Title of Thesis:

Raising Māori Student Achievement – Journeys of Success

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CADENCE KAUMOANA

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Abstract

Educational success for Māori students is influenced by confidence in one's identity, positive role models and support; and positive attitudes to learning and success.

This project asked Māori tertiary graduates about their educational experiences. Half of the participants in this study had successfully completed secondary school and the other half did not complete secondary school education. This selection of participants was selected to highlight that although some students don't complete secondary school it is still possible to successfully pursue and complete tertiary level qualifications. The feedback given from the participants highlighted the positive factors that influenced their successful completion. From these factors recommendations have been developed to support Māori student success. The objective of this study is to encourage the development of increased self-confidence for Māori rangatahi and to promote the continuation of lifelong learning.

When Māori students are supported both at school and in the home they are more likely to achieve educational success, particularly at secondary school level.

Similarly, at tertiary level study; students who graduate with a completed degree qualification are likely to have had positive support and successful role models, they are likely to be secure within their own identity and whānau network. Māori students that successfully complete tertiary study

are more likely to have positive attitudes to learning and to achieving; knowing how to access support and feeling confident in their efforts.

The key to this study is the link between successful completion of secondary school and the follow-on to successful tertiary study. When Māori students are supported appropriately in the development of their identity their confidence soon follows. This support would ideally come from whānau in the home and the school. When Māori students are confident in their learning journeys through high levels of confidence in identity they are more likely to persevere under pressure and despite setbacks.

Influencing factors to developing self-confidence for Māori students include awareness of Te Reo Māori and Tikanga Māori, responsibility at home, responsibility at school and the positive influence of role models. The study then concludes by providing recommendations for learners, educators and whānau to support the educational achievement of their tamariki.

Preface

I learnt from a young age that there is no such thing as 'can't'; that anything is possible. I might not know how to make it work but I just need to know it will work and do everything I can to make it a reality. I realised my potential through education and wondered how education could help others to realise their potential. This project is the product of an internal desire to highlight how education can support the realisation of potential.

I would like to give a special 'thank you' to my participants who shared rich and grounded experiences with me. You all taught me much more than I could ever give in return. I hope this project has given voice to your special journeys, thank you.

Thank you to both of my supervisors; Karaitiana Tamatea and Margie Hohepa, who have gifted me with the inspiration and motivation to undertake this mahi and to complete this project. The support and effort I received has been invaluable and I am extremely indebted to them both for their meaningful insight and guidance. I am especially grateful for the ability to have written and presented in a way that aligned with my own values by having clear connections with literature, methods and research to my own perceptions clearly articulated – it was sometimes a scary journey, but one I'm grateful I was brave enough to stretch myself for.

Thank you to the University of Waikato for the provision of academic support and planning pathways. Thank you to the Ministry of Education,

Education Counts, ERO and NZQA for the support, literature, data and guidance.

To my parents and my siblings – thank you for your love and patience and for reminding me that anything is possible. To my best friend, Hare, thank you for your words of wisdom, support and your guidance. To my boys – my strength, my heart, my essence, my inspiration; I started this journey for myself – I finished it, for you all.

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Chapter 1 – Introduction

Education can be a vehicle to life's successes. Māori have been overrepresented in educational underachievement for over 150 years in Aotearoa and a change is necessary for a multitude of reasons. This study aims to articulate successful experiences of Māori participants in the educational arena and develop recommendations. This chapter outlines the background behind the study, its focus, purpose and overview of this research.

Background of the Project:

This project started, as most do, from personal experience and personal drive. Throughout my life's experiences I was fortunate to experience the grounding satisfaction of work ethic, cultural differences, uneven wealth distribution, isolation and dissemination. Through all of these experiences I was immersed in books.

Books were cheap (5 for 5cents at the local op-shop) and growing up in a small, impoverished community I had the absolute pleasure in fairylands, musical triumphs, passions, triumphs and love through the luxury of reading. Escapism is only one mechanism I found that pulled me over the borderlines of the development of self-pity, depression and negative perceptions.

What do books and reading have to do with the kaupapa of this project? Books and reading were my one key mechanism to achieving successfully in education. My life's situation meant that I lacked in a variety of areas

that have been attributable to educational success, what I did have I was good at, confident in and praised for. No one in my small South Auckland school in the early 1980's could read before they started school, could recognise letters, word patterns and authors – but I could. I wasn't a child-genius by any means, I was a small child who had two good qualities; I could read confidently.

That quality was enough to motivate me in other areas at school such as music, mathematics, social studies and, of course, other literary fields. This minimal success at a young age, however, did not help me to complete secondary school, and at 6th form level, 16 years of age, I left secondary school to have my eldest child. Perhaps I would've finished, I had achieved School Certificate the year previous – but socially and emotionally I was on a journey of self-discovery and identity strengthening. My life changed at this point and education, more than ever, became a mammoth priority.

I began my tertiary study at the age of 18 where I completed a university entrance course, entered university to begin a literature degree and progressed into secondary school teaching; and beyond. I utilised my skill of reading and love of learning alongside my new-found identity of a mother and a Māori woman to propel me into educational success.

The foundation for this project derives from these experiences and a desire to identify how others have achieved educational success and what the factors were that helped them. I was hopeful that in focussing on factors to positive educational outcomes that a pattern would emerge and

recommendations could be formed to guide other Māori students and teachers to engage successfully in education.

With the state of educational success for Māori there appeared to be a clear need for more research to be undertaken around this field, particularly by Māori researchers and particularly with Māori histories and experiences shared. The continuing disparity between Māori and non-Māori educational achievement has been a continual source of unease for educational institutions and educationalists. Despite increased participation and achievement, particularly over the past 20 years, the disparity has been maintained and the gap is not closing sufficiently. This continued disparity has been another key factor in the reasons behind this project.

The Research Focus:

The primary focus within this project has been to explore factors linked to educational success for Māori. The key question of the study asked participants to share their educational experiences; "Can you tell me about your educational experiences?" The focus was heavily on the positive factors contributable to each of the participants' successfully educational outcomes.

The Research Purpose:

The purpose of this project is to position the knowledge of Māori educational experiences in the space of academia through the validation of kaupapa Māori theory and relevant and important Māori and indigenous literature. The aim is to share these experiences in a way that can

practically support and guide educationalists, educational institutions and learners to provide environments that enhance personal strengths and determine pathways that will support the individuals journeys to educational success.

Overview of the Project:

The project consisted of interviewing six participants that had experienced educational success at tertiary level. Three of the participants had completed secondary school successfully and gone on to successful tertiary study; three did not complete secondary school successfully but went on to successful tertiary study. The project aimed to explore the common themes between both sets of participants to determine key success factors for educational success.

Overview of the Chapters:

This study utilised kaupapa Māori research methodologies as outlined in chapter two. Chapter three discusses literature relating to successfully Māori educational outcomes and explores other indigenous works that explore achievement processes and factors that contribute to successful student outcomes. Chapter four highlights the participants' kōrero and experiences and is the beginning of determining the key themes to educational success for Māori who participated in this research. Analysing the data, literature and participant findings are articulated in the fifth chapter. The sixth chapter outlines the key recommendations and conclusions to the project.

Chapter 2 – Research Methodology

As a Māori woman who is dedicated to educational advancement for Māori the use of Kaupapa Māori Research, critical theory approach, qualitative and quantitative methodologies allows for the direction and analysis of the research to unfold as a natural progression from the experiences shared. This approach is eclectic in so far as both qualitative and quantitative research methodologies are used. Another important aspect of this research approach is the empowering of the research participants where the kudos and validity of their narratives are strongly supported and reflected in the writings of the project.

Kaupapa Māori Research:

To highlight the research methodology with specific relation to this study it is necessary to outline the elements of Kaupapa Māori research that 'promote the self-determination of the research participants' (Bishop, 2005, p. 109). Bishop outlines a means of evaluating researcher positioning using five areas of Kaupapa Māori educational research. These areas are initiation, benefits, representation, legitimation and accountability (IBRLA) which will be discussed, in specific relation to this study. Kaupapa Maori research is based on a growing consensus that research involving Maori knowledge and people needs to be conducted in culturally appropriate ways (Curtis, 1983; Stokes, 1985, 1987; Smith, G. H., 1990; Smith, L. T., 1991; Bishop, & Glynn, 1992; Bishop, 1994), that 'fit Maori cultural preference, practices and aspirations…' (Smith, G. H., 1992, p. 7) in order to '…develop and acknowledge existing culturally

appropriate approaches in the method, practice and organisation culturally appropriate approaches in the method, practice and organisation of research' (Smith, G. H., 1992, p. 9). For example the research process could also be shared with Maori communities, and eventually the research findings could be shared in a way that is culturally appropriate (Bishop, & Glynn, 1992). This approach emphasises the importance of devolving 'power and control in the research exercise' (Smith, G. H., 1992, p. 7) to promote self-determination of Maori people (Bishop, 1996, p. 15-16).

Within Kaupapa Māori research practice there are several components that have been adhered to, to ensure greater depth within the research. Initiation was important to determining the 'voice' the research was to have in terms of the audience and the manner in which participants were approached and how their stories were shared.

Initiation focuses on the reasoning behind the study, who has experience to share, who may benefit and how the initiation into the research is begun.

The participants of this study are all known by the researcher and were approached through this connection. Bishop goes further to identify initiation as whakawhanaungatanga or 'establishing relationships' (2005, p. 123) and in many instances this has been the case with this study. Specifically approaching individuals that are acquaintances of the researcher requires levels of respect, honesty, integrity and clarity to ensure the participant has been made fully aware of the requirements involved and the study direction.

After participants had been approached the benefits of the research was considered to ensure safety to the participants, their knowledge and their experiences.

Benefits related to who will directly benefit from the research 'and whether anyone actually will be disadvantaged' (2005, p. 112). The aim of this research was to allow the participants to share their stories and experiences using a single question approach in a way that the participant feels comfortable sharing in areas that they feel comfortable. The main benefit has been to share theme's that have arisen from the participant's experiences and to share them to educational institutions that may find the research helpful to the successful progression of Māori students. There is a point of difference with this research in that the study aims to shift away from the 'deficit theory', (Bishop, 1997), (Smith, L., 2005) that has often been the method used for researching Māori. This research focuses on the surplus ideals of Māori success and educational achievement and uses these findings to provide possible recommendations to the secondary school and tertiary sectors.

Having clear and adequate representation was vital in ensuring that the research focus of 'Māori student achievement' was adequately depicted.

Representation provides a fair and accurate depiction of Māori experiences and voice. This research has been undertaken less formally than a traditional notion of interviewing and has been undertaken as a semi-structured conversation. It is hoped that this has allowed for freedom and comfort on the part of the participant to give and share knowledge as

they see fit 'within the cultural frameworks of the discourses within which they are positioned' (Bishop, 2005, p.125). The focus of the research pertains to the secondary school experiences of tertiary graduates anticipating possible themes that may arise to perpetuate guidelines for secondary schools with regard to supporting Māori student achievement. The representation in this particular study is of Māori tertiary graduates who may have successfully completed secondary school, but not necessarily. Cram (2001) discusses the notion of respect 'allowing people to define their own space and to meet on their own terms' (p. 42) and to remove the power from the researcher, to allow an equal space to be open and safe in sharing journeys. Although it is fair to say that these participants are not representative of all Māori or even a majority of Māori individuals, it will hopefully encourage the pursuit of further research in this area with a purpose of feeding back from a positive position. Representation is therefore that of Māori individuals who feel their paths in education have been successful and lives are fulfilling.

Ensuring the research is a true and proper account of the participants experiences and the researchers interpretation is not a straight forward process. There are external and internal elements that can impact on these interpretations making the notion of legitimacy, vitally important.

Legitimacy in the sense of Kaupapa Māori research pertains to the standing of the research In turn it is anticipated that the information and data gathered has been relayed as pure as the participant intended it on being portrayed. This analysis process has taken into consideration the

recorded transcript of the participants and their individual positions to

ensure their tino rangatiratanga[1] and mana[2] have been maintained and

highlighted. It is the goal of this research to provide a clear representation

of the participant's voice, their experiences and their knowledge. Bishop

(2005) discusses the impact that personal experience has and how it can

compound the analysing process of data gathering, in turn creating 'an

even more complex process of understandings' (p.127). Having had some

experience in the Pākehā and Māori worlds alike the researcher has

endeavoured to legitimate the participants knowledge and experiences

through a process of sharing, discussing and observing through Māori

'eyes', that is a Māori way of seeing and understanding through shared

histories and whakapapa[3]. To claim free and open legitimacy may seem

contradictory when it is in fact the tertiary institution that applies validity to

the research gathering process, analysis and any possible outcomes. It

must therefore be said that all research gathered has been done at the

discretion of the participant maintaining their perspectives as completely

and accurately as possible. There is more often a slight Pākehā view or

'Research through Imperial Eyes' (Smith, L. 2012, p.44) with somewhat

limited understandings of Māori views, beliefs, mannerisms and

understandings, on the research. As it is a Māori kaupapa driven study, by

a Māori researcher, with Māori participants and supervisors the limitations

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[1] Self-determination

[2] *Mana* goes hand in hand with *tapu*, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by *tapu* and *mana*. *Mana* is the enduring, indestructible power of the *atua* and is inherited at birth, the more senior the descent, the greater the *mana*. The authority of *mana* and *tapu* is inherited and delegated through the senior line from the *atua* as their human agent to act on revealed will.
(http://maoridictionary.co.nz/index.cfm?dictionaryKeywords=mana&n=1&idiom=&phrase=&proverb=&loan=)

[3] Lineage, descent, family connection

could be around potential Pākehā manipulation such as an ethics committee and tertiary institution that the project requires approval and guidance from. However, these can be culturally remedied by having Māori input and knowledge within these forums, having Māori supervisors and Māori markers, for example. However, it can still be difficult to ensure the research process is completely true and pure in terms of the research outcomes and participants' voices are truly articulated in the final outcome. Although research will be completed using Māori 'eyes' with Māori support structures it can still remain diluted through the Pākehā system of tertiary institutions and limitations of the researcher.

Maintaining the integrity of the research is paramount and a key method utilised in this project is to accomplishing this is by adhering to Bishop's elements of IBRLA (1998) as outlined in the following few pages.

Accountability outlines, who is responsible for the research and who the researcher is accountable to. In this study the researcher is primarily accountable to the participants of the research. It is through the participants' voices that there is even a story to tell or recommendations to be made. Accountability is openly accredited to the participants at each stage of the research process; beginning, throughout and after the research has been completed. In terms of the research the researcher is accountable to the kaupapa of the research and any recommendations that may arise should be produced with much thought with regards to the outcomes the research recommendations could possibly have on the education sector and specifically secondary schools and the tertiary

institutions. It is therefore of vital importance that the research be distributed thoughtfully and with rigorous supervisory assistance from the tertiary institution involved in this study. For this reason the university will have areas on which it may be necessary to comment, reflect, highlight or question and it is necessary to ensure these areas, as well as any questions or concerns the participants may have are answered efficiently and in a timely fashion to ensure all parties are content and the kaupapa of the research has not been diluted or affected detrimentally.

With each of the elements of Bishop's IBRLA (1996) Kaupapa Māori research elements being intrinsic to the research process and outcomes, it is the intention that initiation, benefits, representation, legitimation and accountability will assist in ensuring that the mana of the participants' journeys, whakaaro, experiences and knowledge is upheld and adequately portrayed.

Critical Theory:

Being wahine Māori, the researcher completed the research conversations in ways that are appropriate and respectful to the participants, the participants' experiences and their knowledge and understandings by ensuring appropriate tikanga (protocols) are maintained and through a common bond of knowing and being. This method of research derives from Tawhiwhirangi's statement; 'in order to know where we are going we need to know where we have been' (Tapine & Waiti, 1997, p.27) and the journey to discovering the past to help pave the pathway for the future. For these reasons Critical Theory (Eketone, 2008) was utilised when gathering

information. Eketone states that Critical Theory 'requires an understanding of the forces that have created the disparities so that they can be exposed, confronted and challenged.' (2008, p. 2). Gibson (1986) makes reference to critical theory's ability to focus on the inequalities and injustices that emerge in education and addresses how these issues are related and continued throughout educational systems (p. 45). Eketone cites Linda Smith (1999) that Kaupapa Māori is 'located in relation to Critical Theory, in particular to the notions of critique, resistance, struggle and emancipation' (Bishop, 1999, p. 91). Māori student success has been highlighted for several decades as not meeting the potential capabilities at secondary school level. To investigate the reasons behind the lack of success at secondary school by pursuing reasons behind tertiary success this study aimed to expose, confront and challenge the 'existing power structures and social inequalities' (Pihama, 1993) to make the necessary changes to ensure supportive learning structures are provided and to 'find solutions to the negative impacts of colonialism and to give voice to an alternative way of knowing and of being' (Smith, 2005, p. 91).

As the researcher is wahine Māori there are some parallels in Māori culture, history and understandings that helped to adequately portray the voice of the participants' shared knowledge and experience during the research gathering and analysis phases to ensure participant safety. It is for this purpose that all gathered data was approved firstly by the participant and kept as whole and accurate as possible. Meanings acquired during the data analysis process was done in a manner that sought to ensure mana is upheld and that was respectful of the

participants' meaning and personal experience. This was achieved through contact with the participants to gain clarification as necessary and is the reason behind the second post-conversation described below with each of the participants.

