



MINISTRY OF EDUCATION

*Te Tāhuhu o te Mātauranga*

Mā te huruhuru, ka rere te manu  
*How can language and literacy be optimised  
for Māori learner success?*

This series covers research on teaching and learning in literacy, language and numeracy and analyses of international surveys on adult literacy and numeracy.

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# Mā te huruhuru, ka rere te manu

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# HE MIHI

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Ka mātakitaki iho au i te riu o Waikato  
Anō nei hei kapo ake māku ki te kapu o taku ringa  
Kia whakamiri noa i tōna aratau e tia nei he tipu pua hou  
Kia hiwa ake i te tihi o Pirongia, inā hei toronga whakaruruhau mōna  
Ki tōku tauawhirotanga!  
Anā! Te ngoto i tōna ngāwhā i ōna uma!  
Kīhai i arikarika a Maungatautari, a Maungakawa  
Ōku puke maunga ngā taonga tuku iho  
Hoki ake nei au ki taku awa koiōra me ōna pikonga  
He kura tangihia o te mātāmuri  
E whakawhiti atu ai i te Kōpū-mania-o-Kirikiriōra  
Me ōna māra kai, te ngāwhā whakatipu o te whenua mōmona  
Hei kawē ki Ngaruawahia te huinga o te tangata  
Arā! Te pae haumaeko, he okiokinga mō taku upoko  
Hei tirohanga atu mā raro i ngā hūhā o Taupiri  
Kei reira rā te orokohanga o te tangata  
Wāhia te tūnga o te whare, te whakaputanga o te Kīngi.

*(Tūkaroto Tawhiao Matutaera Potatau Te Wherowhero, 1872)*

Ki a koutou ngā kaikawe, ngā kaihautū o ngā taonga tuku iho a kui mā a koro mā, kua waihotia i roto i ōu ringa ngā kawakawa hei rongoa, hei tūpare, hei raukura mō ngā ūpoko pakaru rānō – he mihi mutunga kore ki a koutou katoa. Tīhei mauri ora.

## KEY FINDINGS

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### Professional development

- There is a demand for quality and qualified Māori literacy tutors who are knowledgeable in tikanga and te reo Māori. This highlights the need to train more Māori bilingual literacy tutors.
- Competent literacy and language teaching practice is critical to developing student engagement with their course-related content. This needs to be considered from an indigenous pedagogical approach to literacy.
- A holistic approach to upskilling all staff in Māori pedagogical languages and practices can close the cultural gap and provide understanding that comes with teaching Māori learners.

### Habitus

- Māori habitus (inherent cultural being) needs to be understood and valued as being distinct from the generic term 'student centredness'.
- Student difficulties in engaging with learning are a product of their prior education experiences, rather than individual deficits.

### Māori-focused support

- Preparing Māori students to transition into tertiary level study and mainstream learning environments is highly valuable.
- Organisational systems and processes need to be responsive to and supportive of Māori learners (e.g. enrolment processes).
- Effective Māori support systems (e.g. whakawhanaungatanga) are relevant to meeting student retention and success.
- Holistic diagnostic tools and assessments are critical to measuring student literacy and language capabilities. Hence, Māori habitus becomes a critical focus in the design and delivery of these tools.

### Community engagement

- Strategic engagement between tertiary institutes and PTEs and/or iwi is important to developing reciprocal goals that support literacy and language for Māori students.
- Strategic engagement between tertiary institutes and PTEs and/or iwi is important to developing reciprocal goals that support whānau aspirations (e.g. access to kōhanga reo/childcare facilities).

The key findings link to the significant chapter observations in Chapters 2, 3 4 and 5.

# EXECUTIVE SUMMARY

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**“He ao te rangi ka uhia, he huruhuru te manu ka rere”**  
*(As the clouds deck the heaven, so with feathers a bird flies)*

## Ngā wahanga – background to the report

This report focuses on how language and literacy can be optimised for Māori learner success for potential and existing students of Waikato Institute of Technology (Wintec). It is framed around the four focus groups of interested participants (identified below), who were the puna (sources) of knowledge that informed the research team. The choosing of this combination of groups came from a desire to fulfil one of Wintec’s strategic objectives, which is to meet Māori and Pasifika educational outcomes and aspirations within the boundaries of Tainui, and to work collaboratively with community stakeholders.

To aid the flow of the research, each focus group has been assigned a chapter of their own. This was considered essential in order to preserve the descriptive narratives that were unique in each of the groups. Also, the chapters drew attention to their own significant observations, which eventually fed into the key findings of the research. Accompanying each chapter is a specific whakataukī, whakatauākī, tongi<sup>1</sup> that highlights the methodological approach of the research team that we as Māori staff engaged in Māori ways of thinking, used Māori apparatuses and followed kaupapa Māori research methods which embrace those very concepts and values that are unique to our way of thinking.

## Chapter 1 Introduction to the report

This chapter provides the Introduction to the Report, where history is given about Wintec and its position on literacy and language, and the theoretical framework upon which this report constructs its developed cultural knowing and theorising. Also, attention is drawn to the wealth of erudition that has always been present for Māori researchers, but not always fully appreciated and sometimes even dismissed by dominant research theories – often diametric to the well-being of the participants.

## Chapter 2 Private Training Establishment tutors

Here details reveal the findings from a group of private training establishment (PTE) tutors with whom Wintec is creating relationships. Presuming that a number of their students will consider Wintec a place to study, it examines how PTE tutors have sought to meet student literacy and language needs. The chapter exposes the constraints placed on these tutors by their environment, limited qualifications and restricted resources. These tutors are specialists, teaching course content as well as providing literacy and numeracy support, after extensive diagnostic testing and assessment. The chapter also details some of the successes and gaps that tutors have faced in the delivery of these courses.

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<sup>1</sup> Proverb, saying, prophetic insight.

### Chapter 3 Current students

This chapter presents an analysis of the interviews conducted with the ‘Current Students’ focus group. The students were enrolled in a 16-week Introduction to Construction Level 2 programme offered through a collaborative partnership between a Waikato-Maniapoto iwi rūnanga and Wintec. Their unique contribution to this research stems from the whakapapa relationship that all students shared with the iwi rūnanga concerned. Another unique aspect is that these students were being trained in carpentry maintenance in response to the capacity-building needs within their community.

### Chapter 4 Current tutors

Two tutors of the ‘Current Students’ focus group were interviewed, to provide perspectives on how they view language and literacy optimisation for Māori learner success. Both tutors were chosen by the iwi rūnanga to develop and deliver the programme because of their connectedness to the community, which brought understanding of students’ prior experiences. The collaborative nature of the students, tutors and their relationship with Wintec are highlighted.

### Chapter 5 Potential learners

The fourth focus group is identified as ‘Potential Learners’. Here the students attended a one-week Wānanga Pūkenga Ako course – designed for students wanting to develop their study and writing skills before entering tertiary study. These students were pre-enrolled and/or were considering the pursuit of study at Wintec. Their answers provide a historical background of their perceptions about language and literacy, and also why they want to engage in tertiary education.

### Chapter 6 Significant chapter observations

Each chapter’s significant observations are recapitulated.

# 1 INTRODUCTION

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**“Manawatia e koe te kura pae a Mahina”**  
*Treasure the lost plume of Mahina*

## 1.1 Mā te huruhuru, ka rere te manu

### **With feathers a bird can fly**

Wintec was contracted by the Ministry of Education to research how language and literacy can be optimised for Māori learner success, with specific focus on introductory, foundation and certificate-level programmes. This was conducted within a timeframe of one year. A secondary aim of the project was to build the research capacity of the Wintec research team.

### **Meaning of the whakataukī**

The above whakataukī was selected as the main metaphor hei whakaruruhau (to shield, embrace and encompass<sup>2</sup>) the following chapters of the research. The interconnectedness of feathers and their layering effect help to draw an analogy of unity, while still acknowledging the unique function of each feather. Within this paradigm we capture glimpses of the critical thinking and embodied knowledge of those being researched and those doing the research. We also capture other pictures from this whakataukī.

Combined, the feathers behave as:

- a korowai (cloak) to protect the bird (learner) from the harshness of the cold, wind and rain – the elements represent difficulties faced in literacy and language and in tertiary institutions
- an object of aerodynamic manoeuvrability – a sign of adaptability enabling both the learner and the tutor to progress towards success
- an identifier of the type of bird – symbolic of the uniqueness of each student and tutor.

This is reminiscent of common iwi kinship, where distinctiveness is nurtured and then weaved into the whānau, hapū and iwi societies.

Each chapter is enveloped with a selection of whakataukī/tongi – sayings and prophecies as symbols of mana and integrity of the contributed knowledge from each of the four the focus groups. To that end, each chapter will outline the meaning of the whakataukī/tongi it is using.

## 1.2 Participants and research approach

### **Data collection**

Data was collected through recordings, notes and ā-waha, ā-whakarongo, ā-wairua apparatuses.<sup>3</sup> Part-way through the research, one of the members chose to exit the research due to external influencing circumstances. However, the apparatuses chosen aided the remaining research

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<sup>2</sup> This protectionist philosophy in relation to the data and its narrators is consistent with Māori epistemology, as will be shown.

<sup>3</sup> Aural, visual, spiritual Māori praxis.



member in capturing the students' voices and gave opportunity to seek clarification to answers provided, where necessary.

The information gathered explored teaching and learning factors, including:

- expectations and attitudes of teachers
- teacher education
- experience and subject knowledge
- theoretical and pedagogical approaches
- assessment practices
- learning environments
- programme resources and demands.

### **Private Training Establishment tutors**

In this research, PTE tutors are defined as:

“tutors who teach introductory, foundation or certificate-level programmes to a variety of Māori adult learners at a private training establishment. These tutors are involved in teaching course content and also providing literacy and numeracy support”.

The tutors came from two PTEs and were interviewed to provide perspectives on how they view language and literacy optimisation for Māori learner success and also to examine some of the successes and gaps they faced when delivering their courses.

### **Current students**

Current Māori learners are defined as:

“students who are enrolled in and have commenced study in a Wintec Introduction, Foundation or Certificate programme”.

The interviewed students from this group were enrolled in a 16-week Introduction to Construction Level 2 programme offered through the collaborative efforts of a Waikato-Maniapoto iwi rūnanga and Wintec. Their unique contribution to this research stems from the whakapapa relationship that all students shared with the iwi rūnanga concerned. Another unique aspect is that these students were being trained in carpentry maintenance in response to the capacity-building needs within their community. The information gathered looked at finding direct learner gain, learner and environmental factors including goals and aspirations, their experiences of education and learning to date; and the effect of expectations (gender, age, life) on these learning experiences, and what barriers/enablers exist for current learning.

### **Tutors of current Māori learners**

The tutors of the current students in the Introduction to Construction Level 2 programme were also interviewed to provide perspectives on how they view language and literacy optimisation for Māori learner success. Both tutors were chosen by the iwi rūnanga to develop and deliver the programme because of their connectedness to the community.

The information gathered explored teaching and learning factors including: expectations and attitudes of teachers, teacher education, experience and subject knowledge, theoretical and pedagogical approaches, assessment practices, learning environments, programme resources and any other demands.

## **Potential learners**

Potential Māori learners have been defined as:

- students who may or may not be enrolled in programmes and who have not yet commenced study at Wintec
- students who may not have completed any tertiary study.

The students interviewed attended a one-week Wānanga Pūkenga Ako course – designed for students wanting to develop their study and writing skills before entering tertiary study. These students are pre-enrolled and/or considering pursuing study at Wintec.

The information gathered provided a historical background about student perceptions of language and literacy and why they want to engage in tertiary education. It also looked at finding direct learner gain, and learner and environmental factors including learner goals and aspirations, their experiences of education and learning to date; and the effect of expectations (gender, age, life) on these learning experiences, and what barriers/enablers exist for current learning.

## **Missed interviews**

Opportunities were sought to interview the potential student Māori tutors within Wintec who were engaged in tertiary study skill, and literacy and language, development. This was the one section of the research that was unable to be captured. Despite efforts made by the research team and the tutors who were willing to participate, a number of circumstances became problematic to ensuring ethical and appropriate attainment of data suitable for use in this research.

