accessing resources to establish a holistic support system
4. Plan to establishing and implement the WTR–FSH Model holistic support system
- Development of effectiveness measurements
- Measurement of current provision outcomes
5. Implementing the WTR–FSH Model
6. Creating a community of practice support system
7. Annually evaluating the WTR–FSH Model outcomes
8. Annual WTR–FSH Model Community of Research and Practice Sharing.

Readiness and Threshold Viewpoints for Implementation

Successful individual and institutional Implementation of the WTR–FSH Model can be predicted reliably from the authentic viewpoints held by individual tertiary/higher educators and/or institutional leaders, prior to implementation. Those considering or wishing to implement the WTR–FSH Model are advised to examine and identify their viewpoints on the Whare Tapa Rima – The Five-Sided Home (WTR-FSH) Threshold Viewpoints Readiness Matrix in Figure 1. Faculty and leaders whose views sit exclusively at either side of the continuum will benefit from examination and preparatory experiences before attempting implementation of the Model. Post such learning and experiences and authentic movement toward the viewpoints in the central column implementation of Model will become achievable. The viewpoints in the central column predict success in implementation of the Model by either an individual educator, institutional leader or institution.

Developing readiness by examining the threshold viewpoints can be both developmental and rewarding for faculty and institutional leaders. Essentially implementation of the Model is, for many individuals and institutions a transformative change process. In 2011 Ray Land in a plenary session at Elon University in '2011 Teaching' noted that significant learning and acquisition of new knowledge, skills and viewpoints requires adaptions and moving into new

thinking spaces (Meyer, Land & Baillie, 2010). Land noted significant new learning needs to be troubling in order for us to move, learn and change. The acquisition of any new thinking or learning requires us to step into the unknown, a new space that is to enter through a portal and go on a journey. In other words, and as Land states, we enter a state of liminality where we are 'betwixt and between', such a state can initially be uncomfortable or even stressful initially. The outcome of this state of liminality is significant new learning and the acquisition of knowledge and understandings that can support us to implement new thinking and concepts in practice such as those set out in the WTR–FSH Model.

For many the above central column viewpoints will challenge, confront and take the form of unfamiliar or 'troublesome knowledge". Those wishing to implement WTR–FSH Model can expect to enter a state of liminality where they are betwixt and between. Put another way, many educators and leaders may need to leave the familiar and move to a new point in their understandings to be able to implement the WTR–FSH authentically and successfully. The potential benefits to students, staff, leaders and institutions however should not be under-estimated. WTR–FSH Model as the above case study shows has the potential to achieve higher levels of achievement equity and overall improvement in all student achievements making academic, social, cultural, sustainability and an economic sense.

Table 1. Whare Tapa Rima – Five-Sided Home (WTR-FSH) Threshold Viewpoints Readiness Matrix (© 2019, S. Stevenson)

Traditional Western Tertiary/Higher Education View	State of Liminality	Threshold Viewpoints Demonstrating Readiness to Implement WTR-FSH	State of Liminality	Traditional Societal-Indigenous Tertiary/Higher Education View
People have an obligation to look after themselves		People have an obligation to look after themselves and others		People have an obligation to look after others
The objective of education is to create independent students and researchers		The objective if Tertiary/Higher education is to create independent and interdependent students, community members and researchers		The objective of Tertiary/Higher education is to create interdependent community members
Tertiary/Higher institutions teach subjects		Tertiary/Higher institutions teach people subjects		Tertiary/Higher institutions teach people subjects
Tertiary/Higher institutions teach knowledge and how to make it (research)		Tertiary/Higher institutions teach knowledge, how to make it(research), use it (skills), and ethical and responsible beliefs, values and attitudes		Tertiary/Higher institutions teach knowledge, how to make it, use it (skills) and ethical and responsible beliefs, values and attitudes
Tertiary/Higher institutions support excellence through competition, hierarchy and elitism		Tertiary/Higher institutions support excellence and a caring and equitable society Through a variety of constructive strategies		Tertiary/Higher **institutions** support excellence and equity through support, collaboration, empathy.
Tertiary/Higher students are responsible for their achievements		Tertiary/Higher institutions and students have responsibility for student achievements		Tertiary/Higher institutions are responsible for their student's achievements
Tertiary/Higher institutions are responsible for providing academic and research education		Tertiary/Higher institutions are responsible for providing academic, research, and life applicable and employment education		Tertiary/Higher institutions are responsible for providing life applicable and employment education
Tertiary/Higher institutions only have an obligation to support independent students to achieve		Tertiary/Higher institutions have an obligation to holistically support independent and interdependent students they enter to achieve		Tertiary/Higher institutions have an obligation to support all students they enrol to achieve
Tertiary/Higher institutions are responsible for providing academic and 'pastoral' care for their students		Tertiary/Higher institutions are responsible for providing holistic and academic supports for their students		Tertiary/Higher institutions are responsible for providing holistic supports for their students
Western, quantitative and multi-cultural models are most pertinent in Tertiary/Higher education		Models from any source can contribute to the effectiveness of Tertiary/Higher education and research		Societal, qualitative and bicultural models are most pertinent in Tertiary/Higher education
Recent Priorities Profit High League Table Position		Tertiary institutions must balance Student achievement and economic sustainability plus excellence and employability		Recent Priorities Student Achievement Employability