To use a Critical Theory approach, Eketone (2008) would argue, would be to use a Pākehā construct of research methodology to justify a Māori way of being and understanding 'we are looking at ourselves in relation to them (Pākehā) judging and evaluating ourselves by their values through their eyes' (Eketone, 2008, p. 7). He states that Critical Theory is fundamentally deficit theory based with a 'focus on the negative' (2008, p. 7) that requires a collaborative shift in ideals as a society to begin the social change Critical Theory promises of challenging 'structural and systemic power differences and seeks to create social justice through re-distributive models' (2008, p. 7). Durie (2003) also declares that 'the tendency has been to compare Māori with non-Māori, but such an approach presupposes that Māori are aiming to be as good as Pākehā when they might well aspire to be better, or different, or even markedly superior' (p. 202). It might then be argued that learning what Pākehā systems see as important learning areas might also be how Māori value the learning areas offered to them.

There is clear critical perception of the need to use a Critical Theory approach when researching a Māori kaupapa as it 'demands open discussion and the opportunity to participate in decision-making' (Gibson, 1986, p. 63). However, Critical Theory approach does provide a pathway

to creating social perceptual change while still maintaining the integrity of the data gathered and emphasizing the drive for Māori advancement; 'the right of Māori and iwi to make sense of their time and place in this world, to define themselves using their own reference points as to what is of value and what processes are important. It is about Māori constructing their own theory, explanations and outcomes.' (Eketone, 2008, p. 10). Some might argue that the use of a Critical Theory approach is unnecessary to this drive but as Māori, and as citizens of the world we would be idealistic to think Māori will successfully function in isolation to the continually changing society we live in. The major challenges facing education in New Zealand today are the continuing social, economic and political disparities within our nation, primarily between the descendents of the European colonisers (Pākehā) and the indigenous Māori people. (Bishop, Berryman, Cavanagh, Teddy, 2009, p. 734). McMurchy-Pilkington (2001) relates critical theory specifically to Kaupapa Māori Theory and links them both to education stating that 'critical theory and Kaupapa Māori theory are important frameworks for understanding the under-participation of Māori in education.' (p. 173).

Kaupapa Māori theory is the blanket approach that contextualises research for the purposes of successful Māori advancement and development and has been described as 'critical theory at a localised level' (McMurcy-Pilkington, 2001, p. 173). It is agreed that Māori must attain their self-determination firstly to find their place in the world to then begin forging ahead in a way that is focussed to 'develop and advance as Māori using our own knowledge, values, and processes' (Eketone, 2008,

p. 10) but we need to be mindful of the society in which we live and in which we choose to participate in when it suits us. Using a Critical Theory approach under the blanket of Kaupapa Māori theory aims to breach the void between the two worlds (Māori and non-Māori) and to uphold the mana of the research voice.

For these reasons this study specifically focuses on the vital factors that adhere to Critical Theory research and Kaupapa Māori research. As further validation this research will also include Qualitative and Quantitative data methodologies.

Qualitative Research:

Denzin & Lincoln (2005) define qualitative research as 'situated activity that locates the observer in the world' (p.3) and Cresswell (2005) suggests using qualitative research to; 'learn about the views of individuals, assess a process over time, generate theories based on participant perspectives, obtain detailed information about a few people or research sites.' (p. 65). These suggestions are utilised in this study to outline the historical experiences of individuals over a period of time in their educational lives. The six participants in this study have shared their observations of their own personal experiences and views over a process of time to generate theories based on the participants perspectives and details information as necessary to the research topic and the individual participants' perspective. It was necessary to utilise a qualitative research method to ensure an adequate perspective is gauged from a Māori point of view. It is

the lived educational experiences of Māori tertiary graduates that have been captured in this study for the benefit of tertiary and secondary school organisations as possible recommendations to assist future Māori student achievement.

Quantitative Research:

Cresswell (2005) states that quantitative research could be used to 'measure variables (or variability), assess the impact of these variables on an outcome, test theories or broad explanations, apply results to a large number of people.' (p. 65). To ensure that an even spread of data has been gathered it was necessary to also utilise the quantitative research method. Some areas of quantitative data, pertaining to Māori secondary school achievement, focus on past and present achievement levels and success rates at secondary schools in New Zealand and indigenous secondary school students globally, tertiary enrolment and completion rates and data relating to factors of achievement for Māori students which will align with indigenous student achievement.

The methodologies behind the research practises have been articulated to ensure the clarity and the authenticity of the research and the participants' stories is portrayed. How the research was gathered is outlined in the Research material and Method sections following.

Research Material and Literature:

Quantative data has been sourced via Ministry of Education databases that are accessible via the New Zealand government website; www.educationcounts.govt.nz, that outlines Māori participation rates at

secondary school and tertiary levels. Some of the data gathered in this thesis are included from the previous website. There is also other statistical information that details Māori completion, transition and retention rates at secondary school and tertiary levels that is discussed in this paper. Using this type of information sets the basis for the need to address questions around where Māori are achieving, what is working at school, what is working at tertiary level and to investigate links between Māori experiences at secondary school that trigger successful Māori tertiary outcomes.

Qualitative data goes further to break-down some of the tools to secondary school and tertiary success for Māori and forms the stepping stones to obtaining effective methods of Māori tertiary achievement. Semi-structured conversations with six Māori participants has been the primary source of qualitative data in this research project.

Method:

<u>Method of Engaging Participants</u>

This study focuses on the learning experiences of Māori individuals who have completed a university degree. Due to the timeframes and requirements of this post-graduate degree it was decided that the research would investigate the experiences of six such individuals. Aside from being Māori, the participants consisted of three females and three males, all of whom have a tertiary qualification. The participants were selected as acquaintances of the researcher; they were easily contactable, willing to

participate in the research, and they fulfilled the requirements of being tertiary qualified Māori.

Participant Backgrounds

Three of the participants had completed secondary school and gone on to complete tertiary studies and the other three had not completed secondary school but had also gone on to complete tertiary studies. Each of the participants represented different era's of education and ranged from ages; 30, 40, 50 through to over 70 years of age.

The participants had iwi affiliations to Ngāpuhi, Ngāti Raukawa, Ngāti Maniapoto, Ngāti Porou, Tuwharetoa, Waikato – Tainui, Ngāti Kahungunu and Te Arawa.

To ensure participant anonymity it was necessary to create pseudonyms for each of them. Participants were approached through an initial conversation with the researcher. After this initial discussion another meeting time was made to outline the ethical requirements and guidelines and to undertake the research conversation. During this second meeting the participants were asked to share any concerns or to ask any questions around the research. A consent form was signed and the conversations were recorded where participants shared their experiences around their educational backgrounds and educational experiences.

Method of Gathering Research Data

Using a variety of Kaupapa Māori methods of gathering research and sharing the findings the researcher hopes to achieve a clear, balanced,

perspective of Māori experiences. Participants shared their experiences around a single question; primarily 'Can you tell me about your educational experiences?' The researcher rarely spoke and allowed the participant to start and finish their kōrero as they felt compelled to. Where necessary the researcher guided the conversation with prompts such as 'can you tell me about secondary school?', 'can you tell me about your experiences at university?' or where appropriate the researcher might delve deeper by asking 'can you talk to me about that a bit more?' All prompts that were asked in addition to the initial question, if at all, were asked in a manner that would not manipulate the participants answer, but rather, encouraged the participant to share deeper and further.

Māori are overrepresented in early exit rates at secondary school with even lower representation at tertiary level. This study aims to find possible themes that help to explain why some Māori are succeeding at tertiary and to ascertain any possible connections between secondary student success and tertiary success. For this reason the participants have a range of educational experiences, specifically three did not complete University Entrance or an equivalent, such as NCEA Level 3, but still went on to complete a tertiary qualification. Another three participants had completed a secondary school qualification as access to university such as University Entrance or an equivalent such as NCEA Level 3 and went on to complete a tertiary qualification. The expectation was that themes that presented themselves through semi-structured conversations would help to ascertain reasons behind their educational success and/or failure.

Semi-Structured Conversations

The semi structured conversations were undertaken where participants chose to have their conversations and sometimes with others in attendance if the participant so desired. The conversations were audio recorded to ensure accuracy and safety for both the research and the participants. Environments of the participants choosing allowed for freedom of speech in a comfortable and relaxed environment so as not to be rushed in their thoughts or distracted by external factors. The semi structured conversation was guided by a single question which was open to the interpretation of the participant and allowed them the flexibility of speaking about areas that they were comfortable with and knowledgeable about. There were times when the researcher found it necessary to delve deeper into a particular facet of the conversation whereby a prompt was asked to initiate further discussion in that particular area, but the conversation will be structured by the thoughts and experiences of the participant.

Two conversations were undertaken with each participant to allow for clarification for both the researcher and the participant. After the first initial conversation, transcribing was completed whereby common themes were then elicited from the transcripts. It was at this point that the researcher re-contacted the participant to conduct the second conversation to clarify the common themes further. These were also open conversations, about half the duration of the first, where the participant discussed their experiences in more depth in relation to the themes identified in the first set of interviews.

Method of Data Analysis

Ensuring that the data is reported coherently, clearly and in a fashion that maintains the mana and mauri[4] of the participants kōrero is not an easy task. There were valid tangents that arose as the semi-structured conversations developed and therefore the way the data was analysed was dependent upon what information arose through the conversations. Cohen, Manion and Morrison (2007) state that "there is no one single or correct way to analyse and present qualitative data," (p. 461) particularly when no set answer is anticipated.

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[4] *Mauri;* life principle, special nature, a material symbol of a life principle, source of emotions

Chapter Two Summary:

Kaupapa Māori methodologies are essential to guiding the findings of this project. Bishop's IBRLA framework (1996) has been a powerful guide in gaining clear information from a Māori perspective and relaying that information with a Māori lense. Utilising Critical Theory to critique, resist and struggle against barriers to researching Māori experiences and focussing on the pure kōrero of Māori, for Māori emancipation. Alongside Kaupapa Māori methodologies and Critical Theory principles qualitative and quantitative research was necessary to ensuring a deep and meaningful picture of the state of Māori education, the basis of this project, was clearly articulated. These research inputs were necessary to validate the need of such research and further research around the kaupapa of Māori education, with a clear emphasis on success factors. Methods of gaining research were outlined and followed specifically to again ensure clarity and pure replication of the participants' voices and experiences.

The following chapter supports this methodology and research method chapter by referring to relevant and important literature focussing on influential factors to educational success for Māori. The literature chapter refers to international projects that focus on elements of educational success for indigenous students, Māori focussed literature on educational success and data that is important to portraying the overall picture of success for Māori.

Chapter 3 – Literature Review

This literature review chapter aims to identify the key concept of educational success and to highlight contributable factors that influence educational achievement at secondary school and tertiary level. These influencing factors will be highlighted in the information-gathering chapter through the participants' kōrero[5] in the following chapter.

Literature Selection:

The literature selected in this chapter is taken predominantly from indigenous perspectives. The focus of the literature selected has been determined by the direction of this study; namely educational success factors for Māori educational achievement. With key sections focussing on factors to success for Māori at secondary school level and also for factors to success for Māori at tertiary level. The goal is to identify key themes for educational success.

The sections within this chapter that will be addressed are;

- What is educational success?
- What are factors to success in achievement?
- What are factors to success in achievement at secondary school level?
- What are factors to success in achievement at tertiary level?
- What are the data, trends and outcomes for Māori achievement?

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[5] Discussion

All of these sections are focussed on positive outcomes for Māori and highlight the factors that have positively or will positively contribute to Māori educational success.

Success for Māori: What is Educational Success?

Māori success in education can for some mean to achieve their educational aspirations; "Māori aspirations include being able to live as Māori and to participate fully as equal citizens and as Māori in New Zealand society."(McMurchy-Pilkington, & Trinick, 2008, p. 142).

Currently Māori educational achievement results are on the increase, alongside their Pākehā counterparts (Ministry of Education, 2011), however the disparity between Māori and non-Māori students remains substantial, which is further outlined in the final section of this chapter, Data, Trends and Outcomes.

Raising Māori student achievement has been a government priority for close to 15 years (ERO, 2009) but "for Māori to achieve greater success in education it is crucial that all educators in New Zealand recognise, support and develop the inherent capabilities and skills that Māori students bring to their learning." (ERO, 2010). These principles are articulated in the Ministry of Education's strategy for Māori education: *Ka Hikitia – Managing for Success* (Ministry of Education, 2008)*.* This 2008-2012 Māori education strategy has further enforced the government's commitment to Māori achieving educational success as Māori and what that could look like;

- Māori learners working with others to determine successful learning and education pathways

- Māori learners excel and successfully realise their cultural distinctiveness and potential

- Māori learners successfully participating in and contributing to Te Ao Māori[6]

- Māori learners gaining the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa New Zealand and the world. (Ministry of Education, 2008)

Aside from the vision of educational success, supportive learning environments are also considered fundamental to Māori student achievement. The Education Review Office defines a 'good school' as schools who are 'building on their strengths and actively addressing problems through an ongoing process of self-review and self-development, guided by a cohesive vision shared by all members of the community' (The Education Review Office, 1994) and determines that 'good schools'; are diverse, are not perfect, have a shared vision, have consistent policies and practices, are dynamic and focus on students (pp. 30-31). Hunkin goes further to state that indicators of successful Māori education outcomes for Māori include:

- Fewer or no secondary school drop-outs.

- No truancy – children wanting to be at school.

- More Māori at university level.

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[6] The Māori world

- Māori parents being involved in the system at all levels.

- The community being involved.

- We will see our schools are bustling places with not only children but parents, grandparents, and the whānau.

- More Māori in local government (perhaps we could have our own Parliament). (p. 51)

A treasury task-force (1987) stated that educational success was dependent on schools to produce "people who could contribute to the economic growth of the country but at the same time are tolerant, caring and cooperative." (Openshaw, 2009, p. 104). While Wereta defined an educated Māori person as one who was "truly bi-cultural, who knows their Whakapapa and who can function effectively in both cultures" (Openshaw, 2009, p. 104). Success for Māori can for some look like this;

> High participation rates in early childhood education and tertiary education suggest a new enthusiasm for learning while a parallel shift towards Māori medium education has resulted in new generations of Māori speakers who are competent in two languages to an extent that would have been difficult to predict even a decade ago. Rising standards of oratory at the Manu Kōrero competitions and brilliance in sport, music, commerce, and the professions such as law and medicine, as well as a rapidly increasing cohort of Māori who enter doctorate programmes, are indicators that Māori potential is being realised in a number of areas." (Durie, 2006: p. 14)

For Māori to live as Māori and to participate fully as equal citizens and as Māori in New Zealand society these images of success may vary and differ, nonetheless with successful educational outcomes Māori will have a greater chance of realising their potential and achieving their aspirations.

Māori Achievement: What are Factors to Success in Achievement?

Successful Māori achievement in education can look varied and dissimilar to many Māori. Achievement comes in many different vehicles and is regarded in a variety of ways. There are however clear influences that can help shape the successful achievement for Māori with specific regard to education. The influences discussed in this section relate to both secondary school achievement and tertiary achievement for Māori and may be discussed with specific regard to each educational institution depending on the relevance.

Identity

Fairhall states that it is 'most important that Māori truly believe their language and culture to be of real value' thereby reaffirming their belief in their identity and self-worth giving Māori the confidence and motivation to pursue success. Further emphasising Māori educational achievement through identity Te Ururoa Flavell states that the vision for education is one 'that values tōku rangatiratanga, tōku ake mana motuhake, the unique identity of the individual and group, the dignity and mana of Māori people.' (Tapine & Waiti, 1997: p. 44).

Erik Erikson (1950) and Rolf Muss (1996) have identified adolescence as the vital moment of identity development. During adolescent development of young, impressionable Māori, 'unsuccessful [identity] negotiation results in role confusion, in the failure of the individual to develop the sense of being an autonomous person." (Renwick, 1976; p. 20) It is during the time of secondary school education particularly where Māori youth either grasp

the concepts to strengthen identity or not. As a result many Māori either don't ascertain the elements that affirm their identity or fail to complete their journey of self-development and identity strengthening.

At a hui held in 1984 by the Curriculum Development Division of the Department of Education at Taurua Marae, Rotoiti, facilitators stated: "An all pervading element, the overall intangible bond that holds it all together. Taha Wairua – Wairua Māori perhaps. The things that cause Māori life to remain a totality. A sense of unity. Pākehā [sic] life often seems to lack that totality." (In Openshaw, 2009, p.67). The benefits of a values based education system will be of significant value to the "…connections, relationships and interactions with culture, identity and self [which] are critical features of being Māori, and that such factors are vital" (Whitinui, 2008, p.32) in developing a sense of 'wholeness' (Durie, 2004; Fitzsimons & Smith, 2000; Irwin, 1994; Macfarlane, 2004) which is paramount to the ability to achieve for the learner. In a study that examined the success of aboriginal students in Canadian schools the inclusion of traditional knowledge was a vital part of their educational success. As Ignas (2004) argues, "meaningful curriculum must necessarily be rooted in local knowledge and history and that this is especially so in the case of Indigenous students whose typical experience of mainstream education is one that has distanced and denied First Nations knowledge" (p.49). The Sasketchewan Ministry of Education (1997) states that; "school curriculum, practices, and programs that value and incorporate local Indigenous knowledge have proven to be successful in increasing

Aboriginal student success and academic achievement" (p.8), (Pattniak, 2004).