## **Advisory committee**

An advisory group was established to ensure the quality of the research project. This group met three times during the project and members were available by email or phone consultation throughout the project. The relationship of the advisory committee with the research team was critical in helping to set the tone of how the research was to be done. Innately, practices of whakawhanaungatanga occurred from the outset allowing the group to attain cultural ownership, trust and collaborative praxis.

The advisory group provided:

- review on various stages of the research in terms of addressing the research question
- advice on research methodology to ensure that it was appropriate for Māori
- advice on up-to-date research work in the area of literacy, and knowledge of recent publications
- feedback on research analysis and progress
- guidance in the writing of the research to ensure that it meets the needs of the end users, that is, Māori students and tutors, and Wintec.

Members of the advisory group included:

- Surya Pandey, Research Director, Waikato Institute of Technology
- Cath Rau, Director and Consultant, Kia Ata Mai Trust, which develops and promotes Māori-medium literacy and professional development
- Messina Hatfield, Auckland University of Technology, Learning Development Centre.

Professor Stephen May, from the Waikato University School of Education, played a key role as the external research consultant throughout the research project, and provided the research team with invaluable critique and feedback during the drafting of the report. Anne Lee and David

Earle, senior advisors from the Ministry of Education, also provided critical feedback about the progress of the research and offered clarity from the perspective of the Ministry.

### **Research team, roles and responsibilities**

The research team was originally set up with six Māori academic teaching staff engaged in delivering core subject content, tertiary studies skills support, and adult literacy; all have a vested interest in Māori literacy and language in relation to their roles at Wintec. From this, two members were assigned a focus group to interview. At the early stages, one of the academic staff members withdrew from the research project because of work pressures.

All members of the research team contributed to how the research would be approached, the development of questions being asked, what tools would be used to capture the student and tutor voices, the interview process, how this information would be analysed, and finally, what would become of this information and how it would be used. The team also considered it responsible to take advantage of the meetings had with the advisory committee, Professor Stephen May, Anne Lee and David Earle as this contributed to their research building capability.

### **1.3 Waikato Institute of Technology (Wintec) – a history of the land**

The hill upon which Wintec is currently sited is part of the traditional lands of the local iwi Ngāti Wairere, and it has considerable significance to that hapū.<sup>4</sup>

#### **The region**

Wintec is located in a region with a high-density Māori population. In 2001, twenty percent of the population of the Waikato Regional Council area was Māori.

Wintec provides qualifications in a variety of applied industry-focused areas including targeted kaupapa Māori programmes that reflect the aspirations and learning needs of the Māori community. The Institute has been proactive in developing programmes that encourage wider participation of Māori within the tertiary learning arena. These include courses in te reo me ngā tikanga total immersion, and kaupapa Māori bridging courses to assist Māori to meet entry requirements into programmes across the institution.

A number of national and institutional research projects have highlighted lower participation and lower success in the attainment of tertiary qualifications by Māori (Coutts, 1995; Davies, 1993; Manthei, 1994; Te Karere Mātauranga Māori Research & Development Consultancy, 1996; Te Puni Kōkiri, 1998; Te Puni Kōkiri, 2000). Recent internal studies confirm concerns about lower Māori student success (Endres-Fairnie, 2004; Gibson-van Marrewijk, 2005).

The non-completion of programmes by students has implications on personal, institutional and community levels. In too many cases the aspirations of Māori students go unfulfilled.

#### **The institution**

Wintec is one the largest institutes of its type in New Zealand. It has more than 15,000 full-time and part-time students and offers more than 150 programmes on its three campuses in Hamilton city and satellite campuses throughout the Waikato and Auckland regions (Wintec, 2004). It aims to be the regional leader in applied education and training and its mission statement is to “Build a stronger community through education, research and career development”.

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<sup>4</sup> Wiremu Puke, Ethnographic Researcher, Ngā Mana Toopu O Kirikiriroa.

The Wintec Profile 2006-2008 recognises Tainui as tangata whenua and having special significance in the organisation's activities. Wintec has identified 'meet Māori and Pasifika educational outcomes and aspirations' as one of seven strategic objectives for the organisation. Wintec is committed to incorporating Treaty of Waitangi-based practices into all aspects of governance, planning, policies and operational processes.

Wintec offers qualifications at certificate, diploma, degree, graduate and postgraduate levels across a wide range of subjects in the main areas of trades and technology, health and human services, sports and exercise, the creative industries, business and management, science and primary industries, the service industries and Māori and Pasifika development. There are at least 21 certificate programmes, of which 14 are foundation programmes ranging from levels 1 to 4.

Wintec provides strong student learning support as well as a range of pastoral, disability and health support. There is also a Māori and Pasifika Student Supplementary Grant (SSG) available from the Tertiary Education Commission to increase student retention, and a range of initiatives was developed to ensure this.

#### 1.4 What are literacy and language?

The researchers used the following process to form a definition of what language and literacy are to them.

Smith (1999) suggests that understanding is the first step towards empowerment – this, she says, comes in the form of “naming it” and “owning it”. Understanding the English language and the colonisers' practices helps to facilitate transformation. The ability to know who we are as Māori, and our ways of seeing and doing, enables us to negotiate new futures on our own terms. Although Smith states this in the context of research, it has relevance to how the researchers formed their definition of language and literacy.

##### **Being Māori**

The research team agreed that traditional Māori language and literacies came in the forms of tā moko, waiata, waiata mōteatea, ngā tūmomo pūoro, ngā mahi toi, ngā mahi ā-rehia, reo ō-kawa, reo ō-paki, reo ō-karakia, reo ō-tohunga, reo ō-ao, and reo tuauriuri. These identified Māori forms underpinned the co-construction of the definition (to follow) of what language and literacy came to mean to the research team.

Literacy is more than functional and a holistic approach is required. In other words: “Literacy is a means with which to express, understand, provide for, and make sense of oneself and the whole richness of oneself in its widest cultural, spiritual, intellectual and physical sense” (Penetito cited in Rawiri, 2005, p. 5).

*Te kāwai ora* (Māori Adult Literacy Working Party, 2001) identifies that ‘being Māori’ was directed by a number of complex Māori realities, world views and methodologies. These “bodies of knowledge” (p. 8) are necessary guides to start with when looking at the survivability of Māori and developing literacy programmes for Māori, which is more than just reading and writing, though they are included. In exploring the question “What is Māori literacy?”, creating outcomes of increased “cultural and political knowledge” (p. 35) and knowing where you come from and who you are were seen as one response.

Durie (2003) suggests that when looking at educational advancement, a good starting point is “To enable Māori to be citizens of the world, to live as Māori and to enjoy a high standard of living” (p. 228).



The researchers understand literacy and language to mean:

“the ability to identify, understand, interpret, create and communicate the different levels and layers of written and spoken information. Literacy and language take on the form of layering written and spoken communication, which can be reading, writing, speaking, listening, problem solving and creative thinking. Mastery of literacy and language skills is a lifelong journey of building the capacity to shape and empower Māori and other worlds”.

## 1.5 Background literature

In 1997 Richard Jefferies conducted a project, commissioned by Te Puni Kōkiri, investigating barriers and strategies to Māori participation in tertiary education. The purpose of the report was to “analyse the range, nature and extent of barriers to Māori participation and achievement in tertiary education” and to “develop strategies and solutions” (Te Puni Kōkiri, 1998, p. 89) for Māori students and potential Māori students. The findings indicated some consistent “inter-related factors that acted as barriers for Māori in tertiary education” (ibid., p. 90).

Wintec carried out an internal study in direct response to concerns by Māori staff about retention of Māori students. This study, by Gibson-van Marrewijk (2005), commenced in 2002 and involved Māori staff within the departments of Nursing, Community and Continuing Education, Māori Studies and Tertiary Studies Support, to investigate what retention strategies would support Māori students’ study and programme success.

A key issue was that although the programmes at Wintec often start at level 4, many Māori students have language and literacy skills at level 1 or 2. This was supported by anecdotal evidence from Wintec tutors and tertiary study support staff. Jefferies also found that failure to achieve at primary and secondary school was the prime barrier restricting Māori participation and achievement at tertiary level. The importance of language and literacy to learning and achievement led to this research and investigation into how they can be optimised.

Gibson-van Marrewijk (2005) reported that when students began studying, they felt “thrown in the deep end” (p. 13) and had limited tertiary readiness. For some of the students, completing a foundation/certificate level course helped them to cope better with assignments and study workloads for diploma and degree courses. Further, it was found that it may be difficult to retain students who have limited literacy or education preparation.

The implications of this research point to a need to develop programmes that introduce students to subjects and assessment requirements that will in turn prepare them for studying at certificate, diploma and degree levels. Having students who are more academically prepared may lessen the impact of the amount of work students are expected to complete when they begin a higher-level diploma or degree programme. Allowing students into diploma or degree programmes without adequate preparation is setting them up to struggle or fail, particularly when pre-entry tasks indicate that the student may have difficulties with study.

Jefferies’ (1997) project is important to this research because it was the first substantial piece of first-hand feedback from Māori providers and students. The study carried out by Gibson-van Marrewijk (2005) was significant because of its direct relevance to Māori student participation and achievement at Wintec.

## 1.6 Kaupapa Māori research methodology

### **Domination through language**

Language is described by Freire as the “real stuff” of society and comprises both an environment of domination and area of possibility – “all languages are valid, systematic, rule-governed systems, and that the inferiority/superiority distinction is a social phenomenon” (Freire & Macedo, 1987, p. 5). Antonio Gramsci, in Henry Giroux’s “Education under Siege” (1987, p. 8) suggested that language was “instrumental in both silencing the voices of the oppressed and in legitimating oppressive social relations” because it could be both “hegemonic and counter hegemonic”.<sup>7</sup> T. R. Williams (1999) continues this idea, suggesting that the dominant culture establishes itself through hegemony, colonisation and assimilation, where they (the dominant culture) are seen as natural and of greater value.

This unnatural use of language does little to benefit the people being researched and is more likely to contribute to their feelings of oppression. It may also convey a mental picture of dominance to the participants. Knowing this justifies the decision made by the research team not to consider a number of dominant research methodologies because not only were the approaches culturally inappropriate, but the language used has little relevance and standing with the people. However, this does not disqualify the production of academic writing for publication; rather, it respectfully chooses to use research methods that are *natural* to the participants.

### **Co-construction through kaupapa Māori research**

A kaupapa Māori research framework was used in gathering knowledge and perspectives from the Māori focus groups involved in this research. Kaupapa Māori research has been defined as research by Māori, for Māori, with Māori – in other words, research that maintains a Māori conceptual design as well as methodological and interpretative control (Jahnke, 1999).

Here, kaupapa Māori research focuses on seeking positive outcomes for those being researched, such as increased knowledge, improved services and, obviously, optimisation of language and literacy. It was therefore appropriate that the research team co-construct with the people towards the final dissemination of the research findings. Indeed, Smith (1999) suggests that ‘reporting back’ to the people and ‘sharing knowledge’ assume a “principle of reciprocity and feedback” (p. 16). This is in contrast to some research approaches that remain aloof, or seek monetary gain from their work without consideration for the people being researched.

### **Kawa/Ethics**

The reflexive nature of Māori cultural protocols, behaviours and values undergirds the research and its return to the people, which is both ethical and respectful. The assurance that principles such as whakawhanaungatanga, kanohi ki te kanohi, karakia, and titiro whakarongo kōrero are given space and time presupposes the validity and legitimacy of Māori tikanga and epistemological understandings – recognised apparatuses within Māori research. This is hugely important as a Māori world view and holistic approach are manifest at the whānau, hapū and iwi levels of development (Bevan-Brown, 1998).

Kaupapa Māori research methodology also infers that those conducting the research will be accountable to the people being researched – in this case, current and potential Māori learners and tutors. Bevan-Brown (1998) notes that this shift of power from the researcher to the people aids in the correct transference of knowledge and appropriate practices of narrative capture.

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<sup>7</sup> Hegemony is a direct or subtle process whereby less privileged classes come to take as natural or common sense ideas and practices that are actually against their own best interests (Williams, T. R., 1999). “The culture of the less privileged class becomes devalued and rejected and that rejection becomes accepted as legitimate” (p. 16).

The reciprocity of knowledge and power was highly influential in the decision about what approach would be taken by the research team because it seeks to lift and whakamana the people who participate. Māori have long recognised (Cram, 2001) that a victim-blaming approach does little to recognise the strengths and values of the whānau, hapū and iwi populace.