SECTION FOUR - Implementation Supports

Implementation Supports

Key supports for implementing the WTR-FSH Model across and institution include:

- This Guidebook and Digital Film
- Workshop with institutional and student services leadership
- Administration and Evaluation of the Threshold Viewpoints Matrix
- Institutional Implementation Strategy Planning Workshop
- Analysis of current Institutional Support Systems against the Model
- Workshop 1 with institution staff – awareness and understanding
- Workshop 2 with institutional staff - professional practice
- Establishment of an Internal and External Community of Practice
- Institutional Measurement and Continuous Improvement Monitoring
- Annual Institutional Measurement - Continuous Improvement Evaluation.

Implementation Barriers

Key barriers to implementation of the WTR-FSH Model are:

- Lack of authentic WTR-FSH Model leadership.
- Viewpoints at either side of the Threshold Viewpoints Matrix.
- Resistance to change from one size fits all student support systems.
- View that student support is the responsibility of specific department.

Community of Practice

Implementing and practicing the WTR-FSH Model at a professional level may provide endless challenges for practitioners. It is recommended that practitioners join or create an ongoing Community of Research and Practice to support their implementation work, the identification of professional boundaries and shared physical and face to face resources and expertise.

Implementation Plan

	Stages	
1.	Review of the Guidebook and Digital Film by institutional leadership	
2.	Workshop implementation approaches review with institutional and student services leadership	
3.	Administration and Evaluation of the Threshold Viewpoints Matrix	
4.	Institutional Implementation Strategy Planning Workshop	
5.	Analysis of current Institutional Support Systems against the Model	
6.	Workshop 1 with institution staff – awareness and understanding	
7.	Workshop 2 with institutional staff – professional practice	
8.	Establishment of an Internal and External Community of Research and Practice	
9.	Institutional Measurement and	
10.	Continuous Improvement Monitoring Institutional Measurement and Continuous Improvement Evaluation	

An Evaluative Framework

	Parameters for Annual Measurement	Baseline	Year 1	Year 2
1.	Programme Completions			
2.	Non-completions			
3.	Credit Achievements of non-completions			
4.	Withdrawal Rate			
5.	Retention Rates			
6.	Destination Outcomes			
7.	Student Satisfaction Evaluations			
8.	Faculty Satisfaction Evaluations			
9.	Employer Evaluation			
10.	Stakeholder Evaluation			

SECTION FIVE – References

Bolstad, R., Gilbert, J., McDowall, S., Bull, A., Boyd, S., & Hipkins, R. (2012). *Supporting future-orientated learning and teaching: A New Zealand perspective. (Report prepared for the Ministry of Education)*.

Bonner, A., & Tolhurst, G. (2002). Insider-outsider perspectives of participant observation. *Nurse Researcher, 9*(4), 7-19.

Bourke, S., Wright, A., Guthrie, J., Russell, L., Dunbar, T., & Lovett, R. (2018). Evidence review of Indigenous culture for health and wellbeing. *International Journal of Health, Wellness, and Society, 8*(4), 11-27.

Brailas, A., Koskinas, K., & Alexias, G. (2017). Teaching to emerge: Toward a bottom-up pedagogy. *Cogent Education, 4*(1). doi:10.1080/2331186X.2017.1377506

Breen, L. J. (2007). The researcher 'in the middle': Negotiating the insider/outsiderdichotomy. *The Australian Community Psychologist, 19*(1), 163-174.

Brunton, M., & Jeffery, L. (2014). Identifying factors that influence the student empowerment of international students. *International Journal of Intercultural Relations, 43*, 321–334.