Included in the development of identity is the connection to Te Reo Māori must be included in this section;

> Te reo Māori cannot be separated from Māori lives. Nor for that matter can Māori lives be separated from the diversity of experience that constitutes modern living. For that reason the dynamics of te reo Māori are inextricably linked to the social fabric of modern living. Te reo Māori has the potential to reinforce social, cultural, economic heritage, individual wellbeing, self-esteem, confidence, pride and intellectual potential. (Black, 2011: p. 68)

The knowledge of Te Reo Māori and the confidence developed through this knowledge are powerful influences in identity, confidence and educational success. Educational success is not just what is formally taught but is also what isn't taught. This informal learning, as such, experienced in an individual's young life can essentially be the basis for what all other knowledge is acquired. If the individual fails to connect to their cultural and social selves while still a child they may spend significant parts of their adult life searching for those connections, which would in turn support lifelong learning.

Identity can be directly accountable to Māori student achievement. However identity alone is not the sole influencing factor, it is through identity that confidence and student motivation gain strength and momentum toward educational success.

Confidence and Motivation

One of the key elements to Māori student achievement is the personal drive and motivation for learning. (Durie, 2006, p.10) Feeling valued and reaffirmed is an important factor that contributes to educational success for Māori. Fairhall states that it is 'most important that Māori truly believe their language and culture to be of real value' thereby solidifying their belief in their identity and self-worth giving Māori the confidence and a surety that they can achieve all that they desire. Williams uses the title; Whāia te iti kahurangi[7] (2011, p.58) to further reinforce the notion of pursuing excellence through confidence and self-motivation.

The national Advisory Committee reported in 1970 of Māori education that "it is essential that the Māori [sic] child's self image be enhanced by his knowledge that cultural differences are understood, accepted, and respected by all with who he associates… it is also important that Pākehā [sic], particularly children and teachers, are made aware of the cultural values that form an essential part of the Māori [sic] way of life in a hanging society." (Smith, 1978). The concepts of self-image, respect, value and approach are important factors to raising Māori student achievement through being aware of, and avoiding deficit approaches to Māori achievement and success.

One factor that could contribute to Māori educational success is Ritchie's concept of 'Wairuatanga' (1995). Ritchie states that a way of understanding culture is "by looking at how people make choices, place value on this rather than that, hundreds of times a day." (1995, p.66) This

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[7] A strong determination to succeed

would mean being very aware of the differences in perceptions, understandings and ways of being by the educational institute to ensure the student has opportunity to increase their identity but also championing the development of Māori culture and values. Deficient attitudes held by institutions and educators of Māori students is not new and was not limited to just these facets. There was a long held perception by the state that the reason for Māori underachievement at school was because of the "restricted language codes they spoke" (Walker, 1996 as cited in McMurchy-Pilkington, 2001, p.165); "Māori as 'victims' took on board the hegemonic view that school failure was perhaps their own fault and many saw themselves as deficient as a people." (McMurchy-Pilkington, 2001, p.165).

In terms of education 'Wairuatanga' (Ritchie, 1995, p.67) is set as the central link to everything and is connected to the spiritual dimension within te ao Māori. Ritchie claims that from a Māori perspective when the natural order of something is disturbed you inadvertently affect the wairua of those connected to the situation, act or person; "when the wairuatanga of anything is being properly respected, then things go well…And if things are not going well, then spiritual disturbance has occurred." (1995, p.80). Therefore if the wairuatanga of an individual or event is acknowledged and restored greater opportunity for further development is created. This can only happen, however, if the institution is aware and proactive in realising the imbalance and dedicated to restoring the balance for the sake of the student, the development of the student's identity and the achievement of educational success of the student.

The strongest influence on the development of students' self-efficacy is their previous performance. When students believe their efforts have been successful then confidence and motivation is enhanced; "students with positive attitudes tend to achieve better" (Ministry of Education, 2009, p.28). Research projects have realised the importance of self efficacy and it's correlation to increased educational performance particularly how "students' ability to self regulate their learning [can] develop self efficacy" (Usher & Pajares, 2008; McCombs, 2001; Zimmerman, 2001; Chapman, Tunmer, Prochnow, 2000). In a similar vein, those who have done considerably poorly are more likely to have a low sense of their efficacy, avoid challenging tasks and lack effort and persistence. Pressley (2006) suggests that developing self-efficacy influences a student's commitment to reading, for example, and that "motivation is connected to academic achievement in reading." (Brooker, Ellis, Parkhill and Bates; 2010) highlighting the impacts that self-belief and confidence can have in an area of learning such as reading, but which could extend further to other areas of learning.

Confidence and motivation have powerful influences in Māori student achievement. It is with the support of whānau that identity is strengthened and confidence and motivation are encouraged and supported.

Whānau

Mason Durie (2006) discusses the importance that whānau have in the development of identity and confidence through the 'transmission of culture, knowledge, values and skills." (p.7). Durie highlights that the primary role for whānau is emphasising this focus on cultural values and

experiences 'including associations with turangawaewae[8], are significant

sources of identity and contribute to learning, development, and the

realisation of potential." (2006, p.7) further emphasising the vital

importance whānau has in instilling values and identity to develop

confidence and motivation (Mead, 2003; Pihama, 2001; Durie, 1996;

Metge, 1995; G. Smith, 1995; Durie, 1994).

In the ERO 2010 national report, information was gathered on almost 300

schools investigating Māori student achievement relating particularly to

presence, engagement and achievement. In approximately a third of the

schools,

> "ERO found that Māori student achievement had either remained at
> high levels or substantially improved. These schools demonstrated
> consistently good presence and engagement of Māori students.
> There were several common characteristics in these schools, but
> most of all they were inclusive of students and their parents and
> whānau. This was reflected in school leaders' and teachers'
> understanding of the centrality of *te reo me ngā tikanga* in the
> curriculum, responsive teaching, positive student-teacher
> relationships, and the inclusion of parents' views and aspirations in
> working with Māori learners." (ERO, 2010)

ERO found that, of the schools investigated, Māori student achievement

had remained at the existing levels or had improved due predominantly to

the inclusiveness of students, parents and whānau through a common

goal of honouring and respecting Te Reo Māori me ngā Tikanga within the

curriculum the classroom, teaching practices and parental involvement

and working alongside their tamariki[9]. These factors highlight positive

methods of ensuring Māori student achievement within the schooling

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[8] Place where one has rights of residence and belonging through kinship and whakapapa
(genealogical connection)
[9] Children

sector, to a degree, although the depths of positive outcomes need to reach further than only one third.

Whānau can directly impact the development of cultural and personal values and identity motivators (Williams, 2011; Williams , 2010). Whānau can also support the growth of confidence and motivation to achieve at school. It is through whānau involvement and with school inclusiveness that whānau can become active participants in supporting the learning journey of their tamaiti[10]; the Ministry of Education state "connecting what goes on at school with students' lives, parents, whānau and communities can make teaching and learning more relevant and effective" allowing for more positive educational outcomes (2009, p.24). Following from the beneficial impacts whānau can have on Māori student achievement there are also important considerations to be included around other positive relationships. Durie notes the importance that constructive relationships has on the successful outcomes of learning and the development of 'positive relationships in later life.' (2006, p.7). He goes further to note the importance that whānaungatanga has on potential; 'building relationships is a critical whānau function that contributes to human potential and to successful engagement outside the whānau.' (2006, p.7). Williams continues that "strong social support networks with peers and faculty" (2011, p.58) is a major factor that contributes to academic success.

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[10] Child

Whānau and Recognising Potential

As whānau, parents are more often able to identify the potential within their child and can influence the concept of potential and educational potential in particular; "whānau have the power to unleash or alternatively diminish potential." (Durie, 2006: p.14)

In a further Canadian study (1997) of 525 adolescents where parenting style and involvement were studied key factors emerged highlighting student academic success. Three predominant key themes emerged; "behavioural [sic] control, psychological autonomy granting and warmth – acceptance." (Deslandes, Royer, Turcotte & Bertrand, 1997, p.201)

In a 1995 interview study examining relationships between secondary school students and their primary caregivers the analysis indicated, "the only type of parental involvement positively related to achievement was the "home-based type" (monitoring homework, editing reports, etc.) as opposed to school-based involvement." (Hickman, Greenwood & Miller, 1995, p.128) Of noteworthy mention the analysis also highlighted that students who were achieving poorly had less parental involvement.

A further longitudinal study in 1998 examined four sample ethnic groups to study the correlation between parental attitudes and academic achievement of adolescents. The findings showed that "parental expectations and perceptions of parental expectations are essential in raising the academic expectations and, thus, the achievement of adolescents." (Keith, T, Keith, P, Quirk, Sperduto, Santillo, Killings, 1998)

Christenson & Sheridan (2001) argue that "families are essential, not just desirable" to ensuring successful educational outcomes for students. It is with parental expectations of success and parental guidance and support that educational success potential can be more readily seen by the student and believed as achievable.

Expectations of Success

Normalising success is another influential factor to successful Māori student achievement as Durie explains;

> For many whānau success, especially educational success, is sufficiently exceptional to warrant celebration even for quite small accomplishments. Celebrating success, no matter how great, is always worthwhile but success should become less and less the exception and more and more the whānau norm. Success is sometimes measured by entry into an educational system – participation being seen as a sign of accomplishment. However, while participation has been an important step towards the realisation of potential, it is not itself an endpoint. Instead, successful completion should be the goal, and the reason to celebrate." (Durie, 2006: pp. 16-17)

Celebrating success not only emphasises the value in success but also encourages the learner to continue the pursuit of educational success, and indeed success in all things. Durie goes further to add that success for Māori should be more than meeting the minimum requirements for achievement but "should be benchmarked against high achievement." (Durie, 2006: p.17)

A longitudinal study undertaken in 1988 and continued through to 1999 looked at parental involvement on late adolescents' educational expectations and the effects of this parental input and examined the postsecondary educational expectations of the children involved. Of the

factors studied, student-reported home-based parental involvement (discussing programs, school activities, and class content being studied with children) most strongly predicted high educational expectations (Trusty, 1999).

With the development of identity learners can strengthen their confidence and motivation to succeed educationally. With whānau support and expectations the potential of the learner is invigorated and realised. Through these means student engagement then becomes necessary to ensure that institutional learning is maximised and achieved.

Student Engagement
ERO defines student engagement as;

> …the extent to which students actively participate [sic] in classroom learning. When students are engaged in a learning programme they are classroom learning. When students are engaged in a learning programme they are more likely to be motivated and to understand and apply what they have learnt. Student engagement is dependant upon [sic] such factors as classroom activity, teacher-student relationships and the understanding students have about their own learning. (Education Review Office, 2008)

Although ERO argues that successful student engagement is dependent on other contributing factors there is a clear connection between student engagement and student educational success. The Ministry of Education state further; "without engagement, achievement is unlikely" (MOE, 2009, p.10).

Student engagement has been further articulated by students in a New Zealand Council for Educational Research (2009) presentation as;

- School connection
- School engagement
- School bonding

- School climate

- School attachment

- Quality of school life

And can involve;

- Sense of belonging

- Whether or not students like school

- Level of teacher supportiveness

- Presence of good friends

- Engagement in academic progress

- Fair and effective discipline

- Participation in school activities

(Libbey, 2004).

This presentation highlighted that; "school engagement is associated with positive health outcomes and academic achievement" (2009, p.6). Darr et al goes further to state that; "student engagement is related to important educational and health outcomes. Because engagement is presumed to be malleable, many educational interventions seek to improve engagements as a way of improving outcomes". (Darr, Ferral and Stephanou, 2008, p.2; Darr, 2009)

Flavell continues by encouraging the empowerment of "Māori people to participate and determine what is appropriate education for Māori people" (Tapine & Waiti, 1997, p.44), this self-determination is deemed vital to ensuring continuing Māori educational achievement "where they do feel valued and can contribute [in an] environment [that] accepts that everyone learns differently, just as teachers have different strategies for teaching."

(p.46). Gadd also affirms this style of learning, outlining that student engagement increases in learning where essential skills and understandings occur as a natural progression of the course of study (1976, p.204) and as a result "they are employed intensely, and with enjoyment and purpose, [knowledge is] learned and retained" (Gadd, 1976, p.204). This code of learning has "no definite boundaries to limit a child's search for knowledge" (Gadd, 1976, p.204) but can positively contribute to students' successful educational achievement.

As student engagement is clearly influential in Māori student achievement the links to whānau engagement, not to be confused with whānau 'involvement' (Harris & Goddall, 2007), become more apparent. Student engagement along with whānau engagement are necessary to encourage the development of potential to ensure that the student has the confidence and knowledge to participate as engaged learners.

Secondary School Achievement: What are Factors to Success in Achievement at Secondary School level?

Secondary school achievement has begun to increase for Māori over the past 15 years particularly. There have been influences such as Māori medium learning, subject option variety and learning mode options that have provided further opportunities for Māori students to achieve success at this level. These influences have supported Māori students in pursuing academic goals, retention and achievement – but not for all. Māori still heavily over represent in truancy, behaviour and pastoral care issues, underachievement and participation at secondary school level and have not maintained an equal achievement level to their Pākehā counterparts.

Whānau as Active Participants in Schooling Matters

When whānau are demanding constituents in their child's educational choices students develop a sense of ownership and responsibility toward their learning outcomes. Students and whānau alike connect more heavily when they have a say in "what is learned, how it is learned and when it is learned" (Sparrow, Sparrow and Swan, 2000; Trusty, 1999; Simon, 2001; Keith et al, 1998; Deslandes, 1997; Hickman et al, 1995).

For Māori the customary method of learning happens through self-evaluation and monitoring by "constantly observing and working alongside other people who have the expertise in whatever [the individual] happens to be learning." (Pere, 1986, p.77) Pere describes State education's expectations of learners;

> …to relate to something of which they have no experience, have not been party to formulating, and to rely for their personal, subjective assessment of themselves on periodic test scores, the remarks of teachers and the response of other children to the visible aspects only of their efforts. This is in sharp contrast to the Māori [sic] child's own experience, gained through her culture, on which her confidence up to that time has been built. (Pere, 1986, p.78)

Regardless of whether the education is formally taught or informally taught the expectations of parents to succeed and the support provided to ensure success by the teacher is hugely influential. A realisation of cultural values and personal identity are factors that also contribute to the educational success of the learner as mentioned in the previous section of this chapter. The key point that Pere highlights is the detrimental impact deficit beliefs and models can have on the efforts to motivate and support the learner's education (Riecken, Tanaka, Scott, 2006; Bouvier & Karlenzig, 2006).

Tapine & Waiti (1997) emphasise the importance in how self-determination is deemed vital to ensuring continuing Māori educational achievement "where they do feel valued and can contribute [in an] environment [that] accepts that everyone learns differently, just as teachers have different strategies for teaching' (1997, p.46) so too do learners have different strategies for learning. Bishop et al (2007) also reported "when Māori students have good relationships with their teachers, they are able to thrive at school." (p.3) Having positive learning relationships benefits student achievement but requires teachers to move away from a "deficit approach to a strengths-based appreciation of students, based on sound and supportive relationships." (Bishop, 2007)

Parents can provide educational opportunities in the home, of which these methods are highly favourable in supporting educational success for their child/children (Christenson et al, 2001; Fan, 2001; Christenson et al, 1998; Epstein, 1997). However more achievement is likely if whānau are active participants, engaged with their child's educational institution (Finn, 1998; Henderson, 1994).

A 1998 research project found "a consistent relationship between parental involvement in school (attending school programs, volunteering, visiting classrooms) and student achievement" (Finn, 1998, p.28). The research also found that schools are capable of encouraging parental involvement at school and within their homes with beneficial and powerful outcomes for the learner.

Teaching Interventions at Home

The Australian Family-School and Community Partnerships Bureau completed a study on parent engagement in children's education (2011), which emphasised the importance of families as the first influential educators for their child's educational learning and development. A significant body of both international and Australian research (Jennings & Bosch, 2011) has found correlations between parent/family engagement in children's education and schooling, and indicators such as:

- improved school readiness

- higher retention and graduation rates

- enhanced cognitive development and academic achievement

- higher motivation and greater ability to self-regulate behaviour better social and relationship skills.

In a further study undertaken, on behalf of the Ministry of Education (Robinson, Hohepa, & Lloyd, 2009), on school leadership and student outcomes, approaches that had a high positive effect on student outcomes were those that were "designed to help parents or other community members support children's learning at home and school and that simultaneously provided teachers with professional development." (Robinson, Hohepa, & Lloyd, 2009, p.144) There were a total of 5 approaches, all relating to whānau involvement, engagement or support within the study that were highlighted as positively supporting student outcomes;

- Joint parent/whānau and teaching intervention

- Teacher-designed interactive homework with parents

- Strategy to access family and/or community funds of knowledge

- Teacher feedback on homework

- Parent intervention

Although these approaches might look different for different whānau depending on the need and the context of their individual lives, these approaches can be utilised in a number of different forms.

Reports from a 1988 National Education Longitudinal Study (Simon, 2001) examined the relationships between learner, parent and community. After analysing control factors the findings showed that,

> various forms of parent involvement resulted in adolescents earning higher grades in English and mathematics, completing more course credits in English and mathematics, having better attendance and behavior, and coming to class more prepared to learn. Although study habits, attitudes, and behavior patterns are typically set by students' senior year, this study showed that even through the last year of high school, families continue to influence adolescents' success. The study also indicated that while families participate in various ways to support student learning, schools can influence the ways in which families guide adolescents' school success.

ERO also argue that alongside parental involvement the combination of parents and teachers working alongside have more beneficial effects on student engagement and achievement. One method that whānau and schools can work this way is through the use of personalised learning plans.

