

Mā pango mā whero ka oti te mahi:
Digging for Māori Values at Te Tai o Poutini Polytechnic

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Mā pango mā whero ka oti te mahi

In “Te Ao Hou” (1954) “*Mā pango mā whero ka oti te mahi*” is about:

By black and red together it is done.

Red (whero) refers to the kōkōwai - a mixture of shark oil and red ochre - which was smeared on the body of the chief. The rank and file workers (plebians) looked black by comparison. This saying means that only by the united labour of chiefs and commoners can the task be accomplished. It was a powerful appeal in calling for volunteers. The saying has fallen out of use because chiefs are no longer smeared with red ochre and because, as a wit succinctly put it, 'We're all chiefs nowadays!' All these sayings were used to eulogise and stimulate the energetic qualities of man and to extol the virtues of co-operative effort. These make it clear that the old-time Māori frowned upon the idle person who shirked his responsibilities and who side-tracked the strenuous occupations of the community. The irritated leader was bound to fling an acrid remark to demolish the loafer.

Leadership in the classroom is an individual and group activity, and the above proverb puts the demand and completion of the task before the social hierarchy of the chiefs. In so doing the group mentality and the collective investment into ensuring that objectives are met and the virtue of labour and industry are extolled.

That's why I stayed. Because of them, they're the ones that pulled me through.

(Student participant)

This quote epitomises the findings of this research.

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Executive Summary

This research project was conducted in two phases. The first phase was to measure whether Māori values were manifesting in a classroom environment and contributing to higher retention rates of Māori students. The second phase was to measure the transferability of a particular Māori value as part of a self-evaluative tool to positively influence higher retention rates of Māori students.

The first phase of the study focused on Tai Poutini's Digger Schools which operated in the North and South Island and which provided students with skills and knowledge to prepare them for civil construction and extractive industries. These Digger Schools have historically achieved higher Māori participation and completion rates than the institutional average and it had been theorised that this may be due to high alignment with Māori values.

The second phase of the research focussed on using a self-evaluative tool around the concept of manaakitanga in a department of Tai Poutini that was situated in central Auckland, and offered music and audio engineering courses (MAINZ). Manaakitanga was chosen as it was identified in phase one as a value that manifested with the highest frequency. The tool was designed with the aim of showing a wide range of applications of the concept with the idea the tutor could relate to certain aspects of manaakitanga that they identified with, and engages with that particular part of the value in the classroom, as well as recording their ideas and reflections on the concept and the tool.

Overall, the notion that Māori values in a classroom environment could be applied as part of a retention strategy for Māori students is the main premise that arose from data analysis and research. Despite the lack of curriculum content in a digger schools, Māori values were present. Despite the limited knowledge of MAINZ staff of Māori culture and its values, the tutors and the student responses to the concept and the tool were positive in encouraging a culture of learning and sharing ideas. Significantly, the reductionist approach of Māori concepts analysed in differing social and educational contexts has empirically defined an area of integration of Māori values, with the proper guidance – can pave a way into the Māori social strata in a classroom environment without the paternalism of language revitalisation or the self-paralysis from being bicultural. It also points towards the notion of Māori cultural values being a fundamental part of a New Zealand philosophy of pastoral care in all educational contexts – a pedagogy sourced from Aotearoa/New Zealand.

Introduction

The idea that Māori values could become part of the bricks and mortar of the New Zealand educational system (regardless of sector) is an idea that shouldn't be quickly displaced. If the evidence suggests that they were already present, then this would suggest that it is exactly the area to focus on to raise educational achievement of Māori.

For Te Tai o Poutini polytechnic the exercise of self-evaluation as part of monitoring its own educational performance using a tool that embeds and integrates a particular Māori value has enabled a process to co-construct a teaching/learning space that improved social cohesion and cultural awareness of the tutors.

The initial stage of the research focused on reviewing the literature about Māori conceptual frameworks to identify possible models from which to capture the various phenomena that might be exhibited in the learning institution if Māori values were present. Although these theoretical positions offered an initial wide view of the concepts that were to be studied, they were not necessarily applicable to the vocational education context. As such, it was decided that a grounded theory approach would offer a methodology that would allow for the *tikanga* of the classroom and its links to retention be the principal driver for the development of any theory or model. Hence, qualitative data (student interviews and observational field notes) were analysed to provide evidence of how cultural values might manifest in the learning environment.

In phase one, participants were students who were enrolled in formal qualifications offered by Tai o Poutini Polytechnic Digger Schools. In total, five teaching environments from three different geographical areas (Auckland, Hamilton and Invercargill) were observed between June and September 2014, and 32 participants were interviewed which was 35% of all students enrolled at the time of the study. The interview participants volunteered and did not need to identify as Māori.

Analysis of the data indicated that there were three main concepts/values from *te ao Māori* (the Māori world) that were clearly manifested in this educational environment.

These main values were:

- *manaakitanga*,
- *whanaungatanga* and
- *whakapapa*.

The expression of hospitality and generosity is the value of *manaakitanga*. The expression of the importance of relationships is *whanaungatanga* and *whakapapa* is the importance of connection to family. The other values that did not feature as much as the others were: *mauri*, *tapu* and *noa*, *mana*, and *whare wānanga*. *Te reo Māori* was definitely used by those students who had the grasp of *te reo* when greeted or interviewed but was not considered in itself to be a contributing factor towards retention. Encouraging a connection to family and to the group underpinned by the qualities of

connectedness and sustainable relationships appears to have promoted and supported the high success of Māori students in this particular tertiary setting.

Educational performance for Māori students in the tertiary sector is an intricate part of the Tertiary Education Strategy (TEC, 2014-2019). Hence, an educational environment where Māori are enjoying high levels of success is of particular interest. Evidenced based research has the potential to enhance past and present theoretical notions of teaching and pedagogy and provide insights on the field being studied.

Central to this study then was to establish if Māori values and concepts had a role in the high retention rates of students in the Digger Schools. This involved analysing the perceptions and beliefs of students in regard to difficulties and barriers they experienced during their learning journey and their personal motivations for engaging in tertiary study. To do this required the researchers to determine a research methodology that could provide rigor and validation to the study and ensure that any findings would be underpinned by empirical data.

Initially, it was intended to scope the research topic around the “*Whare Tapa Whā*” framework (Durie, 1994) as a potential theoretical model to guide the research. It then became apparent that models that describe the Māori world view as a whole, may have limited utility in capturing a limited set of phenomenon from an educational environment. This provoked the question as to how suitable the *tapa whā* model was for this study. There was risk that the study might have inevitably become an exercise of “*fitting*” and “*validating*” data into a set of predetermined categories that may or may not be relevant to the main research question. In this case, to ascertain if there was engagement by students with Māori values, and to determine which values found expression in student testimony and behaviour. Although not inexhaustible the values of *manaaki*, *whanaungatanga*, *mauri*, *tapu* and *noa*, *whakapapa*, *mana*, *whare wānanga* and *te reo Māori* are easily recognisable and are fundamental as part of a system of virtue and ethics, and cultural norms in *te ao Māori*. As such, these values formed the basis of the search – digging for evidence of any of these Māori values in the Digger Schools.