Choudaha, R. (2016). Campus readiness for supporting international student success. *Journal of International Students, 6*(4), I-V.

Davidson-Toumu'a, R., & Dunbar, K. (2009). Understanding the experiences of Pacific students and facilitating socio-cultural adjustment into higher education in Aotearoa, New Zealand. 69-88.

Davies, D. K., & Gonzales, S. (2017). Empowering students: A win-win solution for students and educators. *New Directions for Student Services, 158 (summer)*, 23-35.

Durie, M. (1994). *Whairora: Māori Health Development.* Oxford: Oxford University Press.

Fiso, T., & Huthnance, L. (2012). *Le So'otaga: Bridging the divide. Holistic teaching and learning practices at Pacific private tertiary establishments in Aotearoa New Zealand*. Retrieved from Wellington, New Zealand:

Haigh, M. J. (2002). Internationalisation of the curriculum: Designing inclusive education for a small world. *Journal of Geography of Higher Education, 26*(1), 46-66.

ICEF (2018) ICEF Monitor. Retrieved from https://monitor.icef.com/2018/05/new-zealands-foreign-enrolment-dipped-2017/

Keller, J. M. (1983). Motivational design of instruction. In C. M. Reigeluth (Ed.), *Instructional design: Theories and models*. Hillsdale, NJ: Lawrence Erbaum Associates.

Martirosyan, N. M., Bustamante, R. M., & Saxon, D. P. (2019). Academic and social support services for international students: Current practices. . *Journal of International Students, 9*(1), 172–191.

McNeur, P., Shepherd, T., Lepper, B., Chemis, J., Morrison, R., & Peterson, L. (2017). *Adult students in the ACE context: Evaluation and review to support sustained student success* Retrieved from Wellington, New Zealand:

Moeau, P. (1997). *Hauora*. Paper presented at the The Physical Education New Zealand Conference, Christchurch.

Myburgh, C. P. H., Niehaus, L., & Poggenpoel, M. (2002). International students experiences and coping mechanisms within a culturally diverse context. *Education, 123*(1), 107-129.

Meyer, J. H. F., Land, R., & Baillie, C. (Eds.). (2010). *Threshold Concepts and Transformational Learning*. Durham, Uk: Sense Publishers.

Naidoo, D. (2018). 'Like strangers in a new world …' Interrogating issues of access, belonging and participation of foreign students in private higher education in South Africa. *International Journal of Inclusive Education, 22*(6), 622-637.

New models of tertiary education: Final Report. (2017). Wellington Retrieved from www.productivity.govt.nz/inquiry-content/tertiary-education

Prebble, T., Hargraves, H., Leach, L., Naido, K., Suddaby, G., & Zepke, N. (2004). *Impact of Student Support Services and Academic Development Programmes and Student Outcomes in Undergraduate Tertiary Study: A Synthesis of research*. Retrieved from Wellington: New Zealand:

Robinson, H. A., Kilgore, W., & Warren, S. J. (2017). Care, Communication, Student Support: Designing Meaningful Online Collaborative Learning. *Online Learning, 21*(4), 29-51.

Sammut, G., & Gaskell, G. (2009). Points of view, social positioning and intercultural relations. *Journal for The Theory of Social Behaviour, 40*(1), 47-64.

Schmidt, S. (2017). What does emotion have to do with learning? Everything! *Journal of Food Science Education, 16*, 64-66.

Schofield, A., Walker, I., & Going, N. (2011). *Supporting academic success to minority group students in a private tertiary establishment*. Retrieved from Wellington, New Zealand:

Te Whare Tapa Wha. (2019). Retrieved from https://www.careers.govt.nz/resources/career-practice/career-theory-models/te-whare-tapa-wha/

Tinto, V. (1997). Classrooms as communities: Exploring the educational character of student persistence. *Journal of Higher Education, 68*, 599-623.

Unluer, S. (2012). Being an insider researcher while conducting case study research. *The Qualitative Report, 17*(58), 1-14.

Yezdani, O., Sanzogni, L., & Poropat, A. (2015). Theory of emergence: Introducing a model-centred approach to applied social science research. *Prometheus, 33*(3), 305-322.

SECTION SIX – Appendices

Appendix 1 Ethics application

FROM ETHICS APPLICATION

FREEDOM Institute of Higher Education Research and Ethics Committee will ensure that the enrolment of participants is equitable and free of duress. Selection criteria should consider equitably all populations that might potentially benefit from the research.