Personalised Learning

Ngā Taiātea Wharekura in Hamilton (Durie, 2006) have for some time supported students and whānau to develop Individual Education Plans (Ministry of Education, 2005 & 2011) again allowing whānau opportunities

to be involved with their child's learning and also to create clear pathways and support mechanisms to achieve educational success. When whānau are involved with the student to determine an educational plan individual to their child in relation to the whānau supports, whānau can more effectively support as "it is more important that parents are also able to work with schools to identify potential and then to jointly construct pathways that will enable promise to be realised." (Durie, 2006: p. 10).

He Ara Tika is a Ministry of Education mentoring initiative "that focuses on building the self-esteem and cultural identity of Māori secondary school students". (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.5) As a community based programme the key areas of focus were to increase school participation and achievement of Māori students with a key aim to develop "tertiary educational pathways and/or career options." (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.5) In an evaluation report recently undertaken by the Ministry of Education of He Ara Tika, making more informed choices were found to be directly related to progressing to further education through career plans and eventually to further education beyond school. It was also found that those students who set goals and thought about their futures were also "paying closer attention to their own learning progress" (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.34) and in turn taking responsibility for their educational achievement success. Student and whānau participants of the evaluation report commented that students were;

- Developing their skills and talents in core areas of curriculum

- Leading their own learning and maximising their skills and talents (e.g., pursuing/finding out things over and above what sits in the course, doing additional work to grow their own knowledge in support of their interests) (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.37)

Having clear goals is helpful for the learner's achievement and engagement at school, if, however, the whānau and the school are equally on board in this process of learning plans and pathways a clear message of support and success are emphasised and encouraged to the learner giving them the confidence and pathway to support the united vision.

Confidence

Confidence and motivation were found to be positive factors to Māori student achievement through the 2009, He Ara Tika, Ministry of Education evaluation report. Confidence and motivation had a "profound effect on students' happiness at school and readiness to learn." (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.30) Confidence and motivation were key factors in increasing participation and overall happiness of those secondary school whānau and student participants in the report where an overwhelming majority indicated that these factors were influential in students wanting to be at school – 74 percent of whānau/mentors and 78 percent of students respectively (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.30). Increased confidence and self-belief not only improved participation rates but also attendance and engagement;

> Of the 1,155 students in the Ministry's national He Ara Tika data covering the period September 2008-September 2009, 88 percent were recorded as still enrolled at school in 2009. Of those who left school, over half went on to either tertiary studies (46 percent) or alternative education (11 percent). (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.32)

Students that indicated increased confidence and motivation participated more widely in school related leadership positions such as mentoring, school council, kapa haka, community related initiatives and was equally proportioned between male and female Māori students. (Wehipeihana, King, Spee, Paipa, & Smith, 2010, p.33)

Encouraging Teachers

The incorporation of aboriginal culture by teachers into their learning environments is an example of how inclusive practices can support successful educational outcomes for Māori learners (Kanu, 2002; Goulet, 2001). The University of Saskatchewan released a publication on Aboriginal student achievement and positive learning outcomes quoting Goulet (2001) who illustrates the importance of inclusive teaching practices through interviews with two teachers who have proven to be successful when teaching aboriginal students. She says, "The students in their classrooms experience autonomy and success while using their own languages, learning their own histories and retain their own cultures with pride (p. 68)" as cited (2007, p.9).

Through Goulet's research (2001) she found that positive learning outcomes were reached through culturally inclusive practices of; using indigenous language where possible in the classroom, "incorporated local community practices into lessons, utilized culturally relevant material, had students interview Elders and community members, brought role models

into the classroom, and used a variety of classroom instruction and management styles that model traditional teachings." (Saskatchewan Ministry of Education, 2007, p.9). Cadwallader (2004) goes further by claiming; "One of the most important learnings from the entire process for many teachers is how influential culture is in helping Aboriginal students be successful in school" (p.101). Darrell Waiti also affirms, 'My personal philosophy on education is that it should ensure the holistic development of all learners, regardless of their race, creed or religion, to allow them to achieve to their maximum potential' (Tapine & Waiti, 1997, p.67).

Darrell Waiti continues by suggesting that in order for learners to achieve their maximum potential they "must be in an environment that is conducive to good learning. This environment will be supportive as well as challenging." (Tapine & Waiti, 1997, p.26).

Educated Whānau

Parents that are educated are more likely to value educational success and promote and support it in their homes with their children (Durie, 2006, p.11). Wylie et al (2008) noted that there is a strong overlap between maternal qualifications and ethnicity, with Māori students more likely to come from families with low maternal educational qualifications.

The level that a parent has been educated has a direct impact on determining the likelihood of children's educational outcomes (Davis-Kean, 2005; Dearing, McCartney, & Taylor, 2002; Duncan, Brooks-Gunn, & Klebanov, 1994; Haveman & Wolfe, 1995; Nagin & Tremblay, 2001; Smith, Brooks-Gunn, & Klebanov, 1997). Predominantly research on how

educated parents impact on their children's educational outcomes has been undertaken through cross-sectional analysis and short-term longitudinal studies that examines parents and students through the student's adolescent years. (Dubow, Boxer, Huesmann, 2009)

Duncan and Brooks-Gunn (1997) conducted a large research study that concluded that a significant contributor to children's educational outcomes was maternal education. Davis-Kean (2005) also determined the influences that parental education had on European American children's standardised achievement scores; "both parental education and income exerted indirect effects on parents' achievement-fostering behaviors, and subsequently children's achievement, through their effects on parents' educational expectations" (Dubow et al, 2009, p.2).

Dubow (2009) further argues that parents who clearly model 'achievement-orientated behaviour' and who provides 'achievement-orientated opportunities are more likely to instill within the child the guiding belief that achievement is valued, achievable and expected. Having these belief systems lead to successful educational outcomes and development of the learner. As we have discussed previously the correlation between parental expectation and student engagement and achievement are mechanisms for educational achievement.

Tertiary Achievement: What are Factors to Success in Achievement at Tertiary level?

Tertiary achievement has historically been an area that many Māori were unable to access due to unsuccessful experiences at secondary school

with a domino effect on further study opportunities eventuating in manual labour type employment options (Durie, 2006; Smith, 2010). There have been several factors previously mentioned in the above sections that correlate to tertiary achievement for Māori that are unnecessary to repeat. However other factors that influence tertiary achievement are discussed in this section.

An influencing factor of tertiary achievement for Māori has been the introduction of second-chance learning opportunities provided through polytechnics and institutes of technology. These modes of learning options have also allowed for at home parents, working parents or those living in isolated areas an opportunity to enter into tertiary study. Although these factors contributed to the access of tertiary studies the factors that contribute to success in this field are related to support, values and confidence.

A Teaching Matters Forum project funded by the Ministry of Education in 2008 found several key themes in research undertaken from participant discussions that could identify as factors that lead to success for Māori in tertiary settings:

1. A high level of iwi support
2. Strong institutional support
3. Active consultation with iwi and engagement of iwi with the programme
4. A clear professional or vocational focus
5. Accommodation of students' varying levels of entry and needs
6. Insistence on high standards
7. Recognition of students' emotional and spiritual needs as well as academic needs
8. Affirmation of students' connection to the community
9. Creation of teaching spaces appropriate to the field of studies

10. Implementation of tikanga Māori and Māori concepts and values
11. Strong, clear-vision and supportive leadership
12. Significant Māori role models
13. Teaching staff who are also prepared to learn
14. Teaching staff who have professional credibility in their field
15. Respectful and nurturing relationships with students
16. Opportunities for students to redress previous unsatisfactory schooling experiences
17. Opportunities for students to develop effective learning strategies
18. Tuakana–teina relationships between students
19. A personalised and preferably iwi-based induction
20. The importance of a graduation that involves whānau and community
21. Strategic reduction of financial barriers to learning.

(Greenwood, Janinka; Te Aika, Lynne-Harata; 2008, p.6)

Although this particular project, Hei Tauira, had one overarching question there were 26 sub-questions that also helped shape the participants' experiences. Some of the highlighted key themes, above, are touched on throughout this research project whilst others are strongly articulated as a result of the findings contained within. Those of particular note are related to whānau support, relationships, identity, high expectations, overcoming barriers, self efficacy and cultural identity.

Cultural Identity

Academic achievement at tertiary level can directly be linked to how the student uses their cultural identity to deal with personal conflicts or issues that can arise while studying. Bennet (2002) lists the following aspects of Māori culture that are directly contributable to academic success for Māori; "whānau support, strong whakapapa, and knowledge of their tūrangawaewae." (2002, p.58) He goes further to quote Durie (1998) claiming; "Māori who are more secure in their identity have higher educational aspirations than those less secure in their identity." (Bennet,

2002, p.58). Tūrangawaewae therefore can be deemed as the foundation to achieving cultural identity when "a person is able to define their identity by linking themselves to the wider people of the tribe, their environment, and the tribal knowledge base" (Doherty, 2013, p.31). Doherty (2012) continues that cultural identity directly connects to whakapapa through "links between people, environment, and knowledge" (p.31) emphasising again how influential cultural inclusiveness is in securing the appreciation and acknowledgement of cultural values, particularly for Māori.

Tertiary Achievement linked to Secondary School Performance

In a 2008 paper that looked at Māori students entering degree study (Ministry of Education, 2008) some of the influencing factors that enhanced outcomes for Māori were when;

- The institution and teachers engage effectively with students and understand their learning needs and aspirations.
- Families and whānau are welcome and encouraged in their support for their students.
- Support, orientation and advice are provided in a timely manner to students.
- Teachers work alongside students and are focussed on the success of all students.
- Students have access to a range of learning supports, including space to organise their own learning groups in their own way.
- Cultural diversity is welcomed and valued.
- Discrimination and racism on campus are not tolerated.

All of these key themes are linked to claims from Bishop et al (2007), Nikora et al (2002) and Prebble et al (2004) that are influential in Māori educational achievement. Another key theme that the paper identified as beneficial to raising successful Māori achievement in both secondary school and tertiary education, was a shift by the educational institution away from deficit perceptions and models highlighting Māori underachievement and deficiencies, to perceptions "that considers the ways in which support, environment and teaching practice can be improved to build and enhance the learning of all students." (Earle, 2008, p.4) It is also noteworthy to mention that the paper findings to enhance Māori outcomes are also contributable to enhancing the outcomes for all students, Māori and non-Māori alike.

Other factors captured from the paper that effected Māori achievement at tertiary level were whether or not students had completed NCEA Level 3 and whether students came from larger secondary schools – these students had a more improved chance of continuing their studies and completing their first year of study. (Earle, 2008, pp.14, 16) Students at institutes of technology and polytechnics did better than those at universities and private training establishments, full-time, full-year students did better than other students, pass rates increased with age and students who had attended a higher decile school were all more likely to pass most of their courses. (Earle, 2008, p. 17)

Data, Trends and Outcomes:

A substantial amount of data has been collated for the purposes of this study; however there are some allowances that need to be made to capture sufficient data. For example, a sample of school leavers from 2010 would require 5 years to monitor, capture and formulate appropriate data. Therefore much of this data has been captured based on this 5 year differential and measures data from 2005 through to 2010. All of the following data comes directly from the Ministry of Education achievement data, 2004-2011.

As an indication of the reality of Māori achievement at tertiary level some key indicators of success require articulation. Māori students, for example, are less likely to pass all of their courses in their first year of study than non-Māori and males particularly less likely to pass their courses (Ministry of Education, 2007, p.28). Other examples of Māori statistics at tertiary level are as follows;

Secondary School Data (2009) – a snap-shot

- 65 out of every 100 Māori students achieved NCEA Level 1 compared to 79 non-Māori.

- 52 out of every 100 Māori school leavers achieved NCEA Level 2 compared to 79 non-Māori.

- 47 out of every 100 Māori students stayed at school until 17.5 years of age compared to 71 non-Māori. (Ministry of Education, 2007, p.28).

Māori students were less likely to meet the UE requirements by the end of Year 13 than their non-Māori peers. Māori males are less likely to meet the requirements than females. Māori women and younger students are

more likely to complete a tertiary qualification. Māori men and older students are more likely to progress to postgraduate study. Other important factors of noteworthy mention are related to school leaver's enrolment into tertiary study;

- Māori students have the lowest rate of progression from school to tertiary of any ethnic group (Earle, 2008).

- Māori students enter degree study, on average with lower school qualifications and lower NCEA results that non-Māori.

- School performance has the largest association with the successes of Māori school leavers in their first year of study.

- Institution type affects average performance of Māori students – university Māori school leavers are less likely to pass 75 percent or more of their first-year courses than Māori school leavers at other institutions.

- Māori tertiary students are more likely to take longer to complete a degree.

Key Findings: Secondary School Data

Overall, Māori are underachieving disproportionately at NCEA L1 and L2, adequately qualified to enter University and leaving school earlier than non-Māori. NCEA qualification attainment for both Māori and non-Māori has increased from 2004-2006, however the gap between each group is reducing. For both Māori and non-Māori females continue to have a higher attainment rate than their male peers (Ministry of Education, 2007).

Tertiary Data (2009-2011) – a snapshot

- In 2011, 8.1% of the Māori population hold bachelor's degrees or higher compared to 17% of the European population.

- Participation rates in a bachelors and higher qualification increased for Māori in 2011 by 3.4% from 2010 (Ministry of Education, 2011).

Factors related to first time tertiary study as an adult include;

- Māori students entering degree study for the first time between the ages of 25-39 has continued to decrease.

- First year success for these students, have strong associations with their subject choice and their school qualifications.

- Of these Māori adult students in this age group, more are likely than other Māori in the same age group to pass most of their first-year courses, return to study and complete a qualification.

- Studying at an institute of technology and polytechnic is also associated with greater chances of first-year success, continuing in study and completing a qualification, once other factors including school qualifications and subject are controlled for.

- Māori students in this age group who have attended a low decile school are slightly less likely to pass most of their first-year course.

Key Findings: Tertiary Data

In a 2007 report by the Ministry of Education in a series called "Learners in Tertiary Education", research found the most significant factor in first year pass rates for Māori was dependent primarily on subject choice. Enrolment status was the second most influential factor with students who were enrolled full-time for a full year were more likely to successfully

complete their first year of study (Ministry of Education, 2007; Cheesman, Simpson, Wint, 2006; Bourner & Race, 1990). Students who came straight from school and students who went on an overseas trip between school and study were also more likely to successfully complete their first year of study (Ministry of Education, 2007; Chessman et al, 2006).

As a point of support the research identified that the best time to support students to succeed academically is in their first year of study. Students who were found to benefit most from an intervention in their first year were students with low or no school qualifications, those who were part-time students, those who were unemployed (Ministry of Education, 2007, p.28). Retention of students after the first year of study were highly dependent on students passing 75% or more of their first year courses. Students at wānanga had lower pass rates than students in other tertiary institutions (2007, p.33).

The decile rating of the student's prior school also has detrimental effects on student success; those students from middle to high decile schools were more likely to succeed (Chessman et al, 2006; Ministry of Education, 2007, p.35).

Factors of enrolment type, prior activity, school decile, prior qualification attainment and age all contribute to tertiary success for Māori learners (2007, p.35).

Chapter Three Summary:

This chapter has addressed the following sections; what is educational success, what are factors to success in achievement, what are factors to success in achievement at secondary school level, what are factors to success in achievement at tertiary level, and what are the data, trends and outcomes for Māori achievement.

The key overall findings have been the appropriate support, guidance; acknowledgement and understanding of Māori learners require ensuring their successful educational achievement at secondary school, tertiary level and beyond. With potential guides to what can support educational success at each stage of the learning journey it could be possible to provide opportunities and create opportunities for learners to succeed.

The following chapter delves into the information obtained during the semi-structured conversations with the participants and outlines their experiences of successful education throughout their lives. The participants shared their successes as they felt necessary and important and these experiences were captured and shared. In correlation with this literature chapter, common themes will emerge that have contributed to their success and trials that have ensured their educational success as Māori.

Chapter 4 – Information Gathering

This chapter contains information gathered in the research undertaken with six participants discussing their ideas of educational achievement. The experiences and understandings of each of the participants are articulated below with key themes being highlighted throughout. The participants' conversations are then fully analysed and key themes highlighted in the following chapter.

The Participants:

The conversations of six Māori participants provide small snapshots of the experiences of personal journeys toward educational success. Although the participants may not see their achievement of secondary school qualifications and/or tertiary qualifications as overly successful, the success has come from the optimism and dedication to the growth and development of each individual's whānau[11].

Participants in this study have opted to remain anonymous however their journeys are shared openly and specifically as pertaining to the kaupapa[12] of this project, namely Māori student achievement. However, for ease of reading, participants will be known as either Whaea[13] or Matua[14] depending on their gender – they will have a specific letter attached also; Whaea M, Whaea Y, Whaea K, Matua P, Matua B and Matua O.

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[11] Family
[12] Topic
[13] Mother, aunty, aunty
[14] Father, parent, uncle

Backgrounds of the participants range from iwi[15] affiliations as far north as Te Hiku o Te Ika[16] to the southern regions of Te Waka o Maui[17] and many places in between. The ages of the participants range from 30+ to 70 odd years and there were three male and three female participants. As mentioned in the methodology section the participants have all completed a bachelor's degree at a tertiary institution. Three have gone on to complete post-graduate study to Masters and/or PhD level while others have been content with their bachelor's degree, not pursuing other tertiary qualifications, valuing, however, life-long learning and continuing other forms of educational growth and development. All of the participants have children/families of their own and connections to their whānau, hapū[18], iwi and marae[19]. All of the participants work within educational institutions as lecturers, senior managers, teachers, tutors or advisors. These significant details will be elaborated on throughout the course of this chapter and linked to the relevance of achievement.