Identifying Māori values in the field first requires some debate as to the legitimacy of the concepts and the validity of the methodology that would be used, as these values are inextricably culture bound. Can they exist without any pre-existing notion of what they are in the minds of those that are present and still be part of a causal behavioural system instituted to measure the notion of the quality of education through retention? What can we identify to be the actual concepts at work that are credible, and can be linked to the reasons for student persistence? Using grounded theory, the field researcher collects the data about *tikanga* and *mātauranga Māori* and so the conceptual platform cannot be developed without awareness of the vast area that is being negotiated.

The awareness of this risk is paramount given that this is a grounded theory approach where the role of the researcher is to show a departure from their own discriminations and allow the field or the *wānanga* to take place. *Tikanga* as procedure or as a custom or as a systematic approach towards ethical theory, whether it is historically rooted into tribal customs maintaining the polyphyletic

transmission of knowledge, or it has developed independently as a set of principles in a classroom setting with learned and intuitive knowledge guiding the way – either way, it requires a theoretical sensitivity in knowing that what is currently being described within the arena of *tikanga* is as much measured by knowledge of procedure but the embodiment of the *tikanga* as well. As it emerged through the process of self-measurement it became a measurement in itself.

Being *tika* or developing the appropriate response in any given scenario is the essence of *tikanga*, it has established itself through time as a set of conventions or principles that has endured, and has shown durability as it has been consistently used as cultural norms. Tribal difference abounds however; an essential dimension of *tikanga* is the precept that knowledge retention for tribes is the belief that customary difference and diversity although fragmented is the source of its strength.

Heterogeneity and *tikanga* are synonymous in that they serve to understand the diverse nature of life and people and develop over time. Important to understand is while *tikanga* is deeply rooted in Māori cultural norms and beliefs it embraces diversity, it flourishes when challenged by other world views and is pliable to meet differing institutional pressures.

Whether on a *marae* as part of the *whānau/hapū* or *iwi* network or an individual in a normal every-day setting, the process of qualifying the engagement with *mātauranga Māori* and its deeply rooted values is decidedly complex.

Observing a value in isolation from others, and the extent to which they can be separated from each other for the convenience of analysis is precarious given the close contextual relationships that many Māori values hold. For example: *whanaungatanga* and *manaakitanga* can be viewed as both sharing the role of guiding the same virtues of enhanced relationships with people and the environment. However, despite the fact they both strive towards the same thing they can both find expression in different ways. *Whanaungatanga* heavily relies on *manaakitanga* or the virtue of hospitality to foster and engender its own purpose while there may or may not be familial connection or a community connection as a reason to show your *manaakitanga*. In fact both these values at times were noted as occurring at the same time in the field, and may have been evidenced through one statement that showed a commitment to these values.

With language being considered to be the most definitive pathway towards understanding culture and a classroom setting with the subject matter that does not have a focus on learning language (as in the Digger Schools), the extent to which students may have had the knowledge or not to participate in their culture was not immediately clear. Having to forgo the expectation that students may or may not be able to express their knowledge about their commitment to Māori values in *te reo Māori* meant a radical departure from the essentialist perspective which in the current revitalization climate may tend towards. Instead of a deficit model approach then, we used methods that enabled the field to express itself in its own constructed paradigm, regardless of ethnic background or knowledge. Effectively, this allowed for the idea of developing a grounded theory approach.

Phase Two of the project involved testing the design of a self-evaluative tool (appendix A) as well as the transferability of a proposed Māori value that was critical in influencing high retention of Māori students. The MAINZ institute operates in Central Auckland and caters for students from very diverse socio-economic backgrounds. The diploma programme and the *Matariki* intake of the foundation programme for sound and music were the areas of research. Although not too dissimilar from the Digger School students in terms of relative social and educational backgrounds the distinct difference of subject area and the different types of risks in that area is critical in how you would develop different types of strategies to influence the learning of the students. Whereas the obvious physical risks that are involved in using heavy machinery are easily understood by the digger students and the potential for physical injury - the different types of risks that are bound to developing a recognised social reputation in the music industry are not as easily discernable. Civil construction and the entertainment industry are worlds apart but are attractive enough for Māori students to see the value in both areas. However – part of testing the tool in a different environment was to ascertain as to whether subject difference would prove to be an impediment to applying *manaakitanga* in the classroom as well as continuing the grounded theory approach of reducing one of the values into further applications of social engagement. Minimalising cultural weight of comprehending another language and extending the scope of suggested areas that the tutor can “see *themselves*” in was the main principle behind the design of the tool.

By embracing the empirical based approach and developing a tool that reflects the users own discipline norms and recognises *manaakitanga* as a potentially a universal concept common for the enhancement of teacher/student relationships this could be part of reintegrating the notion of “*support*” back into the classroom and away from current reliance on external Māori support. The status quo which resembles a culture of deferment that contributes to an accepted form of social disengagement possibly adding to the lack of cohesion within the classroom.

Literature Review

The paucity of literature in *te reo Māori* about Māori customs and concepts is crucial in understanding the role of the Māori academic in spanning the current hiatus of knowledge difference. The first ever monolingual dictionary of the Māori language “*He Pātaka kupu te kai a te rangatira*” was only recently published in 2008. Monolingual language communities have been formed to aid in the revitalisation of *te reo Māori* and are shown through the advent of immersion schools in the early childhood, primary, secondary, as well as tertiary sector. This has enabled the development of a new generation with a platform to launch the growth and development of Māori language over the next 25 years (Ka'ai, Moorfield, Riley & Mosley, 2004). This cultural phase is continuing to evolve and is now complementing the existing bicultural climate in *Aotearoa/New Zealand*. However, the current acceptance that the translated lens of Māori values and concepts is sufficient in providing a bona fide description of Māori culture may suffice for now however, as the monolingual and redeveloped mono-

cultural lens emerges with the present generation into the multi-diverse environment of New Zealand the translated descriptions of Māori concepts will be enriched further with far more depth and contextual relevance.

Māori values and concepts have been a significant part of the New Zealand historiography, (Ka'ai, et al, 2004), New Zealand customary laws (Te Mātāhauariki Research Institute, 2013), New Zealand education methodologies (Smith, 1999) and a New Zealand political socio-economic face (Walker, 1990; King, 1992). Scholarship on Māori values whether sourced from the ethnological roots (Best, 1924) of academics trained in the philosophical discipline (Patterson, 1992) and Māori scholars themselves focused on transmitting knowledge of the above to future generations (Mead, 2003), has had extensive and a far reaching amount of dialogue, reflection, and debate to provide a generous platform to help teachers and learners alike to understand the basic value system of te ao Māori.

Depending on the relevant social context and the level of cultural competency knowledge and political support (whether institutional or governmental) participation within the strata of Māori norms and values is not an unreachable task. It is encouraging that the resulting scholarship has played a role in addressing the cultural and educational needs of Māori in health (Durie, 1994, 2000), the legal field (Stephens & Boyce, 2013; Te Mātāhauariki, 2013), or in education itself (Smith, 1999; Bishop, 2006). As Māori student needs have become more specific within differing educational settings, the field needs techniques that can be validated or reconstructed and be able to be empirically justified.