12 Student participants will be randomly selected. Random selection is more likely to produce a sample indicative of a typical Student experience. Randomly selected Students will be approached by the Student Support Manager who will facilitate an extensive consenting process including information about the purpose of the project, the extent and voluntary nature of the requested participation, their right to withdraw at any time during the research, the benefits of the research, the dissemination of the results and the extent of confidentiality offered.

Of the 12 Students interviewed a selection of 6 participants will be asked directly by Lead researcher, Professor Kay Fielden for their consent to participate in interviews for the video project. The limits to confidentiality due to the public nature of the video will be fully explained as part of a full consenting process.

In addition, a focus group will be conducted to evaluate faculty/staff understandings and experiences. Staff will be asked if they would be willing to participate in the video interviews by lead researcher, Professor Kay Fielden. Staff who are interested in participating will be guided through a full consenting process.

The Student Services Manager will make the initial contact with Students requesting their voluntary participation.

Participants will be 12 Students and up to 8 faculty/staff.

Both Students and staff/faculty will be informed of the requirements of their participation in the project. Participation will be strictly voluntary.

The Student Services Manager will approach Students and ask if they will be willing to volunteer to participate in the interviews/video interview. A participant information sheet will be supplied, and the Student Services Manager will answer any initial questions.

Interviews will only proceed once participants have been briefed on the purpose of the project, the extent and voluntary nature of their participation, the degree of confidentiality offered and how the results will be disseminated. Participants will then be invited to ask questions. At this point they will be asked if they are willing to give their consent to proceed. If the Student agrees to participate the Student Services Manager will ask them to sign the consent form.

Some video recordings of interviews will be made and used to construct a 10-15minute video describing exemplars of the Whare Tapa Rima- five-sided home: A best practice holistic student support model. Students and staff/faculty interviewed in the video recordings will be provided with full information on the nature of the project and will sign consent forms before recordings are made.

Appendix 2 Focus Group Documentation

FREEDOM
Institute
of
Higher Education
Te Wānanga O Rangatiratanga

Whare Tapa Rima Research Project Participant Information Sheet

Research title:	**Leading Holistic Student Support Services in Tertiary/Higher Education: Applying the Whare Tapa Rima Model**		
Locality:	Hamilton, New Zealand	Ethics committee Reference No: 2/2017	
Lead Investigator:	**Susan Stevenson & Nikki Going**	Contact phone number: 07 846 7446	

You are invited to take part in a research project on Leading Holistic Student Support Services in Tertiary/Higher Education: The Whare Tapa Rima Model utilising the 'Most Significant Change' Evaluation Methodology. Participation in the research project is voluntary. Whether or not you take part in the research is your choice. If you do not want to take part, you do not have to give a reason, and it will not impact on any work or studies you are undertaking. If you do want to take part now, but change your mind later, you can withdraw at any point in time.

This Participant Information Sheet is designed to help you decide if you'd like to take part. It sets out why we are doing the research, what is involved, what benefits and risks there might be, and what happens after the research project ends. I, Professor Kay Fielden, will go through this information with you and answer any questions you may have. You do not have to decide today whether or not you will participate in this research project. Before you decide you may want to talk about the research project with other people, such as a lawyer, family, whānau, friends, or employer. Feel free to do this.

If you agree to take part in this research project, you will be asked to sign the Consent Form. You will be given a copy of both the Participant Information Sheet and the Consent Form to keep.

This document is 2 pages long. Please make sure you have read and understand all the pages.

WHAT IS THE PURPOSE OF THE RESEARCH?

The purpose of the research project is to research Leadership of Holistic Student Support Services in Tertiary/Higher Education: Applying the Whare Tapa Rima Model. We would like to find out if this model of holistic student support is effective in holistically benefiting Tertiary/Higher education students and learning services across diverse ethnicities.

You will be involved in participating in i) an introduction session, face to face or through skype, ii) focus group and iii) a debrief- final report back session. Meetings i) and ii) will be approximately 10 to 40 minutes long and then all participants will be invited to a debrief-report back to identify Most Significant Change stories found. The main aim of the final report is to explain what has been found and report its applicability and benefits for tertiary/higher education students and learning services across diverse ethnicities.

WHAT ARE THE POSSIBLE BENEFITS AND RISKS OF THIS RESEARCH?