In keeping with the philosophy behind KMR, a qualitative approach through focus group interviews – *kanohi ki te kanohi* – consistent with cultural protocol (Mead, 1996), ethical standards and appreciated by learners, tutors and the research team was used. Within this environment, there was a sense of ‘truly meeting’ – where the listening, looking, seeing were indicators of *manaaki*, *aroha*, *mana*, *kawa*, *wairua* and *tapu*.

There was also a sense of being *heard*, being *seen* and being *respected* from the people as well as the research team – *hei ketuketu i ngā mahi mei kore ka puta mai he whakakitenga*.<sup>8</sup>

## 1.7 Thematic approach

A thematic approach to data analysis emerged through discussions and co-constructions among the research team with progressive critiquing by internal and external advisory members.

### Process to determine themes

A cohesive interpersonal relationship was developed between the advisory committee and the research team while looking at the questions, data capture and data analysis.

**Table 1**

Early theme indicators during discussion with the advisory committee

Whanaungatanga	Working/learning together - student/teacher, community/institute Student getting/student giving; tutor getting/tutor giving
Tuakana/Teina	Symbiotic relationships developed between students, and between students and tutors – reciprocal learning, not one-sided
Terminology	How can we better train our tutors to interpret the terms of education for better comprehension? Are students within Wintec/community groups showing signs of not understanding: educational terms course literature and terms English Māori?
Pedagogical practice	Simulating appropriate teaching and learning methods – physically, mentally, culturally Gaps present for low socio-economic learners Gaps present for te reo Māori students Gaps present for tutors ill-equipped for cultururation teaching (e.g. pressing into the pedagogical practices that work for/with Māori - tuakana/teina, kanohi ki te kanohi, mahitahi, visual, kinesthetic) Teaching similarities Teaching deficiencies Goal-setting for students, tutor, class, whānau
Narrative	Commitment to looking at the stories: ‘co-construction’ - yours, ‘theirs’, yours

The researchers continually constructed and reconstructed themes before, during and after data collection. This was informed by the prior knowledge, values and experiences individual researchers had about literacy and language experiences of adult Māori learners. Themes were also developed through *kanohi ki te kanohi* discussions that sought to place within a Māori framework what the participants were saying in relation to the readings.

<sup>8</sup> To unearth and delve into the research in the hope of providing the real essence of need.



The data analysis adopted a case study approach, in which the narratives revealed a rich source of detailed experiences that were synthesised into the following themes: background profile, whakawhanaungatanga, pedagogical practices, holistic approaches, habitus and aspirations.

## 1.8 Main themes

The research was broken into themes revealing layers of literacy and language with each layer integrated and, at the same time, having its own autonomy.

### **Background profile**

The adult Māori students were not seen as a homogeneous group; they came from a variety of backgrounds and experiences. This background contributed to the richness of data and revealed a range of learning experiences. The tutors themselves used their own experiences of literacy and language difficulties as a learning tool to manaaki those students, giving opportunity in the relationship to reflect, initiate and maintain a student-centred programme to optimise students' background as a fundamental pool of knowledge, to set up a learning environment which assisted both the metaphysical and cognitive development of the student, with success measured in either formative or summative assessments.

### **Whakawhanaungatanga**

Another common thread was whakawhanaungatanga. For example, those in the PTE tutors focus group integrated whakawhanaunga within their structure to help ease new students into their learning classes, to maintain the mana and dignity of the learner and his/her environment without stigma and social isolation (Auerbach, 1995). Smith (1997) suggests that “whānau is distinguished as both a structure and as a process; essentially,...meaningful transformation of Māori crises is dependent on strong whānau structures and processes” (p. 446).

Whakawhanaungatanga was also seen as integral to unlocking a multitude of avenues when looking for ways to optimise the success of Māori students (see Chapter 2). One avenue of whanaungatanga was traditional kinship knowledge and was seen as extremely important for a sense of identity, with a reciprocated relationship between student and tutors within literacy and language forming a bond of collegiality, intergrating self-respect and self-determination.

### **Pedagogical practice**

The integration of Māori pedagogy, such as aroha, ngākau māhaki, tuakana/teina and kanohi kitea, was used to facilitate teaching and learning in literacy with current students (see Chapter2).

The notion of tuakana and teina is incorporated as part of the pedagogical framework, the analogy being where the elder child of the whānau has a responsibility to help the younger child – a role model. This principle is reinterpreted in other ways, for example, faster/more experienced learners having a cultural obligation to help the slower learners. The use of the group activity not only facilitates these culturally preferred learning styles, it also provided an appropriate framework in which cooperative and collective attitudes and values can be practised.

Preparation for tertiary studies is essential for adult learners in mainstream organisations, that is, a holistic approach that includes pedagogical practices.

“Māori have been the victims of cultural subversion through education and proletarianism, through curriculum manipulation, and are totally dominated by Pākehā systems and politics. Through the pedagogical process of listening, looking, repeating instructions, recitation, incantation, practical involvement and reinforcement, the student is able to become a part of the amorangi, the tohunga, becoming an intermediary between

the past and the present. All Māori knowledge originates from the past. It may be deposited in an individual(s) but eventually it is disseminated to the group for the benefit of all. The aims were emancipatory in intent, in order to empower.”<sup>9</sup>

### **Barriers**

Highlighted throughout the interviews were barriers such as whakamā, whakaparahako tangata, and noho takitahi. Diverse examples of hegemony, assimilation and disempowerment were also expressed.

T. R. Williams (1999) argues that Māoridom must take over its own autonomous measures to redress the unequal power relations and the continuing crisis for Māori in education. Again he suggests that these barriers have imposed, and are responsible for, the institutionalisation of Māori, where historical imperatives of colonialism and assimilation have long denied Māori the sovereign right to define a future for themselves.

For this research, these historical alienating learning experiences became defining moments in students’ learning and a minefield for tutors to sustain an environment of trust and openness. Interestingly, for some students, their historical alienating learning experiences gave impetus to their decision to engage in mainstream education as a means of reclaiming their mana, ihi, and wehi. This is critical to whether or not the student will continue further with their education.

### **Holistic approach**

Teaching styles of ako, ohu/apu and the collective ownership of knowledge were holistic approaches identified in some of the focus groups (see Chapter 3). The combination of positive attitudes, setting goals, of student and tutor expectations, sharing knowledge and the underpinning Māori epistemology validated the teaching styles. This is reiterated by Smith (1997), who suggests that maintaining relationships, values and beliefs are important holistic approaches to learning and self-identity.

The research members recognised that, although it wasn’t verbalised, pedagogical strategies were heavily influenced by Māori cultural dynamics.

### **Whānau concept of knowledge: collective ownership of knowledge, obligations to share**

“In Kura Kaupapa Māori, knowledge is regarded as belonging to the whole group or whānau. In this sense, knowledge is not an individual or private property. Knowledge belongs to the whole whānau and individuals are merely regarded as the repositories of knowledge for the ultimate benefit of the total group. Individuals have a cultural obligation to share their knowledge in ways that support the welfare and mana of the group ...” (Smith, 1997, p. 445).

Trust became a major component in the development of the relationship(s) between the tutor and the students and at times with family and community.

What needs to be mentioned, however, is that the typical modern Māori whānau has evolved, with new dynamics such as solo parents, teen parents, and even students feeling disconnected with who they are, and what direction they wish to go in. The close-knit whānau hub is often a luxury for some students. When added to the historical academic failure, this is enough to disrupt effective student engagement in study.

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<sup>9</sup> Williams, T. R. Māori language, knowledge and education in the politics and research of the Pākehā. (1999).

## **Habitus**

T. R. Williams (1999) writes that habitus is the way a culture is embodied within an individual. It is one's personal culture. The family socialises the individual within the context of being 'kith and kin'. Habitus immerses the individual in linguistic and social competencies; it internalises and entrenches qualities pertaining to ultimate values, customs, codes of knowledge, master patterns of language, style, manners and savoir-faire. May (2004) suggests that habitus is important in order to investigate any inequalities in power between "dominant and subordinate groups" (p. 15). He cites Bourdieu as arguing that inequality of power not only devalues and marginalises the habitus of ethnic minority individuals and groups, but also forces them (the ethnic minority individuals and groups) to *misrecognise* themselves through a process of negative internalisation. For example, minority individuals may often put down their own culture using the oppressor's language.

Student and tutor narratives of past literacy and language encounters help to inform how or why these experiences may contribute to their engagement of literacy and language.

A combination of inherent skills and hereditary backgrounds has a great influence on the first foundation of learning. This pool of knowledge needs to be recognised in the tertiary sector as literacy and language of te ao Māori.

## **Goals and aspirations**

The learners' positive experiences of literacy and language strengthens their personal aspirations. This also drives tutors to ensure programme curriculum and teaching approaches are based on student needs, vocational skills and Māori values.

What has become very apparent in the research of literacy and language are questions about the future of adult Māori education within the tertiary sector including the relationships with communities. It raises the possibility of institutions aligning the Māori Tertiary Education Framework with their overall strategic and implementation planning.

## **Māori as cultural wealth creators**

The Māori Tertiary Education Framework has stated quite clearly that "quality tertiary education will help Māori live as Māori, and reach their education and employment potential" (p. 26). This has a holistic impact on Māori whānau, hapū and iwi ambitions to create their own pathways for cultural, economic and social well-being and wealth. According to the framework, these aspirations are linked to Māori learner success in tertiary institutions.

## 2 PRIVATE TRAINING ESTABLISHMENT TUTORS



“Māku anō e nanga toku nei whare  
 Ko ngā poupou he mahoe, he patate  
 Ko te tāhūhū he hīnau  
 Me whakatupu ki te hua o te rengarenga  
 Me whakapakari ki te hua o te kawariki”<sup>10</sup>

*(Let me build my house; our foundation and backbone made from  
 the humble woods of the forest, but robust enough  
 to withstand and sustain all things)*

### 2.1 Introduction

Wintec has committed to providing a wide range of courses of study and training (Wintec, 2004), consistent with regional needs, tertiary education priorities and the resources at its disposal, in a way that identifies and responds to the needs of the student clients.

Relationships are also developed with Māori communities to ensure the organisation incorporates a Māori perspective appropriate to its activities.

Part of the strategic plan for Wintec is to work in partnership with industries and businesses, educational providers, and community agencies in the development of innovative programmes for students and in research and development activities that have economic or social benefit to our communities of interest.

**Table 2**

Illustration of Wintec’s strategic plan to work in partnership with industry and businesses.

<b>responsive</b>						
	<b>collaborative</b>		<i>students</i>			
		<b>integrity</b>		<i>staff</i>		
	<i>business</i>		<b>respect</b>			
		<i>industry</i>		<b>achievement</b>		
			<i>community</i>		<b>accessible</b>	
				<i>Māori</i>		<b>responsible</b>

“Ko au, ko tāua, ko tātou”<sup>11</sup>

*(It is I, it is you and I, it is all of us – that is,  
 a cooperative framework of understanding and belonging)*

<sup>10</sup> Ngā Tongi a Tāwhiao.

<sup>11</sup> Tuki Nepe, 1991

## 2.2 Background profiles

### “Māku anō e hanga tōku nei whare”

*(Let me build my house of literacy and language)*

Tutors from two Private Training Establishments (PTEs) were asked to participate in a focus group interview to share their perspectives and experiences about/for/on Māori learner success in language and literacy in Foundation, Introductory and Certificate programmes. Both private tertiary establishments run Introductory, Foundation and Certificate programmes focusing on employment skills, vocational units and credits.

The first Private Training Establishment (PTE 1) offers certificate courses in Business Administration and Computing Level 2, Construction Levels 1-4, and Employment Skills; they also provide some literacy and numeracy support. The ages of their students range from school leavers through to mature adults.

The other Private Training Establishment (PTE 2) specialises in literacy and numeracy for school leavers towards employment or further tertiary studies. All students aspire to completing the New Zealand Qualifications Authority (NZQA) National Certificate in Employment Skills (NCES). Enrolment criteria require the student to be between 15 and 17 years old and they need to have left school with little or no credits or qualification. Those who are 18 years old will be accepted under special circumstances, that is, if they were 17 years old when they initially enrolled.