The Conversations:

The key question asked at the beginning of each recorded conversation was:

What are your memories of learning from secondary to tertiary education experiences?

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[15] Nation
[16] The northern point of the North Island
[17] The South Island
[18] Hierarchical structure
[19] Physical place/structure of sacred importance

Participants were free to begin their journeys and end them as they saw fit – most conversations lasting between 1-2 hours. This allowed the participants to highlight areas of significance to their experiences and their understandings in a manner that was open and free for discussion. Participants provided the researcher with historical accounts of their thoughts, feelings and experiences of their journeys from secondary to tertiary learning. These narratives were gathered through semi-structured conversations. From these conversations common themes or understandings were elicited.

The academic direction of the participants' kōrero[20] was aimed at highlighting elements that directly contributed to the educational success at tertiary level – particularly in relation to the transition between completing, or not completing, secondary schooling prior to tertiary study. The ultimate direction for this project was to identify common themes that each participant highlighted through their kōrero.

The Limitations:

There are some key limitations that need to be noted for the purposes of clarity and further study. The small number of participants means there may be a limited range of experiences and understandings to share, that there may be themes of educational achievement that are not included in their experiences and/or that the depth of kōrero may not be as intricate or relevant to areas of educational achievement. These limitations can be countered with further study in the area of secondary school and tertiary

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[20] Discussion

study transition for Māori and areas around themes for educational

success, further conversations recorded with higher numbers and

recording experiences of participants from various backgrounds (age,

gender, employment, qualification level, rural vs. urban experiences etc).

Identifying any research limitations creates space for further study and

addresses any discrepancies or areas that are lacking in fullness of

explanation and/or explanation.

The Conversations:

The participant kōrero are presented in two groups; Group 1 includes

those who did complete secondary school by gaining University Entrance

at seventh form (Year 13) and then completed tertiary studies. Group 2

includes kōrero from those participants who did not complete secondary

school but went on to complete tertiary studies.

Group 1: Those who did complete secondary schooling

Whaea K

<u>*Home Life*</u>

Whaea K grew up in a home where both parents were teachers and where

one parent's first language was Māori. Whaea K grew up in a

predominantly Pākehā community that was considered by her to be "a

racist community" where she attended a "racist intermediate" – racist

referring to the belittling view held by the dominant population (Pākehā) of

Māori; Whaea K learnt "so you have those kinds of challenges that help

you understand your community a little bit better" and where Whaea K

learned about herself and her identity a little bit better also. Constant

affirmation from parents contributed to her resilient nature; 'my parents told me every day that they loved me and they told me I was gonna be successful.'

Whaea K was prepared for life via home teachings through structured routines and attitudes to success; "We were an extremely poor community so we learnt things – 5am starts, cleaning, cooking, go to school, then come back and clean and you know, cook and so it was a really good life experience." Values of hard work, diligence, perseverance and optimism were areas that Whaea K learnt to develop her own self-belief and confidence.

School Life

School at the time was a streamed learning environment where you were tested and put into classes that were relative to your grades; for example if you did badly on a test you would invariably be put into the lower academic streamed class. But as well as the constant affirmation from her parents, Whaea K was given constant affirmation from teachers; "we were told everyday that we would be successful and…we were told everyday 'you will get your school cert, you will get it', 'you will succeed' – failure wasn't an option."

At secondary school level Whaea K changed schools halfway through her schooling to increase her Te Reo Māori knowledge at a school that provided Te Reo Māori as an option, "so I went from single sex Māori women wearing red capes marching to church every Sunday to, you know,

co-ed sports-fanatical school – academic wise, hmmm pretty average? But a really good community – so at that school I learnt social skills, I never had before."

Whaea K picked up on social pressures particularly around gender differences. There was an expectation that men were to finish school and to work; "my male mates had fathers who wouldn't let them [go on to further study] cause that's not what you do, you gotta go to the works – I had one mate [whose father] gave him a hiding – there was no way in hell…'. So for many secondary students at the time, particularly Māori males, schooling was left incomplete and they left school without qualifications to find employment.

The second secondary school Whaea K attended had many positive teaching experiences for her. Teacher qualities were efficient in creating a sense of whānau, where the collective would support one another and persevere. The focus was not necessarily on the content of the curriculum but about being passionate about learning; "we'd be infected by their eagerness and their passion for [their subject]." Whaea K mentions that these experiences all contributed to her learning; she learnt "how to relate to people, that's the one good thing about the schools I went to, because they were racist, or because they had the odd teacher that was so loving, I've learnt how to relate to all sorts of people and to understand better why people are ignorant, or prejudiced, or racist – so those experiences are what educated me."

Tertiary Life

The tertiary journey continued to help build independence through experiencing difficulties at university. Some of these included administrative, enrolment type issues ("does school help students to fill in forms?!") and minimal student support. The enrolment process was initially a traumatic experience for Whaea K and she spent hours in the university administrative block, she had enrolled in at that time, trying to fill in paper work and organise her enrolment. She experienced financial hardships and life's trials but had the confidence, support and courage to persevere and learn from those experiences;

> My education was just really a backdrop to life, it was a good life that I was involved in, I mean the things I learnt about were how to manage a flat, how to manage my finances, how to be poor, whatever it was I scraped 'cause I always was poor so I had nothing to lose – and that's the great thing at varsity you have nothing to lose, there's nothing to lose, you go in poor anyway when you're younger.

However, once enrolled she found strong Māori student support and developed connections that contributed to her achievement at tertiary level;

> We gotta stick together, we're all failing you know, shit! So then we worked hard, we stuck together and pulled ourselves through and at the end of the day I still was the only one that finished out of all of us [at that time] and the others kind of over the years after that, took their time – we had our own Te Rōpū Māori, we had a political

group, we had kapa haka we did all that and we're very small, but because of that we're very dedicated to one another, we gave each other support.

Another support mechanism while at university was the support from whānau. Whaea K specifically mentions her kuia who was very involved with Whaea K's learning journey and regularly visited her, or vice versa; "kept me outta trouble I think too."

Whaea K believes learning is valued differently now;

> "It's a lot more competitive, there's a lot more pressure 'cause it costs so much more, but I don't think that can detract from the experience – a sense of belonging, but maturing you know, growing up with University.. the one thing I think I would've liked to have done though was when I left 7th form, I think I should've gone and worked or taken a gap year. I believe if you have heaps of time out that you'll appreciate and receive the koha more readily, [people] talk about the dangers of 'if you go to work you won't go back studying', in this day and age it's just natural, everybody's engaging in learning for life which is a great change from the 80's, so I don't think that can kind of fit as an excuse anymore.

The potential for anyone to engage in learning as a life-long journey is a perception that can be personally developed. The sense of belonging and maturing contributes greatly to the achievement and engagement of a learner.

Whaea M

<u>*Māori Influences*</u>

Whaea M was the most senior participant of the group. Her whānau background consisted of her koroua[21] raising her, alongside an uncle and a cousin. The influence of her elders created a consistency that was reliable and loving. Having her elders guide and direct her gave Whaea M a sense of belonging and methods of learning. When speaking of her nanny particularly, Whaea M stated "I learnt the world at her feet" where she learnt by observing and being supported.

Te Reo Māori[22] and Tikanga Māori[23] were a constant in the home of Whaea M. She was spoken to in Te Reo Māori from birth with Te Reo Māori being her first language. Tikanga[24] was also a priority in the home and Whaea M learnt significant amounts on the Marae and in the home. "Pā[25] business" was the term used by Whaea M to describe the involvement her whānau had with the development of the wider whānau, hapū and iwi. Pā business took up a substantial amount of time for her immediate whānau and Whaea M was often taken to various hui[26] and events were she was able to observe social interaction and tikanga focussed kaupapa. Whaea M was taught that learning was in every opportunity by her kuia[27], whether it was observing her nanny 'sitting on a

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[21] Elder/s
[22] Māori language
[23] Māori sacred processes and procedures
[24] Sacred processes and procedures
[25] Home of the extended family, usually where the Marae is located
[26] Formal gathering
[27] Elderly woman, grandmother, female elder

little stool in front of a coal range, or in the garden, or through the house singing." Learning was constant and valued.

Whānau were vital to Whaea M's experiences of life at home. The extended whānau involvement in raising the young was an expected norm. Whaea M had an uncle involved with a regionally based performance group, and an aunt who was involved with theatre and modelling clothes – both were heavily supported by the whānau and were esteemed and revered.

Music was a highly regarded form of education for Whaea M. Pākehā music and performance aligned heavily with Māori parallels of music such as kapa haka[28] – Whaea M was constantly surrounded by waiata[29] and mōteatea[30] with her kuia who composed waiata – she taught Whaea M knowledge and history. Similarly Pākehā[31] music and performance was highly valued and learning's were taken from this mean also.

Death was another teaching device. Whaea M speaks of her whānau resilience and acceptance of death; "There were 15 children and only 5 survived – we would clean the urupā[32] regularly with whānau."

When Whaea M was young there was a strong sense of "Freedom" which was liberating yet contained a strong sense of identity and confidence in belonging. This freedom came in the form of self-expression through music and performance, the ability to have open and honest conversations

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[28] Māori cultural group
[29] Māori songs/compositions
[30] Traditional chant
[31] New Zealander of European decent
[32] Burial grounds

with her kuia who with she shared every part of her life while growing up and freedom in the ability to be herself and to openly learn and question as Whaea M needed.

Pākehā Influences

Things Māori were constant and valued in the home and Whaea M was also encouraged to learn those things from the Pākehā world that would support her success in both worlds, education being one of them.

The Pākehā world was intriguing to a young Whaea M with the "shops, what Pākehā talked about, things that happened in town [retold by aunty] – real estate, working in a Pākehā world, Pākehā education [retold by uncle], Pākehā knowledge" she was taught the importance to speak, learn, behave and to achieve in a Pākehā world.

Because of the influences of both Māori and Pākehā worlds, Whaea M developed an appreciation for both sides of potential learning opportunities. She enjoyed all elements of the new experiences, "rounders[33], Pākehā songs that didn't appear to mean much, fingernail and kutu[34] inspections, uniform measures, polished shoes, home for lunch, sultana buns"; sport, music, kai[35] and appearances were things that might have been new, but which she developed connections to and appreciations for.

School Experiences

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[33] Playground school game
[34] Head lice
[35] Food

Whaea M initially went to a highly religious school then to a public school system. The religious school was 'beautiful' in its surroundings with "beautiful white marble statues of angels and it was always immaculately clean", but the opportunities for learning in a way that Whaea M was used to being supported meant that at times she struggled – particularly with the strict disciplinary measures that were instigated within the school. The transfer to a public school system allowed freedom and provided many opportunities that Whaea M responded to such as singing, sports and the arts. Subject choices and cultural acknowledgement while at school were invaluable to engagement and success for Whaea M.

Secondary school followed in a similar pattern with the highlights being "sport, typing, perseverance, determination, lots of friends". Whaea M continued to engage and learn in opportunities where she felt confident and proud; she was open to trying new things and was optimistic about achievement. She claimed "I wasn't smart, I wasn't a clever dick, even when I think about it now I never asserted myself with any particular effort to do anything really." But her attitude to success and her attitude to learning were equal, it was natural for her to succeed and it was natural for her to learn. Whaea M overcame any obstacles by her optimistic attitude to overcoming adversity and focussing on her strengths. Her attitude toward success in a variety of employment opportunities reflects this strength of mind; "yes Māori are good with their hands but they're good at many other things including a professional corporate world too."

Identity and Connectedness

The predictable knowing of culture and routine in home life reinforced the notion of responsibility for the whole whānau and household and a sense of "complete life participation – [at] school, home, community, family [and the] pā".

Values taught and reinforced at home were hugely significant in the world-view created by her elders and maintained by Whaea M. These values included "respect, humility, acceptance, appreciation, happiness, kindness, courage, strength, tenacity to move past negativism and humour" and created a sense of learning opportunity in all things. Everything was to be celebrated. There was a constant perception of elation and achievement in all things – from the garden work, Pā business to being involved in a Pākehā schooling world, they were all opportunities to celebrate new learning's, new adventures; 'it's stepping through from our gate into a new world culture, I am now in Pākehā land!... I was excited as a kid'. Whaea M valued the learning's in both worlds and through personal and whānau values learnt tools for learning and developed resilience. One experience Whaea M shares is an incident that happened at school and where the teacher responded to this incident with a home visit;

> He took me by the hand one day to my kuia and, 'cause she couldn't understand any English, and he told my kuia that I had a lazy brain and he said nanny had to do something about me, getting a bit of a shake up because he said I failed to respond appropriately to things they would be discussing at school. I never

ever recognised the inappropriateness of my responses, I just used to utter things that I agreed with or disagreed with, I never knew that… you had to leave a lot of stuff out to try and make a point and make it sound good and you had to be careful how you worded things 'cause you could offend people – and so I spoke out…and got the big reprimand and then this teacher took me home and told my nanny I had a lazy brain and I had to learn things differently. So my nanny growled me for bringing this Pākehā over and she had no idea what he said but he looked angry and he needed to lose some weight she said, which made me laugh!

Whaea M refers to this example specifically with Te Ao Māori[36] – that in life and understanding her views were predominantly Māori based, yet while experiencing the Pākehā world she was able to learn and develop her "knowledge of things Pākehā but through very Māori eyes."

Matua W

Foundation

Community was a highly valued institution within the whānau of Matua W. The community was predominantly Pākehā but the Māori that were in the community contributed to the development and implementation of very Māori values; "the heart of the people were very Māori, the values of the people, very, very Māori and some people would argue that it's not a possibility, maybe? But for us that is a possibility, and so that's us, our whānau." The community held the values and hearts of the people and as

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[36] The Māori World/Māori World View

a result whānau were very optimistic and open to developing and nurturing those Māori values that the community instilled.

Whānau was then a support mechanism to the community values. With the addition of religion the whānau of Matua W contributed significantly to the focus around Māori values both within the whānau and the community; "You know our life revolved around our wider family, around our church which is Rātana[37], around kapa haka, everyone in our family did it, around…our upbringing.' Whānau were not only important, whānau was the centre of Matua W's life and the lives of his whānau around him. The foundation that developed and engrained the Māori values within Matua W came directly through the community, wider whānau, immediate whānau, church and even through kapa haka. Matua W also contributes his own personal learning's and teachings directly to his; "nannies, koro/koroua's, parents, aunties, uncles, cousins, you know so I'm really fortunate that we were brought up there – and we were in a place where not many people could speak Māori, you know there was hardly anyone that could speak Māori, kaumātua[38] as well.'

Values

There were strong values imbued throughout Matua W's life and he learnt significantly about concepts such as koha[39] and aroha[40] as explained here in a kōrero around Matua W's travels by bus to his extended whānau on a 5 hour trip;

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[37] A Māori religious movement
[38] Respected elders
[39] The value of giving
[40] The value of love

> Going to my parents in [city A] on the bus, my nanny gets me a packet of lollies and then you jump on the bus, walk on the bus, you got your packet of lollies on the bus and your first instinct is to give everybody a lolly, 'cause that's how we were brought up, so I'd walk, I don't know these people from a bar of soap, and give them all a lolly, and go find my seat and that's pretty much us!

The values that Matua W learnt of became values that were to stay with him into his adulthood, and were the foundational values that opened the door to the learning's and teachings of many more.

Role Models

The principle and initial role model that Matua W had in his life was his father stating he was; "our role model, our main discipline area, teacher – oh outstanding teacher actually, rugby coach, minister." Matua W's father was also a primary leader in the community in which they lived; "my father was one of the key teachers [in our town] and also a major person in the community through getting the marae up and running, the kapa haka, the revitalisation of Māori culture, he had pride in being Māori 'cause he was one of the few who could speak Māori, and then also being a Minister." The values held within each of these elements revolve around, discipline, respect, love, focus, achievement, optimism and whānau.

Other role models also existed for Matua W during his childhood and included his koroua; "our nan and poppa brought us up and they were just the epitome of love really, to me, to us, so they had a major impact on my

brother, myself and my sister." Matua W learnt deeply the meaning of love and the value and place it has in the Te Ao Māori.

Teachers

Growing up, school was the number 1 priority at home and within his whānau. Matua W attended a mainstream secondary school which was quite different from his previous experiences, the school was also "very streamed, [a] very traditional approach". Although there wasn't a large Māori student or teacher contingent there was a strong sense of achievement; "the teachers did all they could to get you to fly…so [I] went in there, did well in some areas didn't do so well in other areas 'cause it wasn't my cup of tea, but overall kind of thrived in that environment.' There was also a sense of perseverance that developed through success in school subjects that despite not doing so well in every subject students could continue on with their other successes.

Attitudes

There were signs of attitudes toward schooling achievement that became apparent to Matua W. When he had to move regions and change schools he noted that many students had developed attitudes that were resigned to minimal achievement with teachers who also had low expectations, particularly of Māori achievement;

> Mediocrity was pretty much the norm and that was the reality for the students that had been in there from 3rd form 'cause they had been nowhere else – I'd come in from another perspective, being pushed

etc, and I was in there and I went backwards. The expectations for teachers were really set before you stepped in the class. Expectations were pretty low - the culture of learning within the class and I didn't do anything to improve the learning culture in the class being a 15 year old, but the learning culture within the class was developed by teachers in the class and it wasn't one, in my opinion for potential of kids to be achieved.