The benefits of this research may be that it shows how applying the Whare Tapa Rima model empowers academic staff, educational facilitators and student support services to better monitor and support the holistic wellbeing of students from diverse ethnicities- cultures. It will also show how a model that was initially developed to provide a Māori world view of health and well-being may have other applications that could increase student achievement in the tertiary/higher education sector and may work across diverse ethnicities-cultures. The project evaluates the impact and details best practices associated with effective implementation of the Whare Tapa Rima Model in tertiary/higher education contexts to support diverse student achievement by academic staff and student support services.

There are no physical risks, but there could be spiritual, intellectual, social and emotional risks if:

a) Old issues they have sort support for in the past are reviewed in the interviews (raised again), these may upset participants;

b) People do not participate openly and honestly (outcomes could be less valuable for the research);

c) If people feel seeking support in the past was weak and misinterpreted or judge themselves (may self-critique negatively).

WHO PAYS FOR THE RESEARCH?

There are no costs to be borne by participants. All costs will be borne by FREEDOM and Ako Aotearoa, the project funders:

- participants will not incur any costs
- no payments or other forms of reimbursement will be provided in recognition of participation
- FREEDOM will pay for any paper/materials required in sessions
- participants provide time and information

WHAT IF SOMETHING GOES WRONG?

If there are any difficulties, participants may speak to the FREEDOM Institute of Higher Education President (Academic & Research), Learning Service Manager or Research Manager to resolve any challenges or difficulties.

WHAT ARE MY RIGHTS?

Participation in this research is completely voluntary and you are free to decline to participate, or to withdraw from the research at any time, without experiencing any disadvantage. You also have the right to access information about you collected as part of the research project anytime.

WHAT HAPPENS AFTER THE RESEARCH OR IF I CHANGE MY MIND?

- The research outcomes will be available for all participants without any cost at the FREEDOM Institute of Higher Education Libraries;

- The data collected will be held in secure storage at FREEDOM for 10 years and after that will be destroyed when deemed appropriate by FREEDOM;

- The research findings and recommendations will be presented to all participants at the end of the research as a presentation. Findings will also be presented at the next International Curriculum Design and Academic Symposia by the researchers.

WHO DO I CONTACT FOR MORE INFORMATION OR IF I HAVE CONCERNS?

If you have any questions, concerns or complaints about the research project at any stage, you can contact:

Susan F. Stevenson   Principal Researcher

am@freedom-ihe.ac.nz   07 846 7446

Professor Kay Fielden   Co-researcher

rm@freedom-ihe.ac.nz   07 846 7446

Consent Form/Confidentiality Agreement

This Consent form will be held by the researchers for a maximum of ten years and will be destroyed unless otherwise arranged with you.

Title of the Project: Whare Tapa Rima-The Five-Sided Home: A Best Practice Holistic Student Support Model.

Principal Researcher: Professor Kay Fielden

I, _____, have read the information sheet provided and have had the objectives of the project explained to me. I have been given the opportunity to ask questions about the project and to have these questions answered.

I understand that my answers will be kept strictly confidential, and that I have the right to withdraw at any time, or to skip any questions that I do not want to answer. I understand that if I withdraw at any time the relevant tapes and transcripts will be destroyed.

I agree to ____ audio ____ video ____ other recordings being made.

The recordings and other data collected will be securely stored in a lockable file box at FREEDOM. Only members of the research team, Professor Kay Fielden, Susan F. Stevenson, Nikki Going, Dr Suzanne Grant and Dr Kristyl Zagala will have access to the recordings and data collected. I understand that this project is co-funded by FREEDOM and AKO Aotearoa and is the initial phase of a project to extend and enhance student support services in higher education in New Zealand.

The recordings will be transcribed by a professional transcriber after personal details have been removed. Recordings will be coded and analysed by **(Name) Professor Kay Fielden or Dr Kristyl Zagala**

I understand that participation is voluntary, and I agree to participate in this project.

_____   _____   _____
(Participant's Signature)   (Date)   (Contact Phone No.)

_____   _____   _____
(Interviewer)   (Date)   (Contact Phone No.)

FREEDOM Personnel Focus Group Questions

1) How long have you been at FREEDOM?

2) Do you utilise the Whare Tapa Rima – The Five-sided Home Model in your work at FREEDOM?

(If yes, can you tell me about any examples of using the Model and outcomes of that application? If no can you tell us more about that?)

3) How do utilise the Model in your work?

(Could you give me an example of that? If no can you tell us more?)

4) How effective do your find the Model in helping you perform your work role?