### Personal development

PTE 1 had tutors whose educational backgrounds ranged from National Certification in Adult Teaching to a degree in Teaching and a degree in IT, while PTE 2's tutor came from a primary school background, became a principal of a primary school and then was offered their present position as senior tutor. The tutors from both establishments are aged in their 30s and 40s.

Tutors from both PTEs expressed a desire to continue developing their skills towards providing quality teaching delivery to meet the students' needs, and felt that they were well supported.

*I do professional development classes all the time... Our whole team goes to most of the workshops.*

Trust between the tutor and their manager was a dynamic that was seen as important by some tutors for good service and team management.

*Our manager...she doesn't stand over me. I run my programmes; I ask for my resources and I get my resources. She trusts me to do the best that I can do for our programme and our students... I can ask her and she's ok with that. I think that's huge.*

*My cousin and her husband own [the Private Training Establishment]...and we've all got a teaching background. TEC fund us and at the time they were looking for a literacy and numeracy specialist for their books...they asked me if I was interested in doing it.*

### Barriers

In looking at professional development, one tutor expressed concern over 'matapiko', a sense of selfish ambition, because she felt it impacted on her family time:

*I'm starting to become quite selfish... That was very selfish of me to get that [professional development study] done in a year. I finished it and I felt good because there were 22 that started, 10 finished ... I think I was the only Māori that finished it.*

This was of interest as it highlights the internal struggle tutors may feel because their loyalties are torn between family and the need to further develop their skill base. Rather than place the onus on the tutor, it begs the question whether there is enough time allocated for the tutor to seek professional development alongside the Timetabled Teaching Hours (TTH) so as not to impinge upon their personal life.

The above example may also highlight *matapiko* as a possible reason why few Māori tutors are engaged in professional development in adult teaching, literacy and language.

Although all PTE Tutors were highly motivated to increase, and stay up to date with, current knowledge in their specialised fields of practice, it was not uncommon for them to be asked for support because of their natural abilities in *manaakitanga*.

*My Pākehā friends asked me for support...since I organised them here at tutor training at night... I organised it, we came here, we worked together and we finished together, but I was the only Māori, which made me sad. Not enough support.*

This evidence seems to suggest that consideration be made to put in countermeasures to ensure there is not a burdening expectation (May, 2004) of *manaakitanga* given naturally by the Māori literacy and language tutors. It is arguable that the responsibility falls on the tutor; however, this would suggest that it is therefore wrong to use their inherent *habitus* of *manaakitanga* – an obligatory offer of necessary aid.

The same tutor also identified that she chose her family over getting any higher forms of education (university):

*The system would say that I need to go back to school and I have thought about that but I have three children, two at university and one at the School of Hairdressing, and my focus has been to support their learning and I feel like I've had my opportunity so although one day I wanted to do that it's no longer my focus anymore... Even doing that level 5 certificate was a lot of work to do in one year...*

## Observations

- Ruarua noa iho ngā tāngata Māori e matatau ana ki te reo Māori me ōna tikanga. Anō nei, me pēhea te whakaako i ēnei tūmomo tangata? *There are limited quality, specialised te reo me ona tikanga Māori literacy and language tutors. How can we ensure these needs are catered for?*
- There is insufficient allocation of time within the workload policy to ensure that professional development is an integral part of personal development.
- Me matua haere ngā pouako Māori katoa ā rōpū ki ēnei tūmomo wānanga whakapakari, whakaako hoki i a rātou. *(Workshops for Māori tutors wanting to learn the literacy and language skills from a Māori pedagogical framework are non-existent.)*
- Those few Māori tutors need to be supported and assisted where necessary to ensure they do not suffer burnout.
- No budget has been set aside for staff cover to ensure continued quality of the programme.

## 2.3 Whakawhanaungatanga

### “Ko ngā poupou...”

*(A foundation for literacy and language)*

A common thread identified by all PTE Tutors was whakawhanaungatanga. Whanaungatanga is often described as that which centralises the whānau and its significance in influencing the activity of its members. Within it, space is provided for cultural imperatives such as karakia, tikanga, manaaki tangata, kanohi ki te kanohi, and whakawhitiwhiti kōrero, to name a few, when and if they are required.

It was with interest that the researchers noted how tutors did not express this central theme in any of the descriptive ways above (i.e. manaaki tangata, awhi, aroha, kanohi ki te kanohi). Rather, it was more of an inference that we, the tutors, being Māori’ would view care and support for students in the same way, that is, as Māori from a Māori paradigm.

*The underscoring foundations...stem solely, completely from tikanga Māori, from who we are and our cultural background and what worked in previous years...*

*Firstly we introduce ourselves, tell them what our role is... Our role is to support them in their goals to achieve those certificates or to support their learning...help their learning, help them gain more skills, new skills that support their learning and support their needs...it's just a point to start with.*

This inference is subjective and is here simply as a point of interest as to what paradigms are NOT being spoken, but are nonetheless still present.

Whanaungatanga was seen by the tutors as integral to unlocking a multitude of avenues when looking for ways to optimise the success of Māori students. Here, it looks to have reciprocal benefits not only for the continued development of the student, but also for the tutor, giving opportunity for the tutor to look at the deeper issues affecting the student and access to whānau when deemed necessary.

### Observations

- Mā te whakatītina me te whakawhānau a te pane i ana pouako kia eke rātou ki tētehi taumata. *(The manager needs to provide support and reciprocal benefits for the continued development of the tutors.)*
- There is a need for an authentic Māori space that allows for whakawhanaungatanga practice and reduction of stress when learning.

## 2.4 Tuakana/Teina

### “He mahoe, he patate...”

*(Correlation towards robust literacy and language)*

The tuakana (eldest siblings) were seen to possess numerous skills to advance and maintain the well-being of the whānau, hapū and iwi. This played a vital role in the passing on of skills, knowledge and expertise from the tuakana to the teina (younger siblings). It also highlighted the position that each person of the whānau, hapū, iwi was responsible for. The PTE Tutors operated at a tuakana teina level with their students.

*There's a balance there. We can go as far as we can go and the other part is that we encourage them to come and meet us halfway.*

*Yes, so that they've got individual goals. They've got to know where they're at, what they know and that's great because I celebrate that and what they don't know. Then I say that these could be their goals and what would they like to work at. It's that old adage that if you don't know where you're going you won't know when you arrive. It's a bit of a driving force for these guys. We need goals.*

### **Student responsibility**

Part of the process that the students had to go through was being interviewed and diagnostically tested for entry to the course. Here, the students were informed of what was expected of them and their responsibilities, and also what was expected of the tutors and their responsibilities to ensure that the students were able to fulfil the requirements of the course criteria to achieve success. The student and the tutor would then work collaboratively on identifying and committing to goals that they had prepared; whether they were short- or long-term was irrelevant. This continued theme of tuakana/teina resonated throughout their practice.

*At the end of the day if a learner doesn't want to come in, they don't have to. If they feel very intimidated by this room that's fine...that's empowering them to have a voice.*

*Yes, to have that choice, it's their responsibility. All we want to do is help them. We've had some more mature learners who don't choose to come here and that's ok. We continue to encourage them.*

### **Attitudes and values**

All tutors recognised that the cultural attitude and values of the students played a significant role in the students' interactions in the class. Having already identified that the majority of students came from low socio-economic backgrounds, the tutors set out to present a culturally safe learning environment (pedagogy and practice), attempting to reverse the cycle of historical academic failure, which resulted in restricted literacy and language options.

This setting allowed for the student to be fostered and guided towards achieving his or her goals and aspirations. The tutors recognised that students didn't always come ready to learn, and chose to address this by giving them space.

*Being gentle! It's good to be gentle... They've had enough growlings. Mind you I'm firm; I don't let them walk all over me and I will say, "Obviously you're wasting my time so see you tomorrow...So it's not like you're useless, it's more like you're tired and I'm tired so we'll try it again tomorrow." Because not everyone's in a good space, including me. Some days I'm better than others. An experience that was really good for me was that I have a student who has Attention Deficit; five minutes and he's climbing over chairs. But the other day, for the very first time (I've had him for over a year), I gave him level 1 Comprehension and he did it by himself for 15 minutes on his own. I'm quite an emotional teacher and I went to hug him. I said to him, "David, did you know that you did that for 15 minutes on your own?" It took me a year to get him to that point. That's huge for him! But that's at his right level and he obviously thinks he's got the skills to do it. For 15 minutes he was able to stay constant!*

### **Barriers**

Patterns emerged that are likely to be a product of the students' previous educational difficulties and histories, revealing an inability to initiate or motivate their own learning development.

*Very, very poor math skills, but, in saying that, they don't see the need for it either. Sometimes they are unable to recognise because they think as long as they get by that they are ok. They hide stuff. That's a pattern.*



*They hide it and it's only now that they are out of school or out of the system that they recognise where to from here.*

*So the pattern is that they don't like to be told so you need to use them to help them solve their own problems because then they own it. It belongs to them. That's very Māori.*

### **Observations**

- Tutors gave responsibility back to the student for their attendance and commitment to learning.
- Students came with pre-conceived ideas, attitudes and values and needed space to be able to work out a balance in a cultural and non-threatening learning environment.
- Patterns of lack of discipline emerged which are likely a result of previous educational difficulties and histories.

## **2.5 Pedagogical practice**

### **“Ko te tāhūhū he hīnau...”**

*(The backbone and epistemology of literacy and language)*

In years past, and to some extent the present, Māori have been the victims of cultural inequality through education and stand-over strategies through manipulation of curricula, which are mainly dominated by Pākehā systems and politics.

## **2.6 Specialised profession**

Through the pedagogical process of listening, looking, repeating instructions, recitation, incantation, practical involvement and reinforcement, the student is able to become a part of the amorangi, the tohunga, becoming an intermediary between the past and the present. All Māori knowledge originates from the past. It may be deposited in an individual(s) but eventually it is disseminated to the group for the benefit of all.<sup>12</sup>

The tutors' Māori attributes were identified as a central part of their delivery to connect holistically with Māori students. These were displayed in the natural ability to move in and out of different scenarios as the needs arose. Listed below are those characteristics that were significant in establishing rapport with the students:

- Ngākau māhaki – humble.
- Rongo momoe – engaging.
- Whakanui – esteeming.
- Whakamana – empowering.
- Poipoi – encouraging.
- Kua tangata whenua – expertise.
- Mauritau – self-awareness.
- Horomata – open (pure).
- Tiaki – caring.
- Hīkoi ngātahi – journey together.
- Tino rangatiratanga – self-knowledge.
- Kaua e whakaiti – non-judgemental.

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<sup>12</sup> Williams (1999) Māori language and Knowledge and Education in the Politics and Research of Pakeha.

## **Pedagogical strategies**

Approaches by all PTEs ranged from formative and summative processes to practical assessment and diagnostic tooling. An example was given by one PTE tutor of a successful experiential teaching approach that revealed to students the importance of numeracy and its practical application in an everyday situation.

*If they're reading about things like a graph or a survey or stats, I look at it and say, "Ok let's do one," and I get them to do a graph and they say, "Oh, is that what that is?" Straight away it changes from "I can't do a graph, Miss. I don't know what a survey is", but yes they do. And so you find things like a school timetable or reading a timetable at the movies to show them. You keep it simple for them.*

*The example was reading a packet of noodles. So I bought everybody a packet of instant noodles and gave it to them to read and follow the directions and then to go and do it. Then when they came back and discussed what they were doing such as what were the instructions and the steps? Instead of reading that in a book I made it real life for them and then they did it and related it back. That was much better for them that way.*

Both PTEs embraced manaakitanga as a strategic tool towards empowering and therefore optimising learner success. A tutor from PTE 1 expressed this very well:

*This is how I think about it. It's providing skills and strategies. Empowering them. Supporting confidence to be able to meet the challenges of the world they live in. So if they need to be able to speak and they can do that with confidence in the workplace. It's supporting them... It's the transference of new skills and strategies so that they become more independent learners to solve problems in real life circumstances. So if they need to be able to write, to fill in an application, to go into the bank, to apply for a job, to go on a course then they can do that.*

## **Diagnostic tools**

The tutors used a range of different diagnostic tools to measure and assess the literacy and language needs of the student. PTE 1 used the diagnostic tool from the Tertiary Education Commission Literacy Progressions, San Diego and Burt, and PTE 2 used programmes developed by Horton Avery of the New Zealand Graduate School of Education in Christchurch. Others tools were used but were not specified in the interview.