Matua W highlights the importance of 'learning cultures', 'mediocrity' 'teacher expectations', 'student expectations' and the notion of 'potential'.

Social Skills

Not long after this second experience at a secondary school, Matua W changed schools again. He attended a low decile, mainstream secondary boys boarding school. This school had a very high Māori population with achievement statistics that highlighted significant underachievement at the time. Matua W shares his experiences around a school that had positive teachers and support and the benefits he recognised;

My biggest value that I got out of there was my relationships with other students. There were a lot of teachers with good hearts but as far as doing the best they could to ensure their students have the most of life's chances goes? Secondary school – I didn't see that. A lot of the investment from the school was in rugby…which was okay but also selfish because they didn't look beyond the students. They're setting that student up for a life of limited options.

Although there were opportunities for success while at this third secondary school these opportunities were centralised around sporting achievement and less so around educational achievement. Matua W notes the supportive and kind teachers but the limited focus on educational achievement.

Identity

From a young age values and support were constants in Matua W's life. He had strong Māori and whānau values and guidance and as a result he became affirmed in his identity; "I loved being Māori, I'm proud of being Māori I wanted to do some work where that was fed and potential was realised really.' Matua W began his tertiary journey upon completion of his secondary schooling with a reality that "was spread – from co-ed schools, full Pākehā schools, full Māori schools, multi-cultural metropolitan schools, decile 1, decile 3, decile 10 schools… so when I went to university my friends had a different perspective on life and a different perspective on how to operate with people." The values that had been so influential on Matua W supported his transition into university life but he "did the bare minimum starting university' – unsure of what exactly to study or to train as – however confident within myself." There wasn't much guidance or support for Matua W around study pathways; he had to find his feet on his own;

> I got over my thinking that I was insufficient...and ended up being
>
> the top student in that class, had an A average which freaked me
>
> out! And that was the first time I'd really thought I'd ever reach, got

close to my potential, and that was the age of 32 or something – I wish I had that feeling when I was 15-16. So here part of it is to get kids to hit that feeling now, and then have that 'oh I can, I can! Attitude, yeah.'

Matua W quickly learnt to aspire for more than he had dreamed of.

Teachers/Parents

As an educator presently Matua W has been able to utilise his learning experiences, both at home and in institutions, to support the learning of young people presently;

As teachers and as parents we need to believe that our kids want to do the best they can, they want to … even haututu in the back of the room, he wants to do the best he can for whatever reason, he/she does what they do but you can't tell me that they can't wanna do really well, we need to believe that they want to and they need to believe that they can. If they want to we need to believe that they can do really well, and then we need to look at ourselves and think 'is what I'm doing enabling those kids to do what they wanna do and to achieve it to the highest levels the can, or is it disabling them – and if it's disabling them from doing that, then we need to look at ourselves, what we do, how do it, how we are. The examples we said the vibes we give off, the relationship we have. We need to believe that every student wants to do well; we need to believe the student can do well and then we need to look at

whether we are enabling the kids to do well or disabling them from doing well, if we're disabling them, sort ourselves out.

Matua W had attended three different secondary schools and yet during this transient phase in his life he was able to acquire an intense belief system and value he has for education and success. Matua W also highlights the importance of relationships and self-belief, linking them to achievement in whatever 'life's chances' one has the opportunity to experience.

This concludes the kōrero of the 3 participants that did complete secondary school and went on to complete tertiary studies. The following kōrero is from the 3 participants that did <u>not</u> complete secondary but did go on to complete tertiary studies also.

Group 2: Those who did not complete secondary school but went on to complete tertiary studies

Whaea Y

<u>*Early Schooling*</u>

Whaea Y grew up in a community that had a large Māori population but an established Pākehā community as well. Viewed by the participant and her whānau as 'redneck' their negative attitudes to being Māori were clear and obvious, as a result Māori returned such negative attitudes to being Pākehā. Whaea Y, affiliating very much to being Māori, had very fair skin and "was called the 'honky' and treated like a 'honky' and I had no idea what that really meant, but I knew it was something bad." So Whaea Y

was surrounded by a negative perception of herself, of Māori and of being Pākehā. Having a Māori parent and a Pākehā parent the participant soon developed perceptions of those around her and of herself. Her confidence barely begun to develop and it was already deteriorating as a result of the attitudes around her. This lack of confidence affected Whaea Y's concept of identity from a very young age "because the people that I loved so dearly were calling me this name that I had no idea what it meant." But what she did know was that it was a derogatory term.

Upon completion of her primary schooling and being subject to the ridicule and belittlement experienced from Māori and Pākehā alike Whaea Y progressed onto intermediate "and still not understanding what Māori meant". However, with the support of whānau the participant found some confidence through these kin-ship relationships and through sporting experiences. Whaea Y begun to rebuild her confidence during this time; being successful in sporting arenas and building social connections with her whānau and learning values of whanaungatanga[41]. This was to take somewhat of a dive when she "got to college and I was like nobody – I was like what the hell? Where's all my mana[42] gone?! – nobody even cares that I'm somebody.' The confidence that had carefully begun to grow and develop during her time at intermediate quickly began again to dwindle.

Leaving School

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[41] Kinship connections, sense of family connections
[42] Prestige, status, spiritual power – supernatural force in a person, place or object

At a young age the participant believed that she wasn't confident enough to do well at school, let alone complete school and she determined that leaving was the best possible option;

So here's this 13 year old that didn't know if she was Māori or Pākehā, nobody cared, including teachers – they just had a job to do, they didn't care that I was lost. [I believed] the teachers suck, I suck, all I'm good at is sport, so I went home and said to my dad 'I wanna quit, I wanna finish school' so knowing that he would say 'well find a job, if you find a job you can quit school' so the very next day I went to every shop in --- asked them for a job, finally got one, so I went home said 'I got a job, I'm quitting' so they let me, they signed the papers and everything and I quit school.

For Whaea Y the motivation to be successful led her to finding employment with something to show at the end of the week (money) than to continue to feel isolated, ostracised and invisible by staying at school. Whaea Y would question the relevance of subjects at secondary school and by lacking in personal motivation to achieve at school and confidence to attempt something she could potentially fail in she opted to leave at the first opportunity. In hindsight Whaea Y believes that confidence, perseverance and achievement would have eventuated by "accepting and appreciating who I am, who my ancestors are, both Pākehā and Māori and acknowledging that and just moving on."

Whānau

The main focus Whaea Y's parents had on success was around employment; "my parents and their parents are industry workers, factory workers – education wasn't really a big thing in their lives, as long as you got a job then that's all that mattered – education wasn't the highlight it was just 'who cares, get a job, get some money, that's all you need to survive.'" And Whaea Y did exactly that, she found employment and with her families consent was free to leave school at 13 years of age. The support she received from her whānau was around getting employment. In reflection the participant notes that she "didn't have the support either from home to say 'actually, this is your focus – you need to buckle in, get your school c, get your UE, go off to Uni or whatever' so that wasn't drummed in to me." Having the kind of support that highlights parental vision and goals for their children, guiding the focus and motivation of the child, supporting the child to study and set educational goals would've hugely contributed to the decision to leave or stay at school, and whether to achieve or not achieve.

The impacts her whānau had on Whaea Y's confidence and identity also began to take shape as she went through school;

It was the fact that I didn't know who I was, 'cause you know I've got my whānau, not talking about my siblings or my mum and dad I'm talking about my aunties and uncles and my cousins all calling me honky – and I'm at this school where there's a lot of them, and they're okay! My teacher's a honky, she's okay – so why is it bad for me to be one? It was just that I didn't feel that I fitted anywhere…you know? I was confused with

my identity, not understanding why a honky was such a bad thing. So I struggled being honky and Māori and then get to college and who gives a shit what you are! So it was like 'well, what am I?'

Life after School

The pivotal point in Whaea Y's learning journey eventuated after having children. Whaea Y entered her children into Te Kōhanga Reo[43] – where they were immersed in Te Reo Māori and Tikanga Māori. One afternoon her eldest came home and asked her "inu māku?" and Whaea Y "had no idea what he was saying – it was at that point where my education started because I was at a crossroads and I was thinking 'I can pull them out of Kōhanga because I don't understand what they're saying or I can go and learn and support these kids', so I chose the latter… [it] just changed my life." From this point on Whaea Y had motivation, inspiration and determination to support her children by educating herself.

Tertiary Journey

Joining the Kōhanga Reo journey with her children Whaea Y realised she needed and wanted more than the basics of Te Reo Māori. Along this journey she determined that the best way was more! Whaea Y enrolled into a tertiary programme, a bachelor of Te Reo Māori.

The learning, the interaction with the kaiako[44], with the whole organisation was just amazing and it just changed my life! I realised that education was

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[43] Māori language preschool
[44] Teacher, tutor

everything – in order to make a change I needed to be educated so that I could make better-informed decisions, not for me but for my kids, because they are the purpose and the reason why I needed to change.

Studying at a Whare Wānanga[45] fulfilled Whaea Y's desire to stay within Te Ao Māori in an environment that is comfortable and learning in a way that is conducive and supportive of and to the participants' personal and cultural values. The need to learn in an institution that was "strongly culture based" ensured that her world-view aligned with that of her children's views; 'The kids were enrolled in kura[46] so they're progressing the same way I am and they also have a strong connection with the Wānanga as well. So their world-view and my world-view are building together!" The expectations and goals she hopes for her children are clearly verbalised and together they support one another to succeed and complete – emphasising the value of whanaungatanga.

Reflection

At a point in Whaea Y's adult life she had an epiphany, as such;

I realise[d] it wasn't the teachers at all, it was actually me. I used to think they didn't care, that they had a job to do and that whole stereo-type 'Māori down the back, just do what you have to do I've got kids to teach!' but I put myself in that position, I decided to sit at the back with all the

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[45] University, place of higher learning – Māori values focussed
[46] School, education, learning gathering

other kids and not do my work, and even though the teachers always said to me 'you've got so much potential. You shouldn't hang out with these people, get on with it and you'll be fine' but because they said don't hang out with your mates, I was like 'hell no! You are not telling me [I] can't hang out with my mates' – they were the only people that understood me, and it was only actually this year that I realised 'hold on, it wasn't the school at all, it was actually me'.

Whaea Y believed that for some time she had blamed the subject selections at school, the teachers' attitudes, the attitudes of her surrounding communities – but when reflecting back she claimed ownership of those perceptions and concluded that her potential had been waiting quietly all along, right from the beginning. For a long time Whaea Y required social acceptance believing; 'I'll just follow you even though I don't approve or agree with what we're doing, but oh well I'm in the clique!" and belonging to a group was the most important thing for Whaea Y at that time. Overcoming these perceptions contributed to her success in the realm of tertiary education.

Matua P

<u>*Foundation to Life*</u>

Whānau has been the single biggest influencing educational factor for Matua P. Whānau have been a powerful supportive tool in helping Matua P to learn to learn; "they've contributed to many facets and aspects of life" and continue to do so. Matua P's childhood was heavily involved with the

whenua[47] and nurturing and caring for it. He learnt not just about caring for the land, but about the value of hard-work and aroha; "[we] spent a lot of time with each other, quality time working in the gardens, spent a lot of time doing market gardens, driving tractors – life is mahi[48], everything in this world is mahi aye, whether it's subtle or whether it's active, you know, everything is mahi."

Home-life was not dissimilar with mahi being a large part of the daily lives within the whānau; "dad was working and building our house, mum was making jerseys – we were pōhara[49] as. We didn't want for too much when we were kids as well aye, our upbringing wasn't about what we wanted it was about what can we do to help our whānau and that's all, helping out your whānau." The value of awhina[50], tautoko[51], aroha[52], manaaki[53] and mahi were values that Matua P was immersed with and surrounded by consistently and constantly. Koroua were also influential in the educational achievement for Matua P and they often showed Matua P the values mentioned above through daily practise; "being over the marae and spending time with the whānau was more education to us then being at school when we were kids, 'cause we felt that those things were the priority when we were growing up, go and help your nanny or your koro" further emphasised the learning of core cultural values. The guidance of whānau through words but primarily through actions and completion was

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[47] Land, country
[48] Work, make, accomplish, practise
[49] Be poor, poverty-stricken, destitute, broke
[50] To assist, help
[51] To support
[52] Feel compassion, love, empathise
[53] Protect, take care of, give hospitality to

"the way we were all brought up, the way we did things, the way things were practiced and the way we understood things [became] the way we experience the world.'

Values

The values taught by parents, koroua and whānau members developed the core of Matua P's being. These values instilled the most powerful tools for educational success. Not just learning what values were and what they meant but learning how to practise these values and why;

> our parents taught us aroha, tangata ki te tangata[54], wairua ki te wairua[55]. Respectful relationships, those things that we practice here (at current institute of learning where employed) were things we lived when we were little, looking after your koroua and your kuia, offer them a cup of tea – actually don't even offer you just do it! It becomes a natural occurring event.

Education

The value of learning and education were always important factors within Matua P's whānau and within himself. Matua P's view on education was different to the simplistic view of learning within a classroom or an institution, education was everywhere in everything in every moment; "everything becomes education depending on your perspective on life what you perceive around you that informs inside you, what's going on

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[54] Person to person
[55] Spiritual essence to spiritual essence

inside, everything is an education – education was going over feeding the chooks, weeding the gardens, getting the eels, that was education." Within secularised educational systems there is often a tendency to forget the knowledge that the learner brings with them, that there are more ways to learn than are taught within a classroom setting and that values and cultural beliefs have a lot of weight in terms of developing confidence and self-belief which support learning;

> Don't treat me like I'm an empty vessel, you haven't considered the fact that I might have another way of thinking and doing what you've just asked me to do, but you've given me a prescribed methodology on what I should be doing and how it should be done, without considering once how that student was feeling about it – and then what happens to the self-esteem and the confidence of those children knowing that they can't measure up? Who even said I wanna be a mathematician, so what if I didn't pass it?' I'm not gonna knock mainstream – but there's other ways we can deliver, there's other ways you can deliver education.

Conflict

Areas that created conflict for Matua P consisted of learning within the classroom and conflicts within religion. These areas were fundamental in the lack of completion of institutionalised schooling and created internal conflict with regards to the social beliefs and value systems of the whānau.

Schools taught Matua P to question areas of study; "we were given a particular strand of learning – we were never taught about Kupe[56] or Toi[57] the great navigators in the Māori world, we were taught about Abel Tasman and Captain Cook – that took us further away from who we are as Māori." This distancing from Māori cultural beliefs and values systems also perpetuated in the form of religion and religious contentions;

> my father…grew up with our grandmother and our koro[58] doing karakia[59] all the time, then he'd go to Sunday school and be told that 'today is the day we dedicate to God!' so that was really confusing for my father because to him, there's all his mother and his uncles and his koro's doing, karakia all day, every day in whatever situation, but in Sunday school they were taught that it's only a Sunday…

These conflicts contributed to the lack of value that Matua P held in the education system in this form. Paramount to this Matua P left secondary school to spend time with his grandmother; "I left 'cause I wanted to spend time with my kuia. And she asked me to go down and stay with her – so I did, then I got into trouble, you know, normal stuff, then I went to Polytech – it's been an education from there up to now." Matua P discovered a passion in a field of learning and pursued it successfully. This success ultimately led to further study and successful completion of tertiary qualifications.

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[56] An early visitor to Aotearoa/New Zealand who returned to Hawaiiki
[57] Early navigator, first important origin ancestor
[58] Grandfather, male elder
[59] Prayer, incantation

Matua P maintains that education is a holistic journey, it doesn't start or end in a classroom, and it is a life-long journey that is accessible in every facet at every moment;

> I think that's the perception these days, we all assume that education should take place in the classroom and in a particular location – I believe the best education is to get kids out of the classroom…and encourage them to set a wider picture so that they have more diversity about how they engage in life – 'cause the problem what I've found with mainstream education is they separate, so they tell you that this is science or biology, this is geography and history and they're not associated to each other – they're separate topics. Whereas in the Māori world, everything is associated to each other, there is a connection or layer of understanding that relates us with nature.

Matua S

<u>*Social Influences*</u>

Matua S attended a mainstream secondary school in a large city with a large Māori and Pacific Island population with many international cultures also in attendance at the time. The school was streamed and it was not uncommon for the lower academic classes to be referred to as "the dumb classes… [who] got to do heaps of sport and muck around, they got all the

gardening, work on the farm, do the cricket pitch, clean the pool, which means you got in the pool and you got a swim all of those kinds of things – whereas the other ones we had to stay in class and work." There was the envy of avoiding class and therefore avoiding the work expected. There was also a perception that if you were in a lower level streamed class that you would be given opportunities to not learn in a classroom and instead be imposed upon to carry out menial labour around the school.

Social Pressure

Matua S had an incident at 4th form level (year 10) that had him placed in the fifth stream of the 4th form, this was seen as somewhat of a "demotion" and this motivated him enough to persevere and put some work in to his studies to "get my mana back for getting dropped from my mates. In that competitive drive to restore mana, I put a heap of work ethic in, in terms of study, so I organised myself into a routine which revolved around study and sport. I just got a greater balance whereas before what I would [do]…meander the streets and didn't worry about school work or anything else – so I learnt discipline and organisation skills from being embarrassed" and through a desire to "win" and to be back with his peers in a higher level class.