Māori scholarship within the education sector has seen an increase of literature and matauranga Māori that envelopes nearly all subject areas in both the lower and higher levels of the qualification system. Generally the foci has been on improving Māori student success but with differing research scope and driven by differing institutions. Particular research supported by Ako Aotearoa has shared a similar scope but with a different institutional lens focusing on improving Māori student's success (Te Kūpenga Matauranga o Taranaki, 2011; Curtis, Wikaire, Lualua-Aati, Kool, Nepia, Ruka, Honey, Kelly & Poole, 2012). Other literature that is more specific to the secondary classroom (MOE, 2011) provides a list of cultural competencies which are the same values that emerged throughout this research.

There is a consensus with this research and the ideas of Curtis, et.al (2012) where it was suggested that: "Educational institutions need ensure teaching methods are interactive and creative, provide opportunities to link theory to practice". This can be reinforced through community interaction and a link to community settings where participation in one's own identity is part of the teaching and learning environment (Te Kūpenga Mātauranga o Taranaki (TKMoT), 2011). Where social alienation can become a factor for a Māori student in a classroom environment using an effective bicultural approach as a method of improving Māori student success has achieved success comparably to other students (Greenhalgh, Walker, Tipa-Roger, & Hunter, 2011).

Focusing on partnerships (Greenhalgh et al, 2011) and cultural responsiveness (MOE, 2011), an effective mentoring process that engages the students into learning, and, if able to incorporate Māori knowledge, cultural norms and values will be highly recognised and valued by Māori students

(Kerehoma, Connor, Garrow, & Young, 2013). When tribal knowledge is being taught the most suitable and comfortable learning environments are those that are supportive, inclusive, a lot of group learning takes place, as does a high level of interaction with the community, and the ability to freely express their own cultural identity (TKMoT, 2011).

Mātauranga Māori or Māori knowledge is now the abiding term used widely in Māori education networks, it used to be “*taha Māori*” (Hokowhitu, 2004) but now the above terms has gained traction over the last twenty years (Mead, 2012). Explaining the full complexity of *Mātauranga Māori* Mead explains:

Mātauranga Māori is thus made up of a core of traditional knowledge plus the values and ethics that go with it, and new knowledge, some of which we have added as a result of our discoveries and research, and some we have borrowed outright from Western knowledge and from our experiences of living with exponents of other belief systems and other knowledge systems. We are now reshaping, rebuilding, reinterpreting and reincorporating elements of mātauranga Māori to make it fit the world we live in today.

Whether the whole scale of cultural knowledge within the *mātauranga Māori* paradigm is needed or not, the idea of focusing on a particular set of values and connecting it to another phenomena of retention is precisely the point that Mead discusses in reincorporating elements of *Mātauranga Māori* and making relevant today (Mead, 2012). Just as significant is the rise of the distinct tribal knowledge sphere that is just as interrelated, if not still autonomous (Doherty, 2012). It was not uncommon during this research for students to express an aim of participating within the wider family networks following the completion of their studies. Currently, *Te Hono o te Kahurangi*, a *kaupapa Māori* principles and *wharehau* concept is the National Qualifications Authority Evaluative Quality Assurance Framework identifies eight key principles of relevant for a quality *mātauranga Māori* context (NZQA, 2013).

The eight key concepts are: *Rangatiratanga*, *Ngā Tikanga*, *Manaakitanga*, *Tūrangawaewae*, *Whanaungatanga*, *Kaitiakitanga*, *Te Reo Māori*, and *Pūkengatanga*. The ridge pole or the “*tāhūhuū*” of the house has the function of providing an overarching connection to the other values or the other parts of the house. In the case of this model the ridge pole was given the concept of “*Manaakitanga*” which coincidentally was an explicit value shown throughout this research. Coincidentally, the other two values of *Whanaungatanga* and *Te Reo Māori* which were of a high frequency also form part of the principles in the *wharehau* house design.

Where there is a workplace focus the importance of cross-cultural awareness, including understanding of Māori values beliefs and practices will raise the success and outcomes for Māori students (Kerehoma et al., 2013). According to Kerehoma et al., (2013) encouraging culture, connection to family, group-work underpinned by the qualities of connectedness, and sustainable relationships also promotes the high success of Māori students in the workplace.

Participants

Digger Schools

The study involved observation of the classroom and interviews with students enrolled in formal qualifications offered within Digger Schools that were delivered across New Zealand (Auckland, Waikato and Southland). The formal qualifications that the students were enrolled in were the Certificate in Civil Plant Operations (Introductory) and the Certificate in Civil, Quarrying and Mining (Introductory).

Participants volunteered from two cohorts in Auckland, two in Hamilton and one in Invercargill over the period between June and September 2014. From these cohorts of students, 32 participants were interviewed which was 35% of all students enrolled in the qualifications at the time of the study.

According to 2013 TEC Educational Performance reports, 28% of Tai Poutini Polytechnic's students identified as Māori. The Digger Schools studied had a much higher Māori population than the institutional statistic (at 28%) with 51% of students identifying as Māori. Pasifika people were also represented in higher numbers most probably due to two cohorts being in the Auckland region.

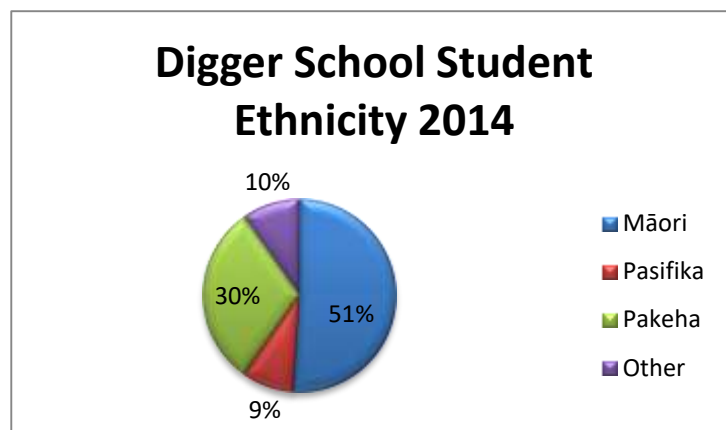


Figure 1: Digger School Student Ethnicity 2014

This aligns with the population demographics of the civil trade based workforce where statistics indicate that Māori are 50% or more of the workforce in this industry (Department of Labour, 2009).

The ethnicity of the student cohorts that participated in this study varied from 67% Māori (Hamilton cohort) to 19% in Invercargill.

The institutional statistic for Māori course completions in 2013 was 80% compared to 81% for all students enrolled in the institute. At the time of this publication, not all the courses of the cohorts studied were complete. However, the two cohorts that were complete did indicate an average course completion rate for Māori students of 85% in Auckland, and 99% in Hamilton (Table 1), which is

higher than the 2013 institutional statistic of 80%. This indicates that the cohorts studied were still exhibiting the phenomena of Māori enjoying high levels of educational success.

Completion Rate All Students	Completion Rate Māori Students only	Cohort
82%	85%	Auckland 1
99.7%	98.5%	Hamilton 1

Table 1: Completion Rates of Digger Schools studied 2014

The cohort of students studied ranged in age from 16 years of age to 65. It is interesting to note that the Invercargill cohort had younger students with half of the students being under the age of 25 years of age.