Through these tools, information is gathered about the adult student's prior knowledge or lack of prior knowledge, to aid the tutor and the student in their journey together, and indicates the stage at which the student needs to begin. This recognises the diversity of each adult student and their individual requirements.

*Yes and in some cases some students may find work from there. They do vocational so they do a portion of their courses where they have workplace experience but their main focus is gaining literacy and numeracy foundation skills so at least that's going to help them to get ready for wherever they do branch out to.*

*We're a youth programme funded by the Tertiary Education Commission. We specialise in literacy, numeracy and vocational units and credits. Literacy, self-explanatory; numeracy, self-explanatory. Vocations are preparation for the workplace. We...aspire to...the National Certificate in Employment Skills (NCES). We are accredited with NZQA and so all our mahi here is in the form of unit standards, whereby students can gain credit which could go towards a qualification. Youth Training is for 15-17 year olds who have left school with little or no credits or qualification. Eighteen year olds under special circumstances, that is, if they started as a 17 year old they'll have permission to roll on*

*as an 18 year old if they are working towards a qualification or if they have particular literacy needs.*

*When I first began in August last year I obviously had to learn the ropes in terms of their assessment material and fit into the way of doing things here and that was probably maybe 2-3 weeks of doing that.*

*It's really not until you do that diagnostic assessment that you know what their literacy level is. Often their oral language might be fine but it's not until you put pen to paper that you see other things; for example, I've just done a lot of diagnostic assessments with four learners this morning and all of their levels are actually at 12 and over and Bert says that a reader at this level is a competent reader and yet a couple of months ago I had to do somebody and they were probably quite a bit lower than that. It can be quite diverse but you build that rapport with them.*

### **Barriers**

It is of interest that all PTE Tutors chose to focus on the positive outcomes of their work rather than the negatives. However, all made mention of the varying dynamics that encroach on their quality delivery because of the lack of resources and/or the lack of quality tutors to draw upon.

It is therefore not unusual for a tutor to be multi-tasking in order not only to meet necessary contractual requirements, but also to ensure that the learning experience and environment are appropriate to the needs of the student and the tutor. One tutor gives some background on what her initial role and responsibilities were:

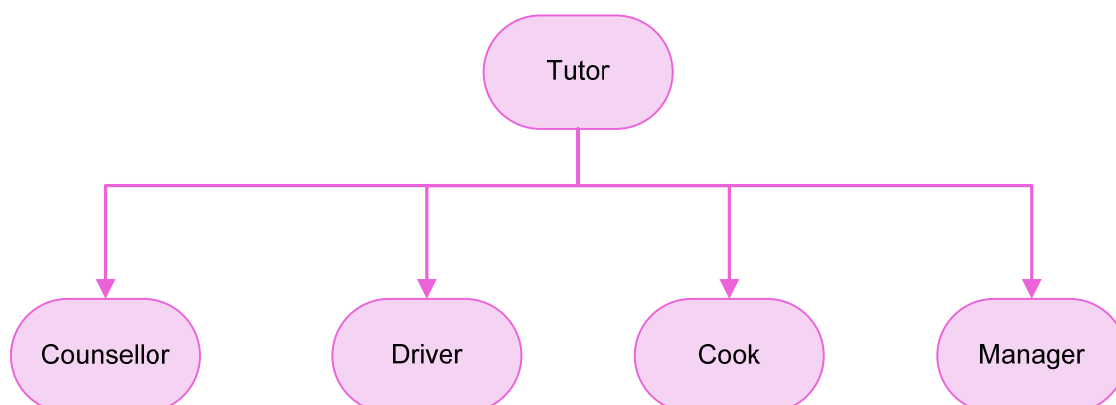
*... this is my fourth year...and I am the main tutor... I had to be the chef and bottle washer here for the first two years then T came in the middle of last year.*

*It's not uncommon to hear that a lot of tutors are picking up their learners to bring them to the course and take them home.*

*One went on to train as a broadcaster, another to Journalism. He was fantastic. Another went to media arts. He was very artistic. We filled out the application together and I took him up there for the interview and they got accepted. It was so cool.*

The diagram below exposes the multi-tasking avenues that one particular tutor engages in.

**Figure 2**  
Multi-tasking of tutors



One tutor revealed that a number of the resources available were not suitable for the needs of the student and therefore they needed to create their own.

*When I had to come up with a programme, there was nothing there. I had no idea where to start. The first question I got was: Summarise the results of your initial assessment outlining the learners' foundation learning needs or any specific patterns of needs. That was all I got.*

*Lots of reading. What are the basics, reading, writing and maths, so you start there. Then you go look for your material and you speak to people. When I first met S she gave us that Bret and I said if it was ok we use that and she said that that was a good idea and we could all use it and nobody else thought about it. It's suddenly a start.*

## **Observations**

- Manaakitanga is a contributing strategy used to assist students towards optimising their literacy and language success.
- A range of diagnostic tools are used. However, tutors need to source or create their own resources suitable to their needs.
- Tutors are multi-tasking to meet necessary contractual requirements and ensure the environment is conducive to good learning success and practice.
- Tutors need to be acknowledged and recognised nationwide as belonging to a specialised profession.

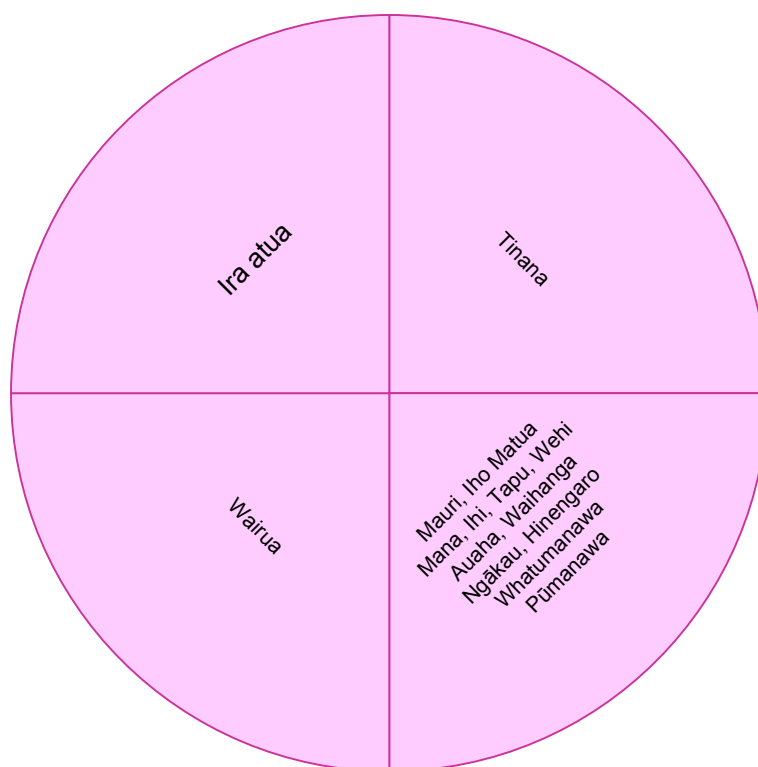
## **2.7 Holistic approach**

The Whare Wānanga/Maire schools were designed for tamariki who had been chosen by the iwi. The Whare Wānanga and/or the tohunga identified the skill and natural flair of each student and designed an environment where Mātauranga Māori and student were both successful.

### **The fragmentation of whānau**

What once was probably a typical Māori whānau, consisting of mother, father, children, maybe aunty, uncle and grandparents, with a solid foundation in tikanga, is likely to be made up of a different group of members today, such as a solo parent with new partner, only the grandparents, a gang, or even classmates, creating a new whānau-type dynamic.

**Figure 3**  
 Conceptual model of Te Aho Matua a Māori pedagogical practice that provides a holistic approach to the student<sup>13</sup>



With this fragmentation of whānau and tikanga, it is common to be engaging with students who are feeling disconnected with who they are and where they come from. Add to this any historical academic failure, and this can be enough to disrupt the student's ability to engage effectively in study, adding to the low self-esteem and fear they often already feel when attempting study again.

*Most of these guys are leaving school because they're not keen on rules and regulations imposed by the school; that's the problem. Most of them who come here are smokers who probably drink every weekend and struggle to continue with formal education at school.*

*You could say that that had an affect on maybe on when they actually left school in the first place... Some of their backgrounds are horrendous. In the last week we've had two learners leave the course because of court orders to go back to where they need to go back to. It's a big struggle. It always has been. They don't get the support at home.*

According to the tutors, all students are valued for the skills they already possess to bring into their learning environment. Such skills can be avenues to filling the gaps that may be present in their learning.

*So when you see something as wonderful as an artist, you acknowledge that, make them feel good.*

*...sometimes if I'm struggling to get a piece of writing out of somebody, when they do some art work they'll put up some stuff that I'm thinking, ok this piece of writing is not the greatest but he's expressed himself well in another way.*

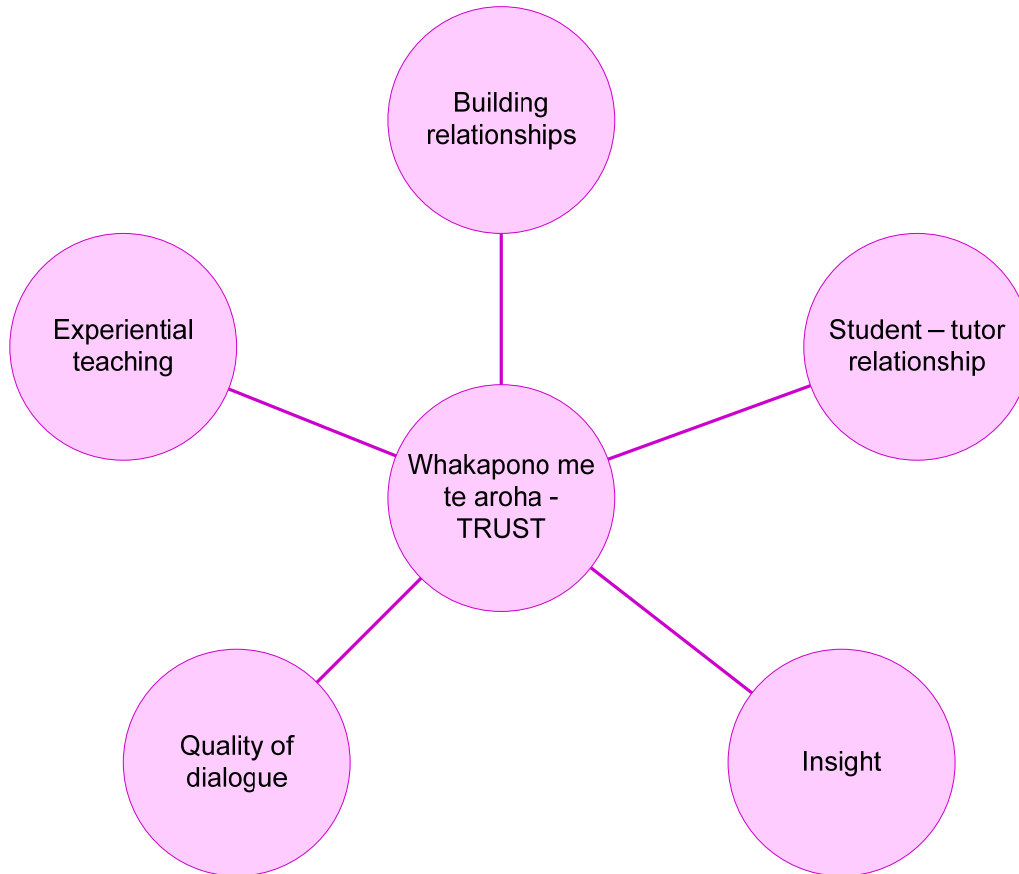
<sup>13</sup> K. K. Williams (1999).

## Trust

Trust became a major component in the development of the relationship(s) between the tutor and the students and at times with family and community.