Values

The values of hard work and discipline became fundamental to success for Matua S as he developed motivation to succeed in education at school. Although attributable to social pressures of being with his friends there

were also elements of a desire to be successful; "I enjoyed the rewards of discipline, organisation and sacrifice, so I got a lot of pleasure from… winning." Although not specifically cultural or Māori focussed values, they were values that contributed to some success at secondary school level. These concepts develop Matua S's identity to a degree by attending a multi cultural school where some race and culture generalisations were made but openness to accepting others was inevitable, sport as an outlet and means of achieving success were positive factors that contributed to the growth of identity.

> It was an all boys school, central city school, big on sport, and so I'd come from a sporting background so I loved it, it was cool – real clear, black you play rugby, white you play soccer, Indian you play hockey. So you go to the pavilion and they'd say 'ok all the islanders go down the rugby field, all the white kids go down the soccer field, all the Indians go down the hockey field and we'll sort you out from there', the more white kids in your class the brainier your class was and you got all the good teachers etc, and you didn't get as much sport as the dumb classes.

Leaving School

The main reason for leaving secondary school without attempting university entrance? was due to financial hardships, being raised by a single mum money was tight "so I couldn't afford to stay, so I knew we weren't gonna be able to afford the clothes [for form 7 – year 13]… and I said 'oh no I'm not gonna make this!' so I decided I was gonna leave

rather than face the embarrassment of not being able to have the clothing that everyone else had."

Tertiary Study

Matua S believed at the time that a Polytechnic was easier to get into than a university and so opted for that choice because even thought he'd left school he came to a realisation; "I knew I needed an education so I decided to go to Polytech rather than Uni' because of the entry criteria.." Teaching was perceived to be easier because it provided perceived fewer hours of work and more holidays and Matua S determined that becoming a teacher would provide financially as well as allowing time for other commitments, albeit somewhat misinformed in some regards. Studying Te Ao Māori was perceived to be easier to study and pass and as a consequence Matua S undertook this field of study and as a bi-product developed significant understandings of Te Ao Māori, Te Reo Māori and Tikanga Māori. This knowledge propelled Matua S onto the pathway for continued learning as his perceptions of success changed; "you'll do well at something for a short time when you're competing to win that, you'll do very, very well and become quite expert in something when you're doing something that you really, really love and are having success at.

Chapter Four Summary:

The journeys of the participants in this study are not dissimilar to many other Māori. There are experiences told of a participant raised by a solo mother, a participant raised by grandparents, a participant raised by two parents who regarded employment as a priority, participants raised by two parents who regarded education as a priority and a participant raised by two parents who regarded life as a priority. Each participant experienced other factors that contributed to their educational success; religion, whānau, whenua, attending numerous secondary schools, experiencing different levels of wealth, attending rural and/or urban schools, music, kapa haka, had role models – had limited role models, positive teacher experiences – limited positive teacher experiences and the list could go on.

Overall there are key themes that contributed to the successful completion of tertiary studies and successful whānau outcomes. These themes are; identity, support mechanisms, values and vision as discussed further in the next chapter.

The common threads between each of the participants' kōrero are evident and powerful in determining successful methods of supporting their educational successful journeys. The next chapter will attempt to discuss in further depth the importance and impact these key themes have and can have on educational outcomes for Māori by analysing the participants' experiences and outlining key factors to educational success for Māori.

Chapter 5 – Analysis

The focus of the research was to gain the perspectives of three individuals who completed secondary education and continued on to tertiary education and the perspectives of three separate individuals who did not complete secondary education but still completed tertiary education. The aim of the research was to gain some perspective on the successful attributes of tertiary education completion – from both secondary education graduates and secondary education non-graduates. The research undertaken thus far has highlighted areas that supported the participants' journeys in successful educational outcomes and there have been themes common to both groups of participants.

This chapter aims to highlight these common themes of success and to utilise these themes as a guide to determining methods of implementing potential support mechanisms for learners, educators and whānau. The first section in this chapter will outline the common themes that will be discussed. Section two will attempt to examine these common themes in relation to secondary educational factors of success and tertiary educational factors of success.

Each of the participants had clear themes that presented within their individual kōrero. At times the researcher had to consciously leave the deficit issues that inevitably arose; racism, lack of support, financial issues etc. The reason for this was to ensure the focus was solely on what worked for the participants in terms of achieving their educational aspirations. This section will outline each of the participants' perceptions of

what helped them achieve educationally. From that point the researcher

will pull together the common themes that presented themselves through

the participant kōrero.

The first group contains participants who completed secondary education

and tertiary education successfully:

Participant	Theme		Meaning
Whaea K	•	Education	Parents' support and vision of success in education, valuing education.
	•	Support	Highly involved, affirming and supportive parents, routines, high expectations of success.
	•	Values	Resilience, attitude toward success, hard work, diligence, optimism, potential.
	•	Identity	Strong self-belief instilled by parents and from time to time teachers.
Whaea M	•	Māori influence	Te Reo Māori, whānau, mōteatea, waiata, tikanga Māori, marae, pā business.
	•	Support	Constant support, guidance and love from caregivers.
	•	Outlets	Music, kapa haka, performance, band.
	•	Identity	A knowing of her essence and connection to all things – freedom to be herself.
	•	Pākehā influences	Sport, kai, uniforms, inspections, music – seeing the education in all things, through very Māori eyes.
	•	Values	Respect, humility, acceptance, appreciation, happiness, kindness, courage, strength, humour and a tenacity to move past negativism.

Matua W	•	Māori influences	Te Reo Māori, whānau, tikanga, community.
	•	Values	Koha, aroha, respect, perseverance, high expectations.
	•	Support	Role models were parents, grandparents.
	•	Education	Focus, emphasis, priority of whānau.
	•	Social influences	Teachers with low expectations, fellow students with non-educational priorities.
	•	Identity	Strong Māori and whānau values – I loved being Māori.

The second group contains participants who did not complete secondary education but completed tertiary education successfully:

Participant	Theme		Meaning
Whaea Y	•	Social influences	'Red-neck' community, negative perception of Māori.
	•	Identity	Some strength in being Māori, limited confidence.
	•	Support	Parents supportive around employment, education not seen as the priority, teachers minimally involved.
	•	Vision	Sense of achievement through employment outcomes – money. Then; motivation, inspiration and determination to support her children by educating herself.
	•	Desire	Desire for confidence, perseverance and achievement, being Māori, developing her Māori world view.
Matua P	•	Values	Strong connections to whānau, whenua, nurturing, care, respect, Te Reo Māori, tikanga, aroha, quality time

together.

•	Identity	Not a wealthy upbringing monetarily, but extremely wealthy in terms of whānau and aroha.
•	Support	Whānau were instrumental in eventual tertiary success, education was much more than learning in a classroom – hence the clash of views of educational success from a Māori perspective.
•	Vision	An education system that connects Māori cultural beliefs and value systems to learning.
Matua S	• Social influences	Large urban school, high P.I population, sport focussed.
	• Social pressures	Maintaining mana through hard work in study and sport.
	• Values	Discipline, work ethic, organised, sacrifice, overcoming imposed generalisations.
	• Outlets	Finding positive outlets – sport.
	• Vision	Determination to do something constructive – money and ease as drivers initially.

The themes of success for both groups of participants that contributed to their achievement at secondary school level consist of the following contributing factors:

- Self-identity awareness and confidence
- Understanding/normalisation of Te Reo Māori
- Understanding/normalisation of Tikanga Māori
- Whānau security
- Placement within the family
- Support from whānau in the home
- Support from teacher/s and/or school
- Security/consistency within the home
- Responsibility at home
- Responsibility at school

- Positive attitudes to learning – both learner and care-giver/s
- Positive affirmation to learning and achievement
- Positive, consistent role models
- Security in culture and identity
- Values; aroha, manaaki, hard-work, determination, focus, acceptance
- Kaumātua influence/involvement
- Ability and confidence to move and function in both Māori and Pākehā worlds
- Awareness of society (non-Māori views, happenings etc)

Although the focus of this research project was on the positive attributes of successful educational achievement it is noteworthy to mention factors that participants expressed contributed to their lack of secondary school completion. In summary, the factors that contributed to non-completion at secondary level consisted of:

- Limited understanding of the wider community
- Lack of Te Reo Māori knowledge and/or experience
- Social pressure (financial pressure, social attitudes and perceptions)
- Conflict of learning (karakia, kai, tikanga were often demoralised, sometimes unknowingly by educational settings)
- Community negative attitudes to Māori culture
- Differences in attitudes to Māori culture and education
- Differences in attitudes to work and money
- Lack of support in chosen subject areas
- Low expectations of educational success by both educators and whānau at home
- Conforming to social expectations (drop-out, academic failure)
- Life/whānau priorities overruled imposed educational priorities

At tertiary level the themes to achievement were noted as:

- Confidence in self-identity
- Desire to find confidence through self-identity
- High expectations; self, whānau, community
- Desire to achieve/succeed
- More qualifications resulted in higher pay and better employment
- Desire to have a point of difference
- Determination, 'you'll do well at something for a short time when you're competing to win that, you'll do very, very well and become quite expert in something when you're doing something that you really, really love and are having success at.'
- Life balance
- Learning that is strongly culture based

- Supportive learning environment

These themes, both negative elements and positive, were clearly articulated by the participants and heavily influenced the outcomes of achievement throughout their educational journeys. The common themes to success can be broken down further:

- Self-confidence
- Self-determination
- Support structures
- Life balance
- Relevant learning pathways

These five common themes to educational success were echoed throughout each of the six participants' kōrero, despite having achieved either at both secondary and tertiary levels or only at tertiary level. The research undertaken in this project emphasize the importance of these five themes, however, they require further explanation and examination.

Self-confidence relates to the affirmation of the self through culture and whānau influences. The participants in the project shared that through completing secondary school they had achieved a sense of self-confidence that supported the transition into tertiary study. Participants that had not completed secondary school shared that through experiencing life's hard-ships and realising their own potential they were able to begin the journey of self-discovery and educational achievement by focussing on their passions and undertaking relevant study that contributed to the growth of their life's journeys.

The participants in this journey felt a strong sense of culturally identity that supported not only their decisions to study at tertiary level but also what to study, which contributed to their successful outcomes. Understanding

what is meant for them to 'be Māori' supported this journey of tertiary educational success. Having strong values and guidance from whānau prior to tertiary study, actually throughout their lives, contributes significantly to the development of participants' identities. Being self-confident meant that they knew who they were, or were actively learning about who they were, had security in their whānau and/or community, knew what outcomes they needed to achieve to realise their dreams. For some of the participants, there were expectations of success placed upon them, for others they developed their own expectations of themselves – through this self-expectation they developed even further their self-confidence and became self-determining.

Self-determination relates to the increase of expectation on the self and the desire to improve either the outcomes of their individual lives or the lives of their whānau. The participants expressed a clear desire to complete their tertiary educational journeys successfully. Whether the participants had knowledge of their cultural identity or were beginning the journey to that knowledge they had self-determined that their goal was to complete their tertiary studies. The participants began to raise the expectations of themselves academically, for some they had to leave the past educational experiences behind them and begin afresh – a daunting task at times. However, their drive and determination; for the sake of the whānau, for the sake of financial freedom, for the sake of self-improvement the participants had acquired a passion for learning and achievement through education. The participants could see the value in

tertiary education and the repercussions this success would have in their lives.

In this instance, self-determination is significantly focussed on a continuation of self-awareness or a conscious step toward self-awareness and the beginnings of potential realisation for the individual. As the participants became confident in their identities and became self-determining of their educational successes they often had support to guide and strengthen them on this journey.

Support structures relates to an acceptance and supportive attitude and/or environment by whānau, peers, community and/or the educational institution to the successful completion of educational qualifications. In some instances this meant having whānau that supported the transition from secondary school learning into tertiary learning, other instances in meant having expectations of achievement constantly emphasised by whānau, it meant having an environment that was conducive to self-confidence building through Te Reo Māori learning, Tikanga Māori consistency, learning support at home and a passion for a field of study. Support structures also included the positive attitudes and acknowledgements by the educational institution for things that related to the individual's self-confidence and identity such as Māori support structures and recognition of being Māori, an appreciation for Te Reo Māori me ōna Tikanga and adequate learning pathways into areas that were culturally significant to the participants. All of the participants shared notions of being supported through one of these various forms, often several, that contributed significantly to their successful learning journeys.

Despite having cultural confidence and a strong sense of personal identity, having adequate support was pivotal in the outcomes of their educational journeys. Having the ability to venture to a new realm of learning, for some, and to continue through to the end was directly contributable to the support structures that the participant had around them, particularly near the beginning of their journeys – although consistent support was more likely to achieve more consistent achievement levels, transition into tertiary study was fundamental to the beginnings of this journey.

Life balance relates to finding their passions. Once the participants had either had a positive learning experience at secondary school, or otherwise, they began to experience life at a different level – not as a student, but as an adult. These new experiences led the participants down a path of self-discovery and, for some, the start of tertiary study, for others it was the start of life outside of education. The participants who had entered tertiary study directly after secondary school had developed a self-confidence through achievement experiences at secondary school and, although somewhat apprehensive, 'knew' they were going to enter tertiary study. The participants who had left secondary school experienced life from a different perspective, but at some point reached a turning point where they too 'knew' they were going to enter into tertiary study. Often these turning points created a sense of self-determination and an increase in self-confidence that not only supported their transition into tertiary study but guided them to accessing appropriate support and accessing learning opportunities that were relevant and that the participant's felt passionate about. The participants entered into tertiary education with a clear focus

on academic achievement and completed tertiary education with a focus on studying in an area or areas that they were passionate about.

Relevant learning pathways relates to the institutional support of cultural learning opportunities and valuing Māori identity. Several of the participants in this project undertook tertiary study that was eventually changed to a subject matter that was more suited to their personal needs and life's desires. Despite these changes, and acts of self-determination, for the participants there was a clear benefit in having successful learning outcomes throughout their tertiary journey that contributed to their overall success. For the participants that didn't complete secondary school their experiences of learning had not been overly powerful in developing a desire for further study, for these participants tertiary education offered increased opportunities for positive learning outcomes and experiences. By selecting a choice of study that aligned to their personal goals and passions the participants secured greater confidence in their ability to achieve and a greater focus on completion. The participants completed tertiary study in fields that they were passionate about highlighting the factor of success that is dependent upon learner self-motivation, learner expectations and learner passions. Secondary school experiences were based on a curriculum that was predetermined, subjects that were preselected and teaching that was uniform. Tertiary study offered an opportunity to learn in areas that the participants were passionate about and teaching was flexible making learning flexible based on need, ability and personal commitments. For the participants in this project, the ability to have flexibility around course selection and learning methods were

contributable to learner outcomes – having a positive and focussed attitude toward learning, having sufficient support structures, self-determination and self-confidence were also clear factors to succeeding at tertiary level.

These common themes of self-confidence, self-determination, support structures, life balance and relevant learning pathways are the factors that influenced the participants in this study. Although there could be successful outcomes with a combination of these five common themes or even one of these factors, it is the kōrero of these six participants that the researcher has aimed to capture. In combination these common themes ensured successful educational outcomes and propelled each of the participants into a journey of life-long learning, whether academically or otherwise. In capturing these themes and experiences it has been possible to develop possible recommendations for three groups; learners, educators and whānau. It is hoped that these recommendations will contribute somewhat to supporting the educational outcomes of other Māori learners at secondary school level and further, into tertiary level education – and beyond.

Chapter Five Summary:

The analysis chapter has aimed to highlight and summarise the key findings of this research project. The kōrero from the 6 participants has been captured throughout the Findings Chapter (4) and the researcher has utilised these findings to identify common themes that were presented through each of the participants' kōrero and to develop recommendations to support the learning and achievement for Māori students at both secondary and tertiary levels. The themes highlighted that influence educational success are; self-confidence, self-determination, support structures, life balance and relevant learning pathways. Whether all factors are utilised or a combination, the evidence within this project highlight the importance, even one of these factors will have on the potential of educational achievement for learners, Māori or otherwise.

Chapter 6 – Recommendations and Conclusions

These recommendations are guidelines based on the participant kōrero and research findings. For many these are not new and the challenge will be how to implement them – particularly, maybe, for educators, who are often confined to the structures and policies imposed by the institution for which they are employed. It is possible, however, to implement these recommendations with little disruption to current systems in a way that is non-intrusive yet beneficial to all. The researcher has kept the recommendations as simple as possible and to the point. A summary is provided at the conclusion of these simple recommendation guidelines.

Learner
- Develop an attitude of success and perseverance

- Develop clear goals and keep focussed on your future goals (think about the bigger picture)

- Avoid distractions or negative disruptions

- Enjoy learning!

- Appreciate the teachings of your whānau and loved ones

- Know that you can achieve all that you set your mind/heart to (there is no such thing as 'can't')

- Understand the principles of 'learning'

- Seek help and be open to receiving it

- Be patient

Educator
- Appreciate all elements of cultural influence

- Learn Te Reo Māori and incorporate it everywhere in everything

- Learn Tikanga Māori and incorporate it everywhere in everything

- Value the learning that the learner brings

- Share your knowledge in a way that is conducive to learner experiences and understandings

- Develop multiple ways of assessing, measuring and reporting

- Share your (high) expectations of the learner with the learner

- Get to know the learner, the learner's whānau and the learner's community/communities

- Allow the learner, the learner's whānau and the learner's community/communities to know you

<u>Whānau</u>
- Maintain high expectation of educational achievement

- Share your knowledge with your tamariki (Te Reo Māori, Tikanga Māori, gardening, cooking, exercising, reading, researching etc)

- Plan and prepare with your tamariki at all levels of learning

- Have an open-conversation relationship with your tamariki

- Know what is happening at school/tertiary environments (teachers, subjects, outcomes, assessment schedules, events, extracurricular activities)

- Become involved in school/tertiary environments (BOT, Coach, Mentor, Parent/Teacher evenings, Whānau hui, attend events with your tamariki)

- Encourage, support, motivate – always. Discourage negative self-talk, avoid criticism and any negative comments/feedback

- Lead by example (positive attitude to education, continue your own learning, read and/or write, share values, aspirations and positive beliefs with your tamariki)

- Allow your tamariki to experiences life's lessons where appropriate and necessary (financial obligation, employment, relationships, health commitments)

Conclusions

The completion of this research project has seen the beginnings and endings of many new developments. At secondary school level changes such as the educational reform of NZQA achievement and unit standards, the Ministry of Education's focus on the development of school charters – that ask schools to identify their commitment and outcomes to and for Māori students in particular; the abolishment of several Level 1 and 2 courses and the cutting and restriction of funding at tertiary level, to the developments of Kōhanga Reo resurgence, National Standards at primary school level to the governments priorities around Māori student achievement and a range of new initiatives aimed at supporting Māori student achievement.