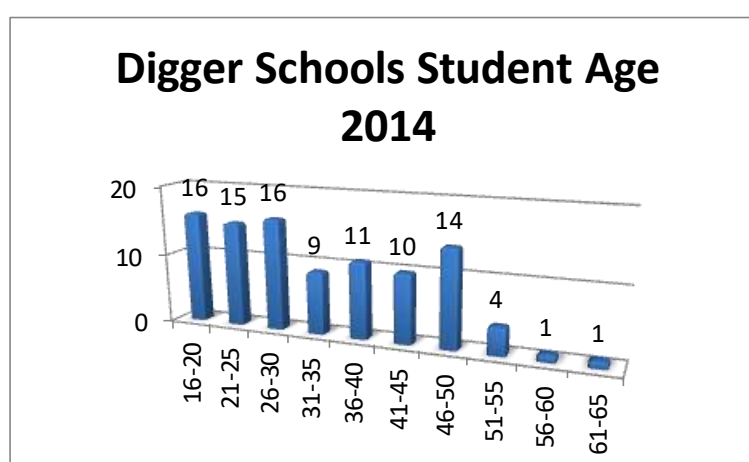


Figure 2: Digger School Student Age 2014

MAINZ

The implementation and evaluation of the tool (Phase Two) was conducted in 2015 as a case study with two tutors from the Diploma in Music and the Foundation studies of Sound and Music. Participants were volunteers. The cohorts of students were chosen due to educational performance data where Māori students tended to have low completion rates. In 2014 the qualification completion average for Māori and Pasifika students combined was 47% whereas the classes were around 70% Māori and Pasifika.

Methodology

A study that seeks to understand the subjective world of the individual is said to be interpretive (Cohen, Manion & Morrison, 2007) which suggests that the researcher is attempting to interpret the world view of the subject, using methods or tools that would be commonly associated with ethnographic studies such as interviews, narratives and observations.

Phase One was a cross-age inquiry investigating perspectives of cohorts of participants of different ages producing a 'snap-shot' view of the population being studied (Cohen, Manion & Morrison, 2007). Cross-age inquiries can provide information that indicates changes in inherent attitudes that may have occurred as a result of changes to industry or society over time and can therefore be useful for indicating changes in perspectives, making it appropriate as a method for gathering data for this study.

With the qualitative data gathered from observation and semi-structured interviews, analysis included the identification of general themes by matching, comparing, ordering, contrasting and aggregating notes, then moving towards more focus and more specific clustering (Cohen et al., 2007; Stake, 1981). Using actual quotes and thick descriptions of observed actions aligning with categories also provided framework for the inference of meaning.

In particular, field notes from observation studies and verbatim interview transcripts were inspected for statements and events of significance that revealed Māori values. The explanations of actions and the knowledge behind the actions or practice were then analysed, deconstructed and categorised to enable depth (layers and complexity of information) and breadth (variety of topics) of content that would support the end result (i.e. the statement that provides manifestation of the Māori value). Statements within categories were questioned by a disinterested peer to support the categorising process as it required the researcher to clearly rationalise the distinction between statements in different categories.

Potential ethical concerns were identified and addressed before the commencement of the study and this included avoidance of coercion, ensuring informed consent, considerations of confidentiality (for the student participants) and security of information.

This second phase of the research was conducted as part of a case study within an action research paradigm. Previous studies on cultural safety within New Zealand nursing education found this approach fruitful.

Action research as a model of inquiry awakened the consciousness of the participants to the reality of the classroom situation so that improvements could be made. The changes were planned, implemented, and reflected on as the participants moved through at least one action research cycle. (p. 347, Wepa, 2013).

To a certain extent this type of methodology disclosed the space for more reflection and turned the learning process of another culture and its social complexities into a self-evaluative process, which inadvertently made the research subject relocate themselves in a cultural space familiar to them. Similar to the strategic response driven by Te Tai o Poutini polytechnic, other indigenous education strategies used an action research paradigm that was part of a TAFE study into aboriginal completion rates produced the following conclusion:

Government-developed policy is an important driver, but it is only one of the many drivers that influence practice at the grassroots level where the Indigenous student experiences learning opportunities offered in mainstream programs. Organisational history, structure, culture, leadership and everyday practices are other drivers. So, too, are the beliefs, experience and expertise of the individual teacher, manager, support and administrative personnel (p.34, Balati, Gargano, Goldman, Wood & Woodlock, 2004).

Both tutors expressed their own sentiments around the pressures of meeting government drivers, and although the participatory nature of action research opened up new space for thinking and contemplation on the subject of social cohesion and *manaakitanga*, the end goal of increasing the retention and completion rates of Māori students was a critical focus throughout.

Phase Two involved two stages:

- Design of the tool – this involved brainstorming relevant ways that *manaakitanga* might manifest itself in a classroom environment so that participants could resonate and identify with some aspect of it. This was trialled through mock interviews to ensure that the Tool could function in the way it was designed. These trials resulted in some redesign – in particular, moving the section about what would happen if *manaakitanga* was not present in a classroom with the idea that a tutor may recognise situations which may motivate them further in terms of engagement.
- Implementation of the Tool – this was done by interview with volunteer participants. The Tool was then custom fit it to own requirements and goals, with evaluation evidence embedded.
- Mentorship – this included observation of classroom environment to be able to provide authentic advice on strategies to incorporate *manaakitanga* within the context of the tutor (as per the Tool), the students, and the environment.
- Reflection and Evaluation – participants were asked to maintain a reflective diary as their ideas about what was happening in the classroom were developing, how they were engaging with the concept, and reflections on the Tool itself. Participants were provided with reflective questions as prompts.

There an initial observation of the classroom environment and an interview around the Tool to ascertain their engagement with different aspects of *manaakitanga*. The prospect of the tutors engaging with the concept as part of an action research methodology and logging any insights, and reflections around the Tool and the concept was a crucial area in Phase Two. Each tutor focussed on different parts of *manaakitanga* that they identified and focussed on the areas of potential risk for students as part of an action research and self-evaluative approach in teaching.

The logs entries were used as a proactive method of recording any insights that may or may not emerge as part of tutors own action research. If past professional experiences and teaching expertise were relevant the tutors were able to draw upon these. Part of the action research methodology was

the opportunity to utilise the mentorship of a cultural expert around the exploring the different applications of *manaakitanga*. Despite this part of the process being underutilised the extent to which the initial interviews highlighted the significant amount of cultural understandings that were already there, the aim of the action research became a process of enacting and extending upon their own knowledge and being able to test it in the field.

Results

During Phase One of the investigation, the field researcher observed 23 actions that were identified as being aligned within the paradigm of Māori values. Within interviews, there were 169 statements that were identified as aligning within the paradigm of Māori values.