**Figure 4**

Te whakapono me te aroha (trust)



*So naturally I did some diagnostic assessment with learners that were coming in and some of those learners are still there and they will come in and sometimes they only want to talk to me because they know that I did their diagnostic assessment and it's the same with T sometimes.*

### Building relationships

Each tutor used a range of strategies, from dealing with attitude first to providing a safe environment and an open-door policy for their students. Also, one tutor enrolled in a course to get a better insight into understanding the philosophy and sociology of Māori culture, and therefore transferring that knowledge into her approach – empowering and giving the students the confidence to stand tall in whatever challenge they will face.

*A lot of the teaching is dealing with their attitudes... For me, to succeed at high school you have to be quite self-disciplined and quite self-motivated and if you're not it's going to be one hell of a hard ride for you.*

*We have a very friendly, family environment here and our door is always open. Anyone is welcome to come in even if it's not a scheduled visit. At the end of the day, if a learner doesn't want to come in, they don't have to. If they feel very intimidated by this room, that's fine.*

*It's all very, very similar and obviously I'm reading a lot about...Māori because it's helping me with the work that I do. It's very important for me to be able to carry on learning in terms of how I can best help them and they talk about with Māori how they do believe in learning the oral language first and getting to know their own culture first and then learning the other...*

*Empowering them. Supporting confidence to be able to meet the challenges of the world they live in. So if they need to be able to speak, they can do that with confidence in the workplace. It's supporting them... It's the transference of new skills and strategies so that they become more independent learners to solve problems in real life circumstances. So if they need to be able to write, to fill in an application, to go into the bank, to apply for a job, to go on a course, then they can do that.*

The table below highlights the intricate relationships that can occur when engaging in optimising literacy and language for Māori learner success under whakawhanaungatanga.

**Table 3**  
Intricate relationships that develop under whakawhanaungatanga

How the tutor engages to optimise student success	
Tutor to...	Student ( <i>by teaching, engaging student learning</i> )
Student to...	Tutor ( <i>for feedback, concerns</i> )
Tutor to...	Tutor 2 ( <i>for peer support and moderation</i> )
Tutor to...	Student whānau ( <i>by engaging whānau as a support base</i> )
Whānau to...	Tutor ( <i>for feedback, concerns</i> )
Tutor to...	PTE ( <i>for accountability</i> )
PTE to...	Tutor ( <i>by supporting, PD, moderation</i> )
Tutor to...	Diagnostic tooling ( <i>for testing student learning</i> )
Tutor to...	Other educational institutes ( <i>for source resources, training, collaborative activities, research</i> )

### Student-tutor relationship

PTE Tutors provide both formal and informal direction of learning, balancing a student's learning, a definite need to support and guidance towards independence.

*No, it's a much bigger picture and it's not until I get to know them and we get some oral language happening and we build that rapport and then we might get some pieces of paper and do it that way, if they're comfortable with it. I've found particularly with my Māori and Pasifika, they really love the informal approach. In terms of measuring success, initially if I can build that relationship with them then I call that a success. If they can come back to me and we can move on to the next process because I'm very much directed by what the course and what the course tutor wants me to do.*

### Quality of dialogue

Observations show that the quality of dialogue was important to tutors to ascertain the abilities and prior knowledge, or lack of prior knowledge, the student had.

*Our role is to support them in their goals to achieve those certificates or to support their learning, their stairway to whether they're going to use those skills to keep going or whether it's just to learn something different. So our role is to help their learning, help them gain more skills, new skills so that supports their learning and supports their needs.*

*...at the initial interview we ask about their schooling, what they liked about school, what they didn't like, good and bad experiences, their hobbies and we ask questions about their learning... Do they have difficulty understanding written work? Oral language? Do they have special learning needs? Do they need glasses? Can they hear ok? Is English a second language or a first language? Do they think they can spell ok? What we say is, sometimes, it's just a point to start with. It's not in concrete because often a lot of students, especially Māori, tend to put themselves down more than they need to. No, I can't do that and I can't do this, when actually they can. I only ever had one interview with a student who really couldn't read.*

### **Experiential teaching**

Having gained the trust of the student, the tutor can provide programmes that correspond to the student's needs. A PTE tutor gives an illustration of how they were able to develop a programme that corresponded with the needs of the student.

*Māori students like hands-on stuff. Never read. So I've had to develop lots of real life learning for them. For example, in taking a measurement class, "Miss, I don't need this, I'm not going to measure anything, what's the purpose?" So the next day I brought in all my cooking stuff, gave them a recipe and had them using only measurements to make pancakes. There was a group that followed them and used all the stuff and there was a group that didn't. Such a big difference and so they did that and when we talked about that and I said, "You know, you said you don't need measurements but that was cooking what happened there." They said that that was pretty cool. So for Māori they need to have things related so that it becomes meaningful. The learning needs to be meaningful.*

### **Insight**

Tutors found that the ability to work alongside students requires a depth of understanding and knowledge of what the student is dealing with. In one case, a PTE tutor felt that the journey with some students didn't end at the conclusion of the course.

*It's the continuing support, especially for the high needs ones like K, level 1 reader, level 1 maths. So ok to say that I'm able to say that I'm able to meet the assessment as outlined... Can't do that stuff and that's ok; they don't mind that. So, he left this year and he went to Hamilton to train.. The reason that we helped him find that one, because we supported him (I took him there from construction in Huntly but he lives in Hamilton), is because: 1. he was going to continue to use a hammer, and 2. they have a Foundation Skills Learning Literacy tutor.*

Again, it was recognised that cultural safety was of high value to ensure the comfort of the student and tutor; this was highlighted by the tutors placing a greater emphasis on group activities instead of individual activities – often a cause of discomfort for the student.

*They are quite interested in learning in groups or with a friend. They don't like to be isolated. So you try to keep them in that way except for the one-on-one stuff. So desks in rows is not them. They might want to sit next to someone to feel supported and just the same.*

*Yes, because they can support each other. They like working in groups because then no one is being singled out.*

*Because they're not sure about being singled out they think, "I'm being singled out because I'm dumb! I didn't do it before and I can't do it now."*



## Observations

- It is important to foster and encourage self-esteem, self-confidence and success in Māori students through whakawhanaungatanga, where tutors are trained for this.
- There is a need to empower the students and develop trust and confidence that help create a dynamic web of relationships between tutor and student, tutor and whānau, tutor and tutor, to optimise successful outcomes for all.
- The quality of dialogue has an impact on how the tutor is able to measure and evaluate the students' prior knowledge and retention of information.
- Experiential teaching plays a significant role in student learning.
- Tutors need to be aware of and insightful about the situations they face with their students on a daily basis.
- An environment more conducive to literacy and language success should be set up.

## Barriers

All tutors acknowledged the habit of students to think less of themselves when they arrived.

*It's not in concrete because often a lot of students, especially Māori, tend to put themselves down more than they need to. No, I can't do that and I can't do this, when actually they can. I only ever had one interview with a student who really couldn't read.*

## Observations

- The changing dynamics of whānau and societal needs must be taken into account in teaching and learning.
- Childcare is not available to enable teenage mothers to continue with the course. Childcare needs to be available through the holidays. A kōhanga should be provided for mothers in need, or finance given to pay for the care of the child(ren) while the mother is studying.
- Skills that are inherited or inherent are of value and unique to that student. All adult Māori students should not be considered homogeneous or 'painted with the same brush'.
- Tutors must acknowledge and assist the needs of each individual adult student.
- Tikanga and language are fundamental tools within the environment.
- Programmes need to be set up highlighting the skills and talents of the student and guidance given towards a vocation.

## 2.8 Resources

### **“Me whakapakari ki te hua o te kawariki...”**

*(The academic rigour and sustainability of literacy and language)*

All PTE Tutors used their own background skills in teaching to ensure that a programme was developed and implemented for foundation skills of literacy, language and numeracy.

In addition, PTE Tutors identified that the patterns that were emerging were needs-based, and designed a curriculum to suit those needs.

*Although I have professional development opportunities all the time I also look for my own, like for my own materials. I search out my own materials as well. In a way I must be self-motivated.*

*For example, their curriculum is unit standards-based, so it's a little bit easier to find the material because there's stuff everywhere. When I had to come up with a programme, there was nothing there. I had no idea where to start. The first question I got was: Summarise the results of your initial assessment outlining the learners' foundation learning needs or any specific patterns of needs. That was all I got.*

## **Barriers**

PTE providers did mention an informal system sharing of resources to ensure quality delivery, but also had concerns whether or not one-on-one support would be available in the other educational institutions as it is well known that when students enter the bigger institutions they are seen as merely a number.

*But not many of the students will do this and that's a great concern for me when they leave, what happens to them. Not every programme has an individual one-on-one tutor who can spend the time with them because of resourcing and funding. It's not their fault; it's just how it is. But it's a big concern.*

*We do that at the workshops. We share resources, ideas. That's about all. I guess there's the fear about whether it will continue. What happens when it stops? How will we cope? How will our learners cope because as it is they are allowed separate individual time with us?*

*When I first started 19 years ago we used to teach typing and our students used to sit trades exams and typing. Trades and Pitmans. Stages 1, 2 and 3 and Shorthand. So when they came they were pretty onto it. They could read and write. Not now.*

## **Observations**

- PTE Tutors revealed concerns over finishing students being able to “cope” and be “retained” in a new learning environment. This has implications for student follow-up and retention.
- PTE Tutors raised concerns over institutions having adequate support systems in place for these students.
- PTE Tutors mentioned that the curriculum at high school level had changed considerably and literacy and language computer courses had now become non-existent, which impacted on the fundamental basics of vocational study.

## **2.9 Habitus**

### **‘Me whakatipu ki te hua o te rengarenga...’**

*(The growth and nourishment of literacy and language)*

Tāwhirimātea Williams suggests that the barriers that have been imposed on and institutionalised for Māori through colonialism and assimilation have long denied Māori the mana and sovereign right to define a future for themselves (1999). In it, the process of education was taken out of the hands of the Māori family and its elders. Māoridom must take its own autonomous measures to redress the unequal power relations and the continuing crisis for Māori in education, especially now in relation to literacy and language.

Here, it continues to be argued that Māori-centred knowledge based around creation and epistemology, alongside Māori leadership and the knowledge that Māori are sustainable wealth creators in their own right can influence Māori adult student life-long learning pathways.

Each recognised that, although it wasn't verbalised, pedagogical strategies were heavily influenced by Māori cultural dynamics.

### **Environment**

The *ohu* or *apu* is the practical application of teamwork overseen by capable leaders. This was a prominent function within the Māori community as described in George Ramsden's unpublished biography of Sir Peter Buck (Ramsden n.d., p. 270).

*To me the driving force has always been that knowledge is power, knowledge is power; the longer you stay at school the more options you have, the more *tohu* you have, the more employable you are. I'm so entrenched in *tauiwi* myself that I start to look at it, to a certain extent, to be the way.*

*I am amazed because they have so much talent but, given that opportunity and someone to encourage that, you see them glow as soon as they get a certificate and they get told that they can actually do it and they can achieve. That's awesome. That's another success on its own. It doesn't have to be written, it's just that environment and that atmosphere that you get when you go into that room.*

*There's no money where they come from. So for them to say "I've got a job" is a success story. So the National Certificate is just like a bonus. For me it is the accomplishment of their goals because if you look at their goals, they might not be to get a National Certificate. It might be to get a job and then we break it down into how can I help you to get a job, what do you think you need from me to help you get that job.*

*... "You're wonderful, you can speak two languages, you can speak English and I can understand you, you're awesome" – because they see it, I guess as Māoris would, as a disability. Asian students are the same. If you speak more than one language then you should be applauded.*

*Ok I'm knocking against this quite a bit with Māori students, I'm seeing this happening quite a bit with Māori students that we need to identify as a continuing habit that's coming through our Māori students."*

*Very, very poor math skills but, in saying that, they don't see the need for it either. Sometimes they are unable to recognise because they think as long as they get by that they are ok. They hide stuff. That's a pattern.*

*They hide it and it's only now that they are out of school or out of the system that they recognise where to from here.*

*...you help them to recognise that you can use that in certain situations but in other situations it's not what we should use and then you need to have them discuss why you wouldn't use it then and you try to have them be responsible for their answers instead of you telling them.*

*So the pattern is that they don't like to be told so you need to use them to help them solve their own problems because then they own it. It belongs to them. That's very Māori.*

## Barriers

- All PTE Tutors instinctively realised that when dealing with Māori the concept of whakamā needs to be addressed, in order to gain a level of honesty and trust, a foundation from which to work.
- There was a sense of isolation and alienation to a education system that is clinical and aligned to measuring success via tools that are not geared to value the students' identity, customs and language.