Until Māori student achievement reaches an acceptable level educational change is inevitable and necessary. The changes mentioned above are all attempts at correcting previous errors in educating Māori learners – none of which can correct any errors. To adequately move forward a revolution needs to take place. A whole new way of learning and educating needs to be developed that will induce the potential of Māori knowledge and Māori

learning. The reality of an educational revolution is unlikely with the current political climate and the entrenched educational perspectives dominant in an almost 200 year old education system – however a revolution doesn't have to occur from a political or even a structural level, it can happen with whānau, it can happen in homes, it can happen now. The participants of this project have highlighted repeatedly the power there is in educational learning in the home, with whānau and even the power in educational learning within ones-self. The educational revolution that can begin to take over the world, or at least Aotearoa, can begin right now, with our own children, nephews, nieces, whānau, neighbours and community. All parents want their children to succeed, achieve and be happy, in whatever realm it is that is positive and makes them happy – the recommendations listed previously guide whānau to begin this educational revolution in the home, lead by example, be positive, have high expectations, share your experiences and knowledge, love your tamariki – teach them your values and learnings.

Chapter Six Summary:

The recommendations in this chapter are simplistic and enduring, they have been expressed by other researchers and other, more rigorous, projects – however, the implementation of these recommendations is yet to be realised in teaching practises and learning institutions throughout Aotearoa. It is hoped that these recommendations will be implemented and that this research will see the continuation of further Māori educational success factor research to support Māori learners.

My greatest gift in undertaking this research project has been to have the privileged moments of sharing and learning from the participants in this project. Their influential energy, humility and passion shone through for me and taught me more than I could ever capture in an academic piece of writing intended for critique, however, I am humbled and I am grateful for their time, their words and their loving guidance. I can only hope that I have done justice in capturing their kōrero and that I can follow the recommendations within this thesis as a learner, an educator and as a māmā to precious taonga and a member of a strong and loving whānau.

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Glossary of Māori Words

Word or Term	Meaning
āhua	feature(s), aspect(s); shape, look, nature of a person
āhuatanga	likeness, characteristics relative to the circumstances
ako	to learn
ao	world
Aotearoa	New Zealand
aroha	kindness, affection, love, compassion
awhi	help / helpful
haka	vigorous dances with actions and rhythmically shouted words
hapū	sub-tribe(s) that share a common ancestor
hinengaro	mind
hui	meeting
iwi	tribal kin group; nation
kaiako	teacher, tutor
kaitiaki	guardian, minder; custodian over natural resources
kapa haka	a row/team/group performing haka/waiata/poi
karakia	prayer(s); chant(s) and incantation(s)
karanga	call
kaumatua	elder
kaumātua	elder(s)
kaupapa	topic, basis; guiding principles
kaupapa Māori	Māori based topic/event/enterprise run by Māori for Māori
kawa	professional practice, ethical practices, protocols
kete	basket made of flax strips
koha	gift, token, pledge
kōhanga reo	pre-school based on Māori language and culture
kōrero	speak, talk, discuss; discussion
koroua	(male) elder
korowai	traditional cloak
kotahitanga	unison/unity
kuia	female elder
kupu	word, anything said
kura	school; red; precious
Kura Kaupapa	Māori language immersion schools
mahi	work
mana	prestige, status, authority, influence, integrity; honour, respect
mana motuhake	autonomy, independence, authority

mana whenua	authority over land and natural resources, tribal estates
manaaki(tia)	show respect or kindness; entertain; care for
manaakitanga	respect; hospitality, kindness; mutual trust, respect and concern
Māoritanga	the very essence of being Māori
marae	tribal meeting grounds; village common
mātauranga	knowledge, tradition, epistemology
mātauranga Māori	Māori knowledge
mātua	parents
mātua-tīpuna	forebears
maunga	mountain
mauri	life essence, life force, energy, life principle
mauri ora	knowing who we are
mihi	greeting
mokopuna	grandchild
mōteatea	lament
mōteatea	song, chant
noa	not sacrosanct, having no restrictions/prohibitions; free from tapu
pā	home
pā	a term used for a row of weaving; fortified Māori village
pakeke	adult
Pākehā	a person of predominantly European descent
papakāinga	village, homestead
Papatūānuku	Papa for short: the name given to the Earth Mother
pōrangi	mad, in a hurry
pounamu	greenstone, nephrite
pōwhiri	to welcome; welcome ceremony
rangatahi	youth
rangatiratanga	self determination, autonomy, the right of Māori te be self-determining
Ranginui	Rangi for short: the name given to the Sky Father
reo	language
rohe	area, region; boundary
rongoā	natural/herbal remedies; medicine
tā moko	the art of Māori tattoo
tamariki	children
tāne	male(s)
tangata	person(s), people
tangata whenua	indigenous people of the land, first people of the land
tangi	to cry/mourn; mourning rituals
tangihanga	funeral, rites for the dead
taonga	precious; an heirloom to be passed down through the different generations of a family;

	protected natural resource
tapu	sacrosanct, prohibited, protected, restricted
tauira	student(s)
tautoko	support
Te Āo Hurihuri	Changing world
Te Āo Māori	Māori worldview
Te Āo Marama	world of light and enlightenment
Te Atua	God
Te Ika a Māui	the North Island of New Zealand
te reo Māori	the Māori language
Te Wai Pounamu	South Island of New Zealand
tika	true, authentic; right, correct
tikanga	customs and practices
tikanga Māori	Māori customs and practices
tinana	body
tino rangatiratanga	self-governing; having absolute independence and autonomy
tipuna	ancestor
tīpuna	ancestors; ancestral
tohunga	expert, skilled, learned
tuakana - teina	elder-younger sibling
tupuna	ancestor; ancestral
tūpuna	ancestors; ancestral
tupuna awa	ancestral river
tūrangawaewae	a permanent place to stand, a place where one has the right to stand and be heard
tūturu	specific; definite
urupā	burial ground, cemetery
utu	revenge; reciprocity
wahine	female
wāhine	females
wai	water
waiata	sing, song, chant
wairua	spirit, soul; attitude
wairuatanga	recognition of the spiritual dimension
waka	canoe
wānanga	Māori houses of higher learning, tertiary institute; conscious thought-processing discussion; transmitting the knowledge of the culture from one generation to the next
wero	challenge
whaea	mother, aunt
whakamā	shy; ashamed/shame(d)
whakapapa	genealogy, ancestry, familial relationships; unlike the Western concept of genealogy, whakapapa crosses ancestral boundaries between people and other inhabitants in the natural world
whakawhanaungatanga	kinship, links, ties; facilitating a more open

	relationship then mere researcher and researched; network of interactive links
whānau	family; nuclear/extended family
whanaungatanga	the interrelationship of Māori with their ancestors, their whānau, hapū, iwi as well as the natural resources within their tribal boundaries such as mountains, rivers, streams and forests; recognition of relationships iwi and waka.
whāngai	the introduction of new strips in weaving likened to the whāngai concept of fostering, adopting a child
whare	house
whare tipuna	ancestral house
wharenui	meeting house
whenua	land
whenua	afterbirth

Appendices

1. **Project Information Sheet**
2. **Participant Consent Form**
3. **Semi-structured Conversation Information Sheet**
4. **Research Direction**

Appendix 1. Project Information Sheet

Faculty of Education
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Cadence Kaumoana
Phone 021 0245 6616
Cadence.Kaumoana@twoa.ac.nz

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Information Letter
An overview of the research project

NAME OF PROJECT: 'Raising Māori Student Achievement'
RESEARCHER: Cadence Kaumoana

Teenaa koe; ngaa mihi nui ki a koe mo tou tautoko i tenei rangahau.

This year I have begun my Masters research thesis, my topic being; Raising Māori Student Achievement. The research will focus on a feedback approach (taking research gathered to develop possible initiatives to succeed) focusing on the transition from secondary school to tertiary study and the reasons behind learning success. This study will focus on the success stories and what worked in their journey to educational success as a way to feedback to the Secondary School sector possible methods of supporting Māori students and, to the Tertiary sector possible ways to strengthen their existing support structures of Māori students.

I would like to invite you to be one of the 6 participants and share your journey of secondary and tertiary level study through a recorded semi-structured conversation with me.

Information of the project and the research gathering process is detailed on the attached research information sheet.

The research will consist of a semi-structured conversation that will go for no longer than 1 and a half hours. The semi-structured conversation will be an opportunity to share your educational journey through secondary and into tertiary study. A follow up conversation may be necessary but this would be expected to be only an hour maximum.

If this sounds like a project that you might be interested in participating in, please contact me on or before 5pm, Friday June the 4th by either telephone or email using the details above. If I haven't heard from you by June the 4th then I will try telephoning you to get a response.

I look forward to hearing from you soon.

Ngaa mihi nui,

Cadence Kaumoana

Appendix 2: Participant Consent Form

Faculty of Education
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Cadence Kaumoana
Phone 021 0245 6616
Cadence.Kaumoana@twoa.ac.nz

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

CONSENT FORM
Please sign this form to protect your privacy and interests

NAME OF PROJECT: 'Raising Māori Student Achievement'

**FULL NAME OF
PARTICIPANT…………………………………….............................**

**ADDRESS OF
PARTICIPANT……………………………………..**
...
....

**DATE OF
INTERVIEW……………………………...**

RESERACHER: Cadence Kaumoana

1. **PLACEMENT**

I,………………………….….. of ……………………. born on …………………….
agree that the recording of my semi-structured conversation and accompanying material will be held in a locked filing cabinet at the office of the Reseracher, Cadence Kaumoana, during the course of the project. On completion of the project I require that the recording be archived, or destroyed, subject to the conditions I have indicated in section 4 of this consent form.

2. **ACCESS**

I agree that the recording of my semi-structured conversation and accompanying material may be made available to researchers at …………………………….........., subject to the conditions I have indicated in section 4 of this consent form.

3. **PUBLICATION**

I agree that the recording of my semi-structured conversation and accompanying material may be quoted or shown in full or in part in published work, broadcast of used in public performances, subject to the conditions I have indicated in section 4 of this form.

4. **RESTRICTIONS**

a) No access is allowed to the recording/s of my semi-structured conversation and the recording/s are not to be quoted in full or in part, without my prior written permission.

YES   **NO**   (Please circle your choice)

b) I wish to remain anonymous and any information that may identify me be excluded from any published work, broadcast, or public performance resulting from the interview.

YES   **NO**   (Please circle your choice)

If the answer to 4 b) was **YES**: It has been explained to me that it may not be possible to guarantee my anonymity and I am satisfied with the Researchers' explanation of what she will do to try and secure my confidentiality.

YES   **NO**   (Please circle your choice)

I require that the semi-structured conversation recording be archived at the archive of my choosing (identified in section 2) on completion of the project.

YES   **NO**   (Please circle your choice)

I require that the semi-structured conversation recording and copies be destroyed on completion of the project.

YES   **NO**   (Please circle your choice)

5. **PRIVACY ACT**

I understand that under the terms of the Privacy Act 1993 I may have access to this semi-structured conversation and request amendment of any information about me contained within it.

6. **COPYRIGHT**

Copyright in recordings and accompanying material generated by this project is held

by……………………………...

...

7. **COMMENTS**

…………………………..
....
....
....
....
....
......

Participant: **Researcher:**

Date: **Date:**

This research project has been approved by the Human Research Ethics Committee of the School of Education. Any questions about the ethical conduct of this research may be sent to the supervisor; Karaitiana Tamatea, postal address: School of Education, University of Waikato, Private Bag 3105, Hamilton, 3240.

Appendix 3: Semi-structured Conversation Information Sheet

'Raising Māori Student Achievement':
A guide to fulfilling learning potential
Researcher: Cadence Kaumoana

SEMI STRUCTURED CONVERSATION INFORMATION SHEET

1. This project is part of a Masters' thesis being undertaken in the School of Education at the University of Waikato and will be supervised by Mr. Karaitiana Tamatea. This research project will also obtain approval by the Human Research Ethics Committee of the School of Education.

2. I would like to interview you about your life experiences and am interested in what things you believe contributed to your educational journey as a Māori student in a Mainstream secondary school. I am focusing on the educational and life experiences that directly impacted on your ability to reach your full potential while at secondary school and your understandings and beliefs on why you reached your specific learning outcomes.

3. I would like to record the semi-structured conversation so that I have an accurate record of your korero. You will have control over how long or short you want the semi-structured conversation to be, and can choose to end the semi-structured conversation whenever you think appropriate. Life history semi-structured conversations can vary in length, and usually take at least an hour to an hour and a half. Usually there is no set time limit, but this may be something that you might wish to consider before the semi-structured conversation takes place.

4. When I am not using them, the recordings, interview tapes and any written excerpts or quotes taken from it will be stored in a locked filing cabinet in my office. No-one apart from myself and my supervisor will have access to them. They will be stored for the duration of the research after which they will either be archived in a location of your choosing, returned to you, or destroyed.

5. You may choose to remain anonymous in this research project if you wish. To the best of my ability I will try and ensure your anonymity. In this context I will not tell anyone that I have interviewed you, a pseudonym will be used where necessary and as much as possible I will try and ensure that you will not be able to

be identified in any publications on the findings of this research. However, it is important that you understand that it may be possible for people who know you well to identify your contributions. I will do everything I can to prevent this from happening but I cannot guarantee your complete anonymity.

6. I would like to use the data collected in this research in presentations to academic conferences, and as the central data for my Masters' thesis. I also hope to publish from this thesis in the future.

7. The process will involve one life history semi-structured conversation. The semi-structured conversation will be performed in the environment of your choice, in your home, the marae, or I could arrange a location if you wish. The quality of sound is always an important issue in this respect, and also the need to be free from distractions.

8. It is hoped that the semi-structured conversation will give you the opportunity to tell your life story in your own words. This means that I will try to keep my questions as open as possible to allow you to direct the semi-structured conversation in a way that feels comfortable for you. In this semi-structured conversation I would like to hear about both your experiences and the way that you have thought and felt about your life experiences.

9. A second semi-structured conversation may be requested to further explore specific topics, stories or questions that may arise during the course of the first semi-structured conversation. As with the first semi-structured conversation you are not obliged to participate and can choose not to if you wish.

10. A copy of the recording will be made for you, and the master copy will be kept in my office during the project, and on completion at a location also of your choosing. The recording can be archived in a number of places including; the Hopuhopu archives, the Hamilton Public Library Oral History archive, the Alexander Turnbull Library Oral History archive in Wellington, or held in the Iwi archive at the Offices of an appropriate Iwi office - or they can be kept at another place if you have one that you think is appropriate.

11. You will also be given the choice as to what access you will allow to the

recordings by other people after this research project has been completed. These options will be outlined in more detail in the consent form that you will need to sign before the recordings can be placed in an archive.

12. If you agree to take part in this semi-structured conversation, you have the following rights:

a) To refuse to answer any particular question, and to terminate the semi-structured conversation at any time

b) To ask any further questions about the semi-structured conversation or research project that occurs to you, either during the semi-structured conversation or at any other time

c) To remain anonymous should you so choose – anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research

d) To take any complaints that you have about the semi-structured conversation of the   research project to the University's School of Education Human Research Ethics   Committee (University of Waikato, Private   Bag   3105,   Hamilton   3204, soe-ethics@waikato.ac.nz)

e) To be informed of the times and dates at which I am required to report back to the   University on the progress of the research project in the monthly hui with my   supervisor. (Should you agree to participate a schedule of these meetings can be   provided for you).

f) To decline to participate and exercise the right to withdraw at anytime up until the   post- transcription stage of the research project. Should you choose   to   withdraw from the research project you will also withdraw your data up until the   post-transcription stage of the project.

I will contact you in the next week (to two weeks) to see if you might be willing to take part in this project. If you are, then we can discuss how his will be done. If you have any queries please feel free to contact either myself or my supervisor via the contact details listed below.

Cadence Kaumoana: cadence.kaumoana@twoa.ac.nz

Work Ph: (07) 847 6095 Extn: 6507

Mobile Ph: (021) 0245 6616

Mr. Karaitiana Tamatea: mtamatea@waikato.ac.nz

Appendix 4: Research Direction

Research Direction:

Semi structured conversations using a Kaupapa Māori approach will be utilized during the research gathering process.

A single question approach will be asked at the beginning of the semi structured conversation and will be the guiding question for research gathering purposes. This question will be:

What are your memories of learning from secondary to tertiary education experiences?

Other prompts may be used depending on the course of the conversation to divert back to the research projects single question focus (as above).