Māori Value	Interview Statements	Observation	Total
Manaaki	55	6	61
Whanaungatanga	53	7	60
Tapu/Noa	2	-	2
Whakapapa	28	5	33
Mana	4	-	4
Whare wananga	2	-	2
Te reo Māori	25	5	30

Table 2: Collation of Interview and Observation Data against Māori Values

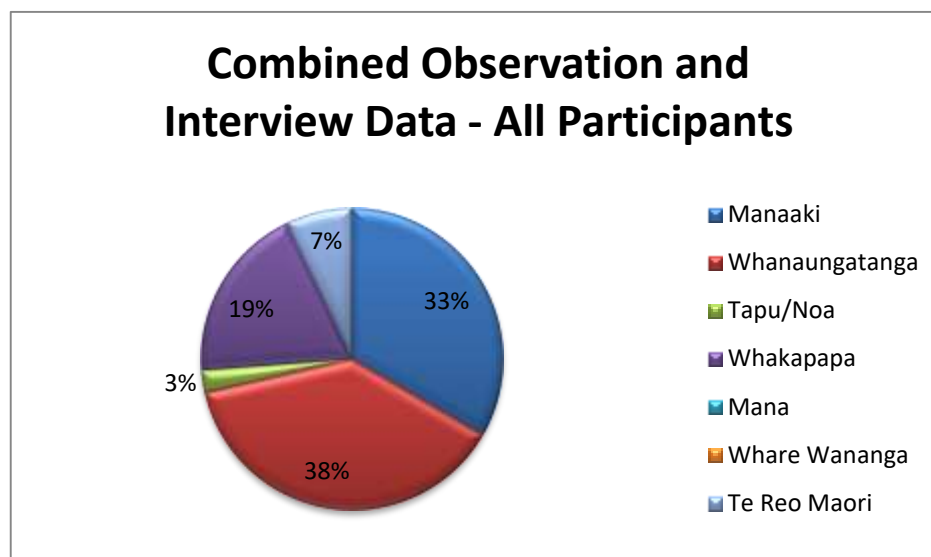


Figure 2: Combined Observation and Interview Data - All Participants

From this analysis of the results from the combined interview and observation data, three values that were most commonly evidenced were:

- Manaaki (32%)
- Whanaungatanga (31%)
- Whakapapa (17%)

Te reo Māori was not indicated by students as a reason for staying and engaging in learning, but was none the less clearly present in the learning environment, as evidenced by way of using Māori words, and names.

The three Māori values of *manaaki*, *whanaungatanga* and *whakapapa* were exhibited in all study sites, including those with high Māori participation rates (between 67% and 50% Māori in Auckland and Hamilton) and in with lower Māori participation rates (Invercargill 19% Māori, 75% Pakeha). Te reo was also evident in all sites studied.

The two most predominating values were: *manaakitanga* and *whanaungatanga* (See Figure 3).

The following definition from Prytz Johansen in Exploring Māori Values (Patterson, 1992) provides an apt description of *Manaakitanga*:

Manaaki creates community. In the kinship group it both arises from the community and creates it and therefore is a double necessity, or rather a matter of course. Manaaki ties people so that nobody knows who gives and who receives. It is impossible for us to tell whether a Māori shows manaaki for his own sake or for that of others. He does so for the sake of kinship.

The essence being that the catalyst for the creation of a community, whether it is a student based or not, the above definition and the support from interview transcripts shows clear manifestation of the philosophy of *manaakitanga*.

Whether it is an exercise for their own family networks as one student pointed out:

My reason for joining wasn't to get a job cause my old man back at the east coast and I just wanted to go back and fix it up that

For another student who was committed to her role as a Mother and made the statement:

So my family they my main inspiration especially my daughter getting me going in the morning and that...

Or even the son who is supporting the Mother in his own family. He made the comment:

I joined the course just to help my mum

When wider family networks are involved the sense of collective obligation to the kinship group starts to emerge. One student commented:

Um, my family support, from back home all my whanau supports me. Um, especially my mum, she's proud. And my cousin. Uh she is- she's a lot of support. All the bro's support me.

Classroom etiquette is closely aligned to the value of *manaakitanga* and was expressed in many ways:

Yeah yeah everyone looks after each other for help and stuff.

Like if someone makes a mistake, everyone's just like oh- we'll- we'll- we'll like help you out with that.

Students who come from various educational backgrounds can struggle at times with the theoretical element in the courses studied, but find solace in the knowledge that their peers are there to lend support. This aspect of *manaakitanga* was best summarized by the following:

We have a weakest link in this classroom but we all have each other's back, you know. If we see him... um... like, kind of um- lagging behind, where- in the theoretical side of um the classroom. Then we go over you know, and we give him a hand.

Employment and the role of the tutor are intimately connected as part of the classroom solidarity; many a student expressed a heartfelt gratitude for the knowledge and expertise of the tutors and their role in improving their job prospects and in life in general. One student commented:

But even X [Tutor] can even help us find work which is even better. And plus he knows all the good stuff. All the ins and outs.

If a student encountered difficulties to complete the tasks the support they received was duly noted. One student said:

Like it's hard but the tutors- like when we have problems we just ask the tutors, can you break it down to us more simple? Or more easier and they just give us like our more easier way to do it. But they still let us figure it out ourselves; And they just give us the bigger picture of what's gonna- what's gonna outcome for us.

Even the little details of preparation of student time to attend and ensure a consistency of attendance is noted by one of the students:

Yeah, yeah uh come to family environment. Uh- uh, we start uh motivating each other before we start class. 30 minutes. And uh drop him off or pick by uh the tutors.

Despite the fact the scope of the research focused on particular Māori values it didn't necessarily preclude other people from other ethnicities from showing an appreciation for this type of classroom environment. The following quotes illustrate the above point.

As a Tongan like I feel like I'm a Māori and I'm not that different. Like, I don't care if I'm Tongan and I - um I think- think that everyone is the same.

Another student from Chinese background made the following remark:

No matter whether you're Pakeha Māori or Chinese. We have four Chinese here it's quite good they enjoy this situation around the classroom.

The inextricable link between the statements above and *manaakitanga* cannot be underestimated. Reilly in the Chapter entitled "*Whanaungatanga in Ki te Whai Ao ki te Ao Marama*" (Ka'ai et al, 2004) argues that it is better to start with the common cultural value amongst the differing social structures that occur in Māori society. This shows how a group's sense of community can be described without

locking it into a static sequential kinship group such as the whanau, hapu and Iwi model (Reilly, 2004).

Important to note is Reilly's use of Dame Joan Metge's definition of whanau and therefore the essence of *whanaungatanga* which shows the dual nature of *whanaungatanga* - similar to *manaakitanga* whereby its outcome was met through its initiation and also has a broad application. She states (Reilly, 2004):

Real life whanau do not and should not be expected to conform too closely to the constructed model. Each has its own character, its own degree of integration and effectiveness, created and recreated out of the interaction between the personalities of its members and the circumstances of time and place.

The way in which this value was expressed showed a resonance with the above. Signs of respect by addressing people properly featured highly. One student said:

I try and make it a point to shake their hands every morning say hello in their language every morning.

They also share humour in learning to understand each other. One comment follows this stating:

And now? Far... just can't get enough of each other ae. Everyone understands each other, and we can joke with each other... to a point, you know. And then we end up... we end up learning as well as being hungry for more information.

Respect for tutors again follows the route of *manaakitanga* but has a perception of the role of mentoring within a classroom environment. To the point a student made it quite clear...

That's why I stayed. Because of them, they're the ones that pulled me through. Like on our homework and stuff. Um like for motivation, and like giving each other examples of how to make it easier on ourselves.

The group mentality is part of the collective responsibility that is clearly needed in a high health and safety environment. Gaining acceptance of each other's role is essential in meeting the requirements of the job. *Whanaungatanga* is a key aspect of this and is illustrated by the following comment.

We work together it doesn't matter who's on the machine everyone can accept there's other responsibilities about the job.

If a gender imbalance occurs then it is natural for the process of *whanaungatanga* to address that. A female student commented on her perception of this situation:

...there was a lot of support and especially with the Māori males even with females helping me along.