## 2.10 Class environment

### Don't single me out

*This is my classroom so they like equal things. They are quite interested in learning in groups or with a friend. They don't like to be isolated. So you try to keep them in that way except for the one-on-one stuff. So desks in rows is not them. They might want to sit next to someone to feel supported and just the same.*

*Yes, because they can support each other. They like working in groups because then no one is being singled out. Their Māori friends are that way. But, in saying that, they still need to be challenged because they can learn another way. They need to know that they can do more than they do.*

*Because when they go out into the workforce they may work in a group but they're still doing their own little bit.*

*They need to know that they can do it and they are used to it. When you're introducing new things you should use the group until they become confident, because when they do assessments they have to do it individually. You have to be flexible.*

*Yes. Group work. Never singling them out. It gets quite competitive but it's a male competitiveness. Then we might be guessing the amount of or finding 10 prefixes and suffixes to a word. We might have about four groups of three or four and whoever gets 10 words gets a treat. That goes down well but if you try to single anyone out they retreat into their shell. Great art work. All one on one.*

*Maybe. Sometimes you can see that they see it but they're not going to say it and that's ok. So when you see something as wonderful as an artist, you acknowledge that, make them feel good. Then they see my drawing and I can't even draw a stick figure and I say to them that I know how they feel because here's my thing and I'm so embarrassed by this; do you feel like that? Don't want to share your work? You know what, it happens to everybody no matter what colour.*

*We're not all good at everything. I tell them that Pākehā think I should be able to sing; Māori think I should be able to speak Māori and I don't. My kids call me a white Māori.*

*When I went to Wintec, people used to ask me all the time if I was Māori. So I can identify with that. I've been in a Māori class and felt very inadequate because I can't speak Māori but because over the years of being in education and just because of my personality, I'm ok with it. I can say that I'm sorry, I can't speak Māori. I wish I could but I'm here anyway so don't exclude me.*

*What I predominantly do is to go into those particular skills that I mentioned to you. We are venturing out into workplace literacy too and. I will go there so that they feel a little*

*bit more comfortable. At the end of the day it's going to be their choice wherever they feel comfortable because if they don't, as you know, they won't come.*

### **Attitude**

According to the PTE 2 tutor, the issues confronting them in trying to optimise language and literacy for the students have very little to do with the course content. Rather, there is evidence to suggest that many of the students who are coming out of high school already lack discipline and motivation because of the high schools' inability to engage them.

*The difficulty is not so much after they've completed the programme, after they've completed the qualification; the difficulty is getting them to that stage. Trying to retain their interest, trying to get them in for more than two days a week. The self-discipline stuff, that's the problem.*

*A lot of the teaching is dealing with their attitudes. I am beginning to develop a rather serious problem with high schools and the way they provide for their students. For me, to succeed at high school you have to be quite self-disciplined and quite self-motivated and if you're not it's going to be one hell of a hard ride for you.*

### **Whakamā**

*Even when they do complete is that sufficient for them to feel the confidence to go out and find a job or go into further education? Do they go out and try and get a job and get knock-backs because they haven't got a tohu?*

*Yes. Not the ones who have passed the tohu. I haven't seen any problems with them. Their motivation levels are reasonable so that they know they've got options; it's just that the wharau just makes them feel like it's powerful. Maybe NZCES is considered the poor relation after NCEA Level 1. The numbers are really quite minimal who pass qualifications to be honest. The problem is getting them to that stage. I tell them that they don't have to stay here all year and pass the tohu with me. You can stay and get some literacy credits up and then we move you on to more a specialised course in an area that you might like to pursue as a career like hairdressing or mechanics because TEC have got all those courses on their books.*

*Sometimes you could say that. You could say that that had an effect maybe on when they actually left school in the first place. It's nothing for some of these learners to be on court orders and CYFS involved and things like that. Some of their backgrounds are horrendous. In the last week we've had two learners leave the course because of court orders to go back to where they need to go back to. So maybe if that's what you're saying, that their societal background does influence where they are today.*

### **Because I'm dumb**

*So it's kind of indoctrinated into each generation that you're dumb so to get that out of themselves and say "Hey you're actually quite a clever person" can change the whole family around. Now that guy that used to lean over me, his kids and he are now at university. They've got it. They just need somebody to have a bit of faith in them that they've got it. That's what we're here for. We give that faith. We give that hope.*

*But it's just that we're working autonomously and I think we can work a bit better, and institutions like Wintec can support that idea for this gap in Māoridom, which I don't think is a gap; I think we just need to change things around and run it how we know best to run it. We know how to run a marae. We know how to run the kitchen; well we'll run our organisation and run it how we need to run it to make it effective for everybody.*

## **Snobbery**

*One thing that I find mind-blowing is that they actually have that snobbery outlook to working at XXX [food outlet]. They won't look at it. I say to them that my son saved...to go and work [overseas] by working at XXX and he has NCEA Level 3 and UE.*

*It goes on all the time, except for P, who has bought his own car. These little snobs are running around in his car last year saying "No, I'm not working at XXX [food outlet]"!*

## **Societal pressures**

There is pressure placed on many who come from a dysfunctional family to be out in the workforce and contribute to society without first recognising that these same people have little or no qualifications to draw on, as a result of prematurely leaving school because of pregnancy or expulsion.

*So very poor skills, low qualifications, a few mums learning new skills so they can get a job because their kids are going to school now so they have to learn. The pressure of the benefit, that's a real concern because they need to get a job in a year because they are going to lose their benefit. So you get mums with children who've never had a job before.*

*We have looked at how can we support mothers with children. There's just not funding available. It's not a consideration and so in the holidays they don't come because they've got their children and so we have to support that and yet meet the criteria of TEC.*

*A mixed bag. Forty percent of them have got supportive, loving parents but 55 percent do have backgrounds that are not conducive to effective learning. It's a big struggle. It always has been. They don't get the support at home.*

## **Observations**

- A fundamental element recognised by the PTE Tutors was the implementation of honesty and rapport to ensure a successful learning experience for both.
- Teaching strategies such as experiential and group learning were advocated by all PTE Tutors to optimise networks both internally and externally.
- PTE tutors acknowledged the severe backgrounds that these students originated from, which in turn influenced their learning experiences and lack of basic life skills.
- PTE tutors identified common characteristics within students such as “whakamā”, and “dumb” as part of the rhetoric which impacted and/or affected Māori students’ psychological and spiritual well-being.
- PTE tutors also identified an emerging “snobbery” from students towards working in certain areas; this new phenomenon was part of the student culture.
- PTE tutors identified needing to provide support to those students who have become victims of the new DPB (sole parent benefit) culture to ensure successful and practical outcomes.
- PTE tutors advocated the concept of ‘ohu’, the ability to work within a group in either a learning or vocational experience.

## 2.11 Aspirations

### Vocational opportunities

PTE 1 and 2 tutors were affirming about the opportunities that are available to students in both the vocational and tertiary sectors. However, they had questions about gaps they saw in communication between tertiary sectors and PTEs.

*You often see people coming out and promoting their specific courses and such, but do you think that maybe there is that gap in terms of promoting that area there that they still need help with? When you know what a lot of these learners are like, in terms of the environment that they like, they like you to come to them.*

*Getting back to...; they offer a three-month paid trial in work that they find for learners. Isn't that good? So they only get into places that have got potential employment. I think that what Wintec offer is wonderful.*

*There are other courses as well that are free that they can take advantage of. They do. Some students go to Skill NZ. Some are going over to the furniture department and then even ours, we've got a carpentry course but that's only TOPS really, which is for older people like 18 year olds. Sometimes we can prepare for that as well. You certainly get to know what other courses are available and ideally when they leave G they will have some of those literacy skills to offer a potential employer or a course. Sometimes you can see where they're at, what they want to do and where they want to go.*

*They do vocational so they do a portion of their courses where they have workplace experience but their main focus is gaining literacy and numeracy foundation skills so at least that's going to help them to get ready to wherever they do branch out to.*

*Getting back to Job Finder; they offer a three-month paid trial in work that they find for learners. Isn't that good. So they only get into places that have got potential employment.*

### Observations

- PTE tutors aimed to be more flexible in the delivery of learning and ensure students can gain a vocation.
- PTE tutors recommended that the marketing of our courses/institution be brought to the PTE itself by the polytechnic tutors, as the environment is more user-friendly to the students.

## 2.12 Conclusion

### **“Ahakoa he iti te matakahi, ka pakaru i a au te tōtara”**

*(I may be a small wedge, of a small army, when being taunted by a large force)*

The tutors were asked how Wintec could improve their programmes for the benefit of students. What was reiterated was the need to provide tutors with tools and training that would ensure Māori adult student success within PTEs and institutes.

## 2.13 Significant chapter observations

- It is important to train tutors to implement tikanga Māori (karakia, whakawhānaungatanga, language).
- There is a need for more training and resourcing of quality specialised Māori tutors in literacy and language.
- Better support mechanisms are needed for adult students (childcare/kōhanga and funding) to assist in retention.
- Students come with their own inherent knowledge and skills, which need to be recognised and valued as unique – they are not homogeneous.
- Tutors multi-task to meet necessary contractual requirements and ensure the environment is conducive to good learning success and practice.
- PTE tutors revealed concerns over finishing students being able to “cope” and be “retained” in a new learning environment. This has implications for student follow-up and retention.
- There is a sense of isolation and alienation in an education system that is clinical and aligned to measuring success via tools that are not geared to value the students’ identity, customs and language.
- PTE tutors can be more flexible in the delivery of learning and aim to ensure students can gain a vocation.



## 3 CURRENT STUDENTS

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**“Tērā anō ōku nei hoa  
Kei ngā tōpito o te ao, ko ngā hūmeka,  
ko ngā kāmura me ngā parakimete nei”<sup>14</sup>**  
*(The common people are our friends  
From all walks of life, the cobbler,  
the carpenter and the blacksmith)*

**“Nāu te rourou, nāku te rourou  
Ka ora te iwi”**  
*(From your basket and my basket  
comes the well-being of the people)*

### 3.1 Background profiles

This chapter presents an analysis of interviews with Māori students who attended a 16-week Introduction to Construction Level 2 programme at Wintec. Students had first undertaken Mauri Ake, a 12-week bridging course, to prepare them for this programme, as many “had been unemployed for long periods of time...left school with little or without any qualifications” (tutor interviews).

Students share common Waikato-Maniapoto ancestral links and at the time the programme was established they were also living in the vicinity of their rural community. The impetus for the programme came from the strategic plan of the iwi rūnanga concerned. Also, iwi representatives worked collaboratively with government agencies and Wintec to provide this programme, as a means of contributing towards housing and employment priorities in their community. Students gained practical course experience by undertaking building maintenance within their local community.

This analysis does not attempt to make generalisations across all iwi or hapū, but hopefully will inform discussions about common experiences.

#### **Approach**

Permission was obtained from the iwi rūnanga representative to invite students and their two tutors to take part in this research. There were five male students and one female student present at the interview with ages ranging from approximately 18 to mid-40s. Two interviewers were present, with one person being the main interviewer and the other maintaining recording accuracy. Both interviewers were Wintec academic staff with complementary expertise and extended experience in Māori counselling or academic learning support.

The research purpose was explained to participants prior to the interviews, and interview questions were also made available to participants at the same time. The students and tutors were interviewed as two distinct focus groups, about similar areas of enquiry. The approach

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<sup>14</sup> Ngā tongi a Tawhiao.

used open-ended questions and semi-structured dialogue between the interviewer and interviewees. The interviews were conducted in a whānau room facility that was familiar to all interviewees.

## 3.2 Whakawhanaungatanga

### Historical context of literacy and language

The length of secondary education for the majority of these students was not extensive. In most cases it was interrupted by early withdrawal and at least two students experienced being expelled. While a few students had gained some NZQA units, most had not gained any secondary qualifications. Two students continued their secondary education to seventh form, one achieving the status of head boy. Three students undertook some form of post-secondary education or training. However, regardless of what secondary and post-secondary achievement or underachievement these students had experienced, their pathways commonly led to employment fields such as: labouring, seasonal work, freezing work, factory processing and shearing. One student pursued his passion for kapa haka in the performing arts for several years.