5) Have your encountered barriers or challenges in utilising the Model?

(If yes, can you give an example of these? If no can you tell us more?)

6) Has or is FREEDOM supporting you to utilise the Model?

(If yes, what sort of help have you been given? If no can you tell us more?)

Is there anything else you would like to tell me the WTR Model and /or using it at FREEDOM?

Consent Form/Confidentiality Agreement

This Consent form will be held by the researchers for a maximum of ten years and will be destroyed unless otherwise arranged with you.

Title of the Project: Whare Tapa Rima-The Five-Sided Home: A Best Practice Holistic Student Support Model.

Principal Researcher: Professor Kay Fielden

I, _____, have read the information sheet provided and have had the objectives of the project explained to me. I have been given the opportunity to ask questions about the project and to have these questions answered.

I understand that my answers will be kept strictly confidential, and that I have the right to withdraw at any time, or to skip any questions that I do not want to answer. I understand that if I withdraw at any time the relevant tapes and transcripts will be destroyed.

I agree to ____ audio ____ video ____ other recordings being made.

The recordings and other data collected will be securely stored in a lockable file box at FREEDOM. Only members of the research team, Professor Kay Fielden, Susan F. Stevenson, Nikki Going, Dr Suzanne Grant and Dr Kristyl Zagala will have access to the recordings and data collected. I understand that this project is co-funded by FREEDOM and AKO Aotearoa and is the initial phase of a project to extend and enhance student support services in higher education in New Zealand.

The recordings will be transcribed by a professional transcriber after personal details have been removed. Recordings will be coded and analysed by **(Name)** Professor Kay Fielden

----

I understand that participation is voluntary and I agree to participate in this project.

_____   _____   _____
(Participant's Signature)   **(Date)**   **(Contact Phone No.)**

_____   _____   _____
(Interviewer)   **(Date)**   **(Contact Phone No.)**

Living Whare Tapa Rima-The Five Sided Home: A Best Practice Holistic Student Support Model

Graduate/Student Questionnaire

1) How long have you been attending FREEDOM?

2) Have you made friends and felt part of a community at FREEDOM?

(If yes, can you tell me about any events that made you feel that way? If no can you tell us more about that?)

3) Do you feel you are supported to learn at FREEDOM?

(Could you give me an example of that? If no can you tell us more?)

4) Have you been learning about how to manage your feelings and emotions at FREEDOM?

(If yes, where have you used what you have learnt? If no can you tell us more?)

5) Do you think FREEDOM is supportive of different ethnic and cultural viewpoints?

(If yes, can you give me an example of the sort of things FREEDOM does? If no can you tell us more?)

6) Has FREEDOM supported you with meeting your physical needs you might have? (For example, health or accommodation needs)

(If yes, what sort of help have you been given? If no can you tell us more?)

7) Do you feel your beliefs are respected at FREEDOM?

(If yes, can you give me an example of the sort of things FREEDOM does? If no can you tell us about that?)

8) Is there anything else you would like to tell me about student support at FREEDOM?)

Semi-structured Interview Protocol

(All interviewers training in this questioning technique)

1. Introduction of self
2. Introduction of Project
3. Time to read Information Sheet
4. Time to ask any questions they might have
5. Time to read Consent Form
6. Time to ask any questions they might have

Interview questions:

1) How long have you been attending FREEDOM? (rapport building question only)

2) Have you made friends and felt part of a community at FREEDOM?

(Can you tell me about any events that made you feel that way?)

3) Do you feel you are supported to learn at FREEDOM?

(Could you give me an example of that? If no, why do you think that is?)

4) Have you been learning about how to manage your feelings and emotions at FREEDOM?

(If yes, where have you used what you have learnt? If no, why do you think that is?)

5) Do you think FREEDOM is supportive of different ethnic and cultural viewpoints?

(If yes, can you give me an example of the sort of things FREEDOM does? If no, why do you think that is?)

6) Has FREEDOM provided you with health, accommodation or other physical needs you might have?

(If yes, what sort of help have they given? If no, why do you think they have not supported you in this way?)

7) Do you feel your beliefs are respected at FREEDOM?

(If yes, can you give me an example of the sort of things FREEDOM does? If no. why do you think that is?)

8) Is there anything else you would like to tell me about student support at FREEDOM?)

Nā āheitanga ā-mātauranga,
ko angitū ā-ākonga
Building educational capability
for learner success

Ako
AOTEAROA