Similar for another student the pull of family and aspirations tied to his skill acquisition in the digger classes showed an external pull from *whanaungatanga*. He iterates:

I really wanted go back asap really or if I could go back tomorrow I would or today I want to go back and start helping out cause they're cutting down trees at the moment.

When one student comments that since the outset of the course the feeling of comfort was created from simple introductions, the primary role of *whanaungatanga* which is to make everyone familiar has been met. One student's comment:

I think I just loved the first day we got introduced to each other...

Adding to alleviating any social discomfort is also the role of *whanaungatanga* which is to create a sense of family. Familial terms arose as if these relationships were the norm and tended to guide the impression that this was preferential. One student said:

Then we go over you know, and we give him a hand. And being brothers and sisters to them. To each other.

Another student was more direct:

Everybody here - I consider them more family. Cause we're pretty close.

Whakapapa and Te reo Māori did not feature as highly in terms of the statements within the data (at 15% and 17% of data, see Figure 3). The student responses showed a definite link to the concept of genealogical connection and a level of awareness of te reo Māori, but lacked the contextual depth as shown by the other two values. For the most part students who knew their *whakapapa* would present their *mihi* when the opportunity was given, but others who had less knowledge on their Māori identity and didn't contribute. The extent to which these two concepts were engaged with would depend on knowledge of familiar lines of genealogy, and people who are able to engage with each other in te reo Māori. Where the main purpose of the course was to teach the required skills to drive diggers and other machinery it was understandable to hear a low level of te reo Māori being spoken.

Phase Two outcomes:

Providing the space for social qualification of a concept or value that is rooted in pastoral care and foundation studies, and is a prevalent concept throughout Māori society as a whole, the breadth and depth of the tutors reflections shows the extent to which *manaakitanga* is embedded and understood throughout. Importantly also from the perspective and position of the role of a mentor of Māori knowledge being able to reduce reliance and dependency on current forms of support or deference means that the limitations of fluency in language does not preclude the tutor from engaging and demonstrating to themselves the extent to which their own knowledge and the growth of it can impact on the students learning.

Specific questions that were focused on were:

Manaakitanga: How can we operate like a family/*whānau*? - values: inclusiveness, prioritising well-being, health, clear boundaries, availability of caregivers, but also acknowledging strengths - both tutors and students and the roles we have to play as a result of personal experiences of leadership and expertise in some field or other?

What might *manaakitanga* look like in action?

Social cohesion as part of the function and role of *manaakitanga* as well as building confidence in a management and tutorial team is the critical space that can add value and produce effective results.

The manaakitanga concept can inform the college of teachers since it is about people sharing their experiences of working as a team and the hard work it takes to achieve results. Specifically, the feeling that students must have that the staff are a 'family', that they can work together effectively to solve any problems that may arise, instils confidence in management in every sense

When the obvious advantage of having music as part of the curriculum is used as part of a *manaakitanga* strategy it was easily embraced.

Greet with hugs or handshakes, have lunch with everyone, listen and enjoy each other's company, ask how everyone's doing, be grateful to have each other in our lives, have jam sessions, teach each other, smile, have a good attitude, listen to music together

Student support is an entrenched part of student learning and can potentially generate negative relationships if the tutors' performance is going to be discussed in private. However one tutor felt that engaging in the concept of *manaakitanga* encouraged him to use student support more effectively.

This research on manaakitanga has encouraged me to work even more closely with Student Support: For example, the withdrawal policy should reflect our values around learning and qualifications, in that those who are struggling to attend classes or complete assessments, rather than being forced to withdraw, are engaged to discuss completion and attendance and renegotiate achievement targets.

Introducing a Māori concept to be engaged with at a minimum level more or less helped generate ideas of expanding on Māori content. The minimalist approach helped pave the way for ideas such as "cultural capital" and "social capital" to be conceptualised and pursued as part of their own action research.

How to place value on Māori Cultural Capital in a New Zealand Polytechnic in 2015? Waiata Class – timetabled for Foundation students three times a week – the provider standard Me Waiata Tātau Ināiane is the compulsory assessment all students have to pass by participating in three public performances of waiata, chant, haka and gospel choral. While tutors lead rehearsals and performances Māori students who speak Te Reo are encouraged to lead and provide language instruction. Waiata is the only regular class at MAINZ where Te Reo is spoken.

The obvious risks when trying to build unity through social cohesion is trying to avoid people from falling into silos and not properly engaging with each other. The tutors were acutely aware of this:

There is a real separation however in this class between the 'brown boys band' as many call it, and the others. In fact this band has only recently come together despite some of the musicians knowing each other from church and other schools. This is because we have only recently allowed the students to form 'friendship' bands i.e. students rather than tutors choose their band members, towards the end of year.

Despite the challenge of trying to embrace different social groupings that existed prior to their introduction to the MAINZ institute both tutors demonstrated an affinity and collegial support for introducing more *Te Reo* into their teaching and the curriculum.

At higher levels of delivery - e.g. L5 - building consensus through discussion around the benefits of bilingualism (i.e. an additive theory of bilingualism) along with those of a culturally diverse classroom may help facilitate integrated curriculum. Tutors may identify those opportunities where the most productive strategy involves students using their first language: e.g. in discussion with other (L1) students to ascertain task instructions comprehensions and for addressing curriculum content; in peer-peer teaching; in group work where L1 learners may collaborate in their language to work on tasks.

On a personal level for the tutors the extent to which added benefit of having *Te Reo* or the added challenge of learning *Te Reo* - this reflection on how to better engage with students from a particular background can be stated as being a legitimate outcome of the action research.

Although I have an opportunistic understanding of te reo and tikanga, I have not studied, and grew up in an era when te Reo was not heard at school. Unless I study te reo I feel I won't make much progress on the manaakitanga research. However, as a tutor working in Aotearoa with a liberal arts/constructivist pedagogy, my responsibilities to my students to create learning involves engaging with their world-view and developing consensus that is inclusive of all the students in the group. We often discuss culturally specific values and expectations in our classes. The pedagogy is flexible enough to accommodate creative outcomes that are culturally meaningful to every student.

Managing the cultural parameters that can be challenging to breakthrough especially if it is a course requirement becomes another part of exercising *manaakitanga*. One tutor described this situation as part of his action research.

Critical Thinking for Creative Contexts (CREA.5001) is a real challenge for many students in the large Diploma group. Rick assumes that the students are mature enough to understand how to 'take a position' on a subject and argue a point. This skill actually has to be taught quite carefully for those whose cultural background does not include critical debate directly with older members, and for those too young to appreciate straight-off that robust argument is an academic skill to be acquired, though it may look like a grandstanding display of opinion.

Intriguingly, the idea of developing a more social cohesive group of students prompted one tutor deeply consider the actual focus of their graduate profiles given the push behind community relevance of the program.

The concept of 'industry' relevance and 'assessing to an industry standard' that inform our Programme Graduate profiles, may not serve us as well initially as a 'community relevant' standard.

Discussion

Using a cross-aged, naturalistic and interpretive approach to examine the potential link of high retention rates in the Digger classes of Te Tai o Poutini polytechnic to the existence or engagement with Māori values enabled the researchers to gain evidence that Māori values were indeed present in the learning environment studied.