*I was kicked out of school so many times. Kicked off the bus so many times. Giving people a hiding, the cheeky ones. The teacher told me to go home. I never finished school, but I've had a lot of jobs seasonal jobs, apples and all that, strawberries, raspberries, blueberries. I've done a bit of shearing – I'm a shearer. Never got booted out...*

*I've been on a reo course and computer course and did a lot of labouring jobs like scrubcutting and factory jobs. My education only went as far as the third form and from there I just went out to work from then on and working and doing courses right through my life from leaving school. I don't know how many jobs I had, but there were heaps.*

*From about 5 to 12 I went to [primary school named after their iwi, then we moved on to... I went to a Kura Kaupapa Māori over there. I've done a bit of kapa haka in my lifetime. I've never really done hard labouring jobs before, but I've done kapa haka jobs for about three or four years. I toured New Zealand with the Royal New Zealand Ballet and done kapa haka... I went all the way to seventh form and I moved on to Boys' High in my seventh form year. My main goal when I was at school was just to do kapa haka..., just to do that. Then after school I did a Bachelor of Performing Arts at Wānanga o Aotearoa. Then I finished up ...and I worked at Inghams. That was my first job.*

Vocational pathways for one student were continuously driven by survival needs.

*I haven't been on any courses in my life. I've been as far as college, dropped out, had no education, but as I lived life through the years I kind of learnt how to get on in this kind of a society. It's only the things that you do, you learn to do. I had no qualifications, but I did a lot of work, seasonal work to get by, because your main thing as you're growing you're only living to survive, like to make money. That's your number one priority. It just goes on and on like that.*

The above narratives are indicative of the effects of narrowed literacy experiences upon individuals' social and historical contexts. For the interviewees this continuously led to a series of low-skilled jobs and a survival approach to everyday living. This is contrary to the ideals of full literacy as expressed in *Te kāwai ora* (Māori Adult Literacy Working Party, 2001). That is, literacy “at its very heart is a pivotal component of nation building”, and “fully realised, it enables people to take part in the fullness of the society that they live in” (p. 5).

## Observation

The literacy and language experiences of these students were also likely to be a product of their previous educational histories and difficulties encountered within that system, rather than being viewed solely as an individual deficit.

## Whānau

Whānau is assigned as a key tenet of kaupapa Māori education strategy. According to Graham Smith (1997), “Māori social, economic, cultural and educational transformation is centred on a notion of the whānau” (p. 42), and whānau can be seen as both a ‘structure’ and whānau (whakawhanaungatanga) as a ‘process’. There is much in the students’ interview narratives that relates to both formations of whānau. Therefore, various parts of this chapter will draw on both understandings of whānau to partially frame the analysis of students’ narratives.

## Traditional kin concept of whānau

Also known as noho tōnui-ā-whānau, the traditional kin concept of whānau views whakapapa as extremely important for identity within whānau, iwi and hapū. This structure of kinship was very present for students and they naturally adopted formations of whānau to cope with underlying hegemonic influences from mainstream state-secondary and post-secondary systems.

The first narrative highlights how students’ difficulties in engaging with learning during their state schooling years were a factor in feeling alienated by unfamiliar and uncomfortable mainstream integration and assimilation practices. As a consequence, they activated support through the familiar whānau structure. In the following experience, regrouping with whānau members in the playground provided strength and safety, but it also attracted further playground alienation from peers. The assimilative consequences for some of these students represented school experiences that are described by T. R. Williams (1999) “as sites of conflict and symbolic violence, particularly for lower class and Māori children” (p. 15).

*... I came from [name of school] to Hamilton; I was just lost. Just like what these fellas were saying. Being in a different environment..., it just put me off. I didn't want to go to school... And that was to all of us that went... from [primary school named after their iwi] and we moved into [a named state secondary school... As soon as we came out of class, because we were all separated into different classes, as soon as we came out for play time or something like that, you would see all the whānau come back together, all around in one group..., and all these Pākehās are looking at us, you know. “What you all staring at?” And then one by one, all of us started dropping out. I couldn't handle it...*

The next narrative speaks of students assuming whānau structure as a given, to negotiate Wintec’s mainstream tertiary environment. Since leaving school the students have acquired different life skills and their carpentry maintenance programme has direct relevance to their iwi community. However, their images of the mainstream tertiary environment were still predominantly influenced by their prior mainstream secondary experiences, as described above. Once again, inherent to their natural preference to work as a team was their kinship bond. This narrative speaks positively of how supporting each other as adult students affirmed their collective skills, attitudes, emotions, achievements and personal potential and enhanced their comfort levels to stay on the course. Again it reaffirms cultural safety and personal affirmation within the formation of whānau as a structure.

*Could I just add – I want to say something for all of us, now. I wrote this about a week ago. To see the happiness on the students’ faces today is a blessing. Each one of us on this course has skills that we have as a team achieved together. Knowing that you can help someone ‘stay’ makes everything possible for the students...*

Further, as a form of cultural safety within mainstream state education environments, students inherently adopted kotahitanga practices:

- Te noho ā marae – marae kinship.
- Te hononga ā-iwi – shared iwi links.
- Te noho hei whānau – deliberate act of teamwork.
- Te noho rūmaki – protocols and customs.
- Kanohi ki te kanohi – face to face (implies frankness).
- Te manaakitanga – fostering relationships.
- Te tūwheratanga – openness.
- Te whakapono – trust.

In conclusion, the above narratives share a commonality; these students naturally preferred to continue to function as a whānau in mainstream education environments. Perhaps this highlights that pōwhiri, and other pastoral practices, are extremely important in attempting to instil some forms of cultural safety in mainstream tertiary environments. Such practices explicitly value an individual's emotional and cultural comfort as an essential starting point to their learning readiness.

### **Whānau concept of knowledge**

(The collective ownership of knowledge, and the responsibility to share)

“In Kura Kaupapa Māori, knowledge is regarded as belonging to the whole group or whānau. In this sense, knowledge is not an individual or private property. Knowledge belongs to the whole whānau and individuals are merely regarded as the repositories of knowledge for the ultimate benefit of the total group. Individuals have cultural obligation to share their knowledge in ways that support the welfare and mana of the group...” (Smith, 1997, p. 445).

Students were asked to comment on their prior knowledge and skills that they brought to the course, including how they acquired these. Interview responses indicate that throughout their upbringing there were cultural avenues for acquiring new knowledge and for passing on that knowledge. Accounts of marae upbringing provided clear examples of how kaumātua and pakeke shared their skills and knowledge with rangatahi. Interwoven with marae maintenance and kai gathering tasks were cultural avenues for sharing mātauranga such as karakia and resource sustainability.

*I reckon how we had heaps of knowledge before we came here through our upbringing. Like through marae work and stuff, like just helping out other people doing stuff like maybe digging holes for paepae or something and all that stuff. Might be concreting or something doing some work for the marae. Yes, it's just been through the upbringing, you know. Young fellows going with the uncles going out to do some kai or something. After a while it helped you out at the end. All the knowledge that old fellows give you.*

Many students also spoke of helping each other out, a combination of sharing collective knowledge and manaakitanga. One student was particularly active in seeking further information from a cousin who worked in the building industry, and then bringing this back to benefit all.

*...and my cousin, he's doing a builder's course at the moment, but his one, his job's paying for it. He's given me all these sheets about it, like how to do a pitch on a roof...so that's why when I come back here I've got no problems. It's just – what are we doing... Sweet! And I just go and do my thing and give other jokers a hand.*

In *Te kāwai ora* (Māori Adult Literacy Working Party, 2001), cultural literacy is said to be more than the ability to read and write. This literacy definition, like the literacy definition that informs this research, places importance on literacy as being a vehicle to shape Māori, and other worlds. Furthermore, the notion of habitus – “the way a culture is embodied within an individual” and “one’s personal culture...and...codes of knowledge” (Williams, T. R., 1999, p. 13) are also important elements that permeate the students’ abovementioned accounts of their prior knowledge.

### Observations

- Students inherently used whānau structures and other culturally relevant practices to negotiate mainstream state schooling and mainstream tertiary contexts.
- Students inherently shared knowledge for the collective use and success of the whānau as opposed to individual gain.

### 3.3 Goals and aspirations

Students were asked about their early memories of goals and aspirations. This enquiry was not only relevant to their historical context of literacy and language but it also aimed to ascertain if any of their past goals and aspirations had been sustained.

The following response came from a student who had no ‘true goals’.

*I never had a true goal, but I had a lot of good jobs. I got sacked on the whole lot of them. That’s my life.*

*(Interviewer) What sorts of things did you want to do?*

*(Participant) Nothing.*

*(Interviewer) All your life, nothing.*

*(Participant) That’s right, stay on the dole.*

Several students had strongly expressed their passion for kapa haka at school, and for one student this had led to pathways in the performing arts.

*...I toured New Zealand with the Royal New Zealand Ballet and done kapa haka with them. I never really had goals and dreams and all that sort of stuff... My main goal when I was at school was just to do kapa haka... That’s all my focus was, just to do that. Then after school I did a Bachelor of Performing Arts at Wānanga o Aotearoa”... I suppose I’m loving it here. It’s better than being at Inghams, factory jobs. I never thought I’d be here, really. My main focus now is to pass this course and just to move on from here. Hopefully working next year.*

Two students had clear recollections of vocational goals and aspirations.

*When I was a young fella I used to think I wanted to be a truck driver or something like that. I got a little bit older and started in college, started seeing my whole future not going the way I wanted it. It just looked like I was going to be like every other Māori in...the teachers kicked me out of school because I was just too violent. I only made it to second year fifth and then I ended up on a music course. Now I’ve got two certificates, Grade 1 and 2 in the Royal Schools of Music. It’s a worldwide certificate so I can*

*practically go anywhere and play music. But that wasn't my original dream. I wanted to be something else and I didn't know...*

One student's dream of becoming a builder was clearly defined and 'on track'.

*My dream was to be a builder and I never thought I'd make it there. Now look at me now, I'm doing it. I've done a lot of things at that school like kapa haka. I went to nationals, went to sports in area schools. Touch, went to touch nationals. I qualified NCEA Level 1 and Level 2. I left school when I was in seventh form. Made it all the way and I even was head boy...*

The final narrative is by a female student whose goals stemmed from her interest in tools, timber and building. When she aligned her goals with her current studies, there were many positive connections.

*Before I came on the course I had always a desire – I just love building, I just love tools like hammers, nails, and all that sort of thing. Because back in my years...if I see wood around it was always, I could do something with that and I'd take that wood home and I'd store it up... whenever I want to do something to my home, like put it on the wall where it's broken or something.. So I had in my heart that I wanted to build a toolshed because I started here... So I started, because I got from here...how to use a measuring tape properly, how to do the profiling..., I put it into action. My shed is starting to turn out to become like a bach.*

In spite of their many accounts of negative experiences in mainstream secondary education, most of these students had been able to recall a dream, passion or buzz. During the interview, many students had reassessed their dreams and aspirations as summed up by the following statement:

*You can't stand back all your life. We've been doing that ever since before we came here. That's what we were doing. So now we can step up a notch.*

### **Observations**

- Most students valued the opportunity to recall and reassess goals and aspirations that they may not have thought about for many years. This was mostly a useful point of reference against which students could measure the impact of personal changes, as well as validate their pathways and learning performances.
- Tutors needed to be skilled facilitators and build an environment of trust and safety before adopting this approach.

## **3.4 Pedagogical practices and perspectives**

### **Barriers and degrees of hegemony**

When Māori pedagogical practices were not present, students felt disconnected. That is, in place of learning experiences that were collective and inclusive, they had encountered historical domination and alienation that were imposed by Western education policies and ideologies.

### **Alienation**

For two students who had attended Kura Kaupapa Māori, there were significant detrimental differences between Western teaching practices and Māori pedagogy.

*... Back when I was at school moving from Kura Kaupapa straight to a mainstream school it was like I didn't know what was going on. If we had to go into one of these other classes, we'd be lost, because they've got different ways of teaching than Māori have.*

At least three students had started their education with Kura Kaupapa Māori and transferred to mainstream secondary schools. Many shared