The surfacing of the two main values *manaakitanga* and *whanaungatanga* is not to be underestimated given that these had high level of support from the read literature. The observations confirmed the process in action in all areas studied while the transcripts although retrospective, demonstrated the particular social milieu that was able to broadly apply the above concepts into the classroom situation. Even though the Invercargill cohort had lower numbers of Māori students (at 19%) the main values were clearly evident.

While pastoral care is already a concept that is common in tertiary education, the utility and cultural value of *manaakitanga* and *whanaungatanga* to add to the stock of tools and competencies for teachers as demonstrated in this research project has potential to drive more success for Māori students.

The sense of community in all of the Digger classes was extraordinary, given the diverse background of the student members as well as the basic challenges of meeting course requirements. The role of student/teacher was apparent but the deeper lines of relationship were explored and engaged with seeing the student pride and resilience to want to complete, while maintaining the ethic of group solidarity throughout. *Manaakitanga* isn't a surface value – it is fundamentally a human ethic of striving to discover virtue through the act of virtue itself.

Understanding *whanaungatanga* and applying the concept at the same time reveals its true nature. Similar to *manaakitanga* it provokes the individual or group into action to engage with the virtue of creating social unity and social comfort in any given context. The transcripts revealed a high level of respect for peers, students, family and the job opportunities created out of achieving their qualifications. An underpinning concept that promoted the cohesion of the group and sustained the virtue of completion via the unity of the class was a key factor in terms of inspiring the students to higher levels of achievement.

When describing the role of all New Zealanders in the present socio-legal context Alex Frame in *Grey and Iwikau a journey into custom, Kerei raua ko Iwikau Te Haerenga me nga Tikanga* (2004), Frame

poignantly says: “As New Zealanders we are all contemporary participants in this great trek undertaken by Grey and Iwikau towards the flourishing of humanity, through understanding, both of diversity and commonality.”

While all effort was taken not to influence the outcome of this study it has to be recognised that the lead researcher as a Māori male may have influenced the outcome. It is possible that Māori values and attitudes might have occurred or been expressed more often than might have been normal, merely due to the presence of the researcher. This is acknowledged, and care was taken not to inform the participants about what the researcher was looking for. It can also be argued that manifestation of Māori values such as those identified in this study would either have been present or not, and therefore the influence of the researcher should have been limited.

Phase 2

The exercise of testing the transferability of these values within an action research paradigm took the mores of the Māori world and placed them squarely in the hands of the tutors to be applied and reflected upon as part of their own toolkit of teaching their students. The exercise of self-evaluation where the teachers' identity is inextricably linked to a Māori identity and forms an integral part of their teaching profile was an area of risk given the extent to which their own descriptions of their knowledge of Māori culture was limited. We acknowledged this and understood that the research process being self-evaluative would raise questions and also confirm prior knowledge around their own capabilities. Moreover, it helped generate ideas around the added inclusion of other Māori values and more specifically having access to more *Te Reo* as part in parcel of curriculum development or being to co-construct an environment that reduces social alienation.

Focussing on the classroom environment alone as a benchmark of *manaakitanga* may not alleviate and support problems that may occur at the institutional level. Where relationships with the “*Mana whenua*” tend to occur with all polytechnics in Aotearoa/New Zealand, and the prospect of being able to engage with local customs and knowledge the institutional face can be easily inscribed as the classroom face is already undergoing that change.

Currently Phase Two of this project and the impact of this action research phase is not yet realised as it is still in progress. The students have not yet completed all of their learning, and so educational performance indicators (if retention and completion rates have increased) are not yet collected. However, tutors report that there are more students retained than previously at a similar time of the year, that there is more cohesion in the classroom where students support each other; that taking the risk to give up some valuable contact time to enable more time to *manaaki* has paid off as some students have engaged in accelerated learning where assessments are being completed early. Hence, there is enough evidence to suggest that there has been a perceived enhancement of student motivation and social cohesion, and that the utilisation and application of *manaakitanga* using an evaluative tool, has been successful, and the concept is robust enough to be streamlined into mainstream.

Māori Values in Vocational Education – Good Practice

The classroom environment studied had definite signifiers of Māori concepts/values in action in particular, *manaakitanga* and *whanaungatanga*.

The main signifiers were:

- Preparedness and readiness of the class to receive “*manuhiri*” or visitors
- Collective responsibilities of hospitality and comforting of visitors were shared
- Teacher/student relationships in a relatively informal situation were genuine and respectful
- Social alienation of individuals was not evident – all students appeared engaged and comfortable
- Teacher and peer mentoring were qualities that were embraced and appreciated
- Ethnic, cultural and gender difference were qualities that were respected and understood
- Self-awareness and self-responsibility were values that derived from the journey and goals of the collective
- Social hierarchies sourced outside of the classroom weren't as important as the social functioning of the classroom
- Goals of learning and qualifications were clearly defined and attached to improved well-being
- Teaching and learning strategies were structured to reflect the social and educational diversity of the classroom

Phase 2 - Good practice in Phase Two focussed on engaging with *manaakitanga* only and formed part of testing a self-evaluative tool for teaching

- Awareness of tutors own cultural understandings were challenged or improved.
- Using a *Māori* concept/value as part of self-evaluation of teaching skills created a connection with pastoral care and Te Ao Māori .
- Co-constructing a *manaakitanga* space whether it is a physical or social space - the exercise of co-construction was valuable given the student and tutor response to this opportunity.
- It can displace the culture of deferment or it can enhance the relationships that have already been set up to *manaaki* students (Student Support)

- Focusing on social difference by promoting social inclusion can potentially lessen the focus on course content teaching as the peer pressure environment can potentially complement the teacher's role.
- Creating the time to allow for social and shared time did not impact on contact delivery – delivery appeared to be more accelerated due to increased motivation.
- Using the teacher's professional and personal strengths was self-encouraging and became a platform to engage with students from diverse backgrounds.
- Subject difference and social contextual differences weren't natural impediments to see the application of *Māori* values take place.
- Awareness of when and how to intensify the fostering of *Māori* values was identified in particular when to select appropriate times for *noho marae*.
- The reductionist and minimalist approach towards fostering *Māori* values in a classroom environment when divided and separated with the guidance of a mentor can reduce anxiety around limited cultural knowledge.
- The action research approach helped engender a space for dialogue in a safe environment that was familiar to the teacher and the student.

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APPENDIX A:

CUSTOM FIT TOOL PARTICIPANT 1



Name: PARTICIPANT 1
Date: 23 April 2015
Target:
Evaluation Date 19 June 2015

Manaakitanga

Manaakitanga is a central pillar in Māori culture to form and sustain relationships. It is deeply rooted in family values and is shown through expressions of service, gratitude and hospitality. *Manaakitanga* embraces the individual and collective needs of society it demonstrates this by accommodating the feelings, behaviours and consequences of these interactions by adhering to the family values that are inherent in all peoples.

What might happen if I do not incorporate *manaakitanga* in my classroom?

- The students will continue to form silos, and will not form cohesive relationships with each other – with limited view to supporting the collective.
- Standards of behaviour and expectations will to be breached.
- Some students may feel isolated and uncomfortable.
- Competition between learners will suppress cooperation for collective success.
- Teacher/student communication lines may not be utilised (perceived barriers).
- Other concepts such as *whanaungatanga* and *whanau* will be hard to demonstrate through practice as *manaakitanga* is deeply integrated into these.
- Pastoral care is seen as a burden on tutor not part of the responsibility of the collective.

I will incorporate *manaakitanga* into my classroom by:

- Providing regular time for more social interaction
- By facilitating opportunities for students to become a more cohesive collective – and have a growing sense of responsibility to each other

- To create “collective rules” for the class – where there are clear responsibilities and consequences if rules are breached
- Consider setting up student buddy system
- To reduce barriers between student/tutor so that communication is more open – enabling issues faced by students to be dealt with earlier

If incorporating manaakitanga in my classroom was successful, what impact might I be able to see?

- Higher retention rates of students.
- Students will begin to care and respond to each other’s learning needs
- The student will acknowledge the relationship created by the teacher and will be comfortable being involved in a mentoring relationship.
- Students will voluntarily help other students to achieve their goals.
- An acknowledgement of the efforts it takes to share knowledge of the subject and the personal history connected to acquire that knowledge.
- Possibly a new found respect for other cultural ways of expressing hospitality and service to each other.

To evaluate if incorporating manaakitanga into my classroom was effective, I will:

- Take note of attendance to the enhanced “social” time
- Take note of conversations and relationships that are developing that were not present before this initiative
- Take note of when student issues are voluntarily raised by students to tutor either individually, or in a group, or on behalf of another student
- Take note of class-time – are students supporting each other with their learning more than before?
- Have the silos broken down – is the class more cohesive as a whole?
- Does the class appear to have more comradely, respect for tutor and each other?
- Consider at onset which students might be at risk (in terms of retention or completions or other) – at the end, where these students retained?

Name: Participant 2
Date: 23 April 2015
Target:
Evaluation Date 19 June 2015

Manaakitanga

Manaakitanga is a central pillar in Māori culture to form and sustain relationships. It is deeply rooted in family values and is shown through expressions of service, gratitude and hospitality. *Manaakitanga* embraces the individual and collective needs of society it demonstrates this by accommodating the feelings, behaviours and consequences of these interactions by adhering to the family values that are inherent in all peoples.

What might happen if I do not incorporate *manaakitanga* in my classroom?

- The students will continue to form silos, and will not form cohesive relationships with each other – with limited view to supporting the collective.
- Standards of behaviour and expectations will continue to be breached.
- Some students may feel isolated and uncomfortable.
- Competition between learners will suppress cooperation for collective success.
- Teacher/student communication lines may not be utilised (perceived barriers).
- Collective responsibility will be null and void and positive peer pressure will not exist to influence students to achieve.
- Other concepts such as *whanaungatanga* and *whanau* will be hard to demonstrate through practice as *manaakitanga* is deeply integrated into these.
- Pastoral care is seen as a burden on tutor not part of the responsibility of the collective.

I will incorporate *manaakitanga* into my classroom by:

- Encouraging students to see the classroom as a *whanau* environment
- Take regular time to connect as a class – social time /SHARED food (kai)
- Facilitating the family environment as a means to create sustainable relationships
- Providing regular time for more social interaction
- Set expectations – expectations of learning, teaching and behaviour. Talk about setting up class rules, processes and consequences (what is agreed will happen if rules are breached).
- By facilitating opportunities for students to become a more cohesive collective – and have a growing sense of responsibility to each other

If incorporating manaakitanga in my classroom was successful, what impact might I be able to see?

- Higher retention rates of students
- Students will begin to care and respond to each other's learning needs
- The student will acknowledge the relationship created by the teacher and will be comfortable being involved in a mentoring relationship
- Students will voluntarily help other students to achieve their goals
- Possibly a new found respect for other cultural ways of expressing hospitality and service to each other
- Ethnic, cultural and gender differences were qualities that were respected
- Students seeing greater self-awareness and self-responsibilities as they work together in the collective

To evaluate if incorporating manaakitanga into my classroom was effective, I will:

- Take note of attendance to classes
- Take note of conversations and relationships that are developing that were not present before this initiative
- Take note of when student issues are voluntarily raised by students to tutor either individually, or in a group, or on behalf of another student
- Take note of class-time – are students supporting each other with their learning more than before?
- Have the silos broken down – is the class more cohesive as a whole?
- Does the class appear to have more comradely, respect for tutor and each other?
- Consider at onset which students might be at risk (in terms of retention or completions or behaviour) – at the end, where there changes?

APPENDIX B:

Reflection on implementation of an evaluative tool to assist in enhancing Māori values within education

Firstly, thank you for agreeing to participate in this research. Without your willingness to try something different in your classroom, we would not be able to fully evaluate the usefulness of the evaluative tool.

The outcome of this research is to see if the Tool can assist you as a tutor with gaining a deeper understanding of Māori values (initially manaakitanga), and if this in turn, helps create change in your classroom that ultimately results in positive outcomes for students.

In the document “Introduction to research on the role of the Māori values in education” we outlined that the purpose of this phase of the research was to:

- To see if the values of manaakitangi (and whanaungatanga) are transferrable into different educational contexts
- To design and evaluate an evaluative tool that assists in identifying actions that will assist in enhancing Māori values in the classroom environment

As participants who are tutors, you are in a unique position to be able to provide information on how enhancing Māori values in your classroom resulted in measureable change for your students (if it did), as well as providing robust feedback on the usefulness of the evaluative tool in stimulating your thinking, and creating an impetus for change.

We asked that you maintain a reflective diary/journal on the process.

Here are some prompts that may help you with this activity:

The Evaluative Tool itself

We provided you with a definition of what manaakitanga was.

- What did you think while you were reading through it?
- How did the definition assist you with understanding what manaakitanga was?
- Could you see how it might be relevant to how and what you teach?

There was a section in the tool that indicated what might happen if manaakitanga was not present in your classroom.

- Did this section “ring true” to you? What could you suggest to add that you have seen or experienced in your own teaching career?
- Did you think it was useful in terms of going through the process to think firstly on what might happen if manaakitanga was not present in your classroom?
- How did this stimulate your thinking?

We worked with you to decide what you might like to do differently in your classroom settings to try and enhance manaakitanga in some way.

- Did you find this process useful and meaningful?
- How did this process stimulate your thinking on what manaakitanga was, and how it might enhance outcomes for your students?
- Was your thinking about supporting Māori students challenged in any way through this process?
- What might have helped you more?

We agreed on some actions for your classroom, and indicated some ways that you may seek information that enables us to evaluate if the initiative and changes were effective.

- Was this helpful in focusing what the purpose of incorporating manaakitanga into the classroom?
- By focusing on outcomes, how did this support you in thinking about actions in the classroom?

General

- How did this process focus you on thinking about Māori values?
- Did this process assist you in seeing what YOU might be able to do differently in the classroom that may assist with Māori student progression that you may not have thought about before?
- How did this process make you reflect on the social cohesiveness of your class? Was this something that you had thought of before?
- Do you think it is valuable to do this?
- Has this process given you more ideas other than what was on the Evaluation Tool that you would like to try? What are these?

Any thoughts, feelings, reflections that you had during the Evaluation Tool meeting, as well as consequential discussions, thinking and implementation will be of great value. We thank you in anticipation for sharing!

Kind regards

We welcome any questions on this research. If you have any concerns about this research or how it is carried out, please contact Annabel Schuler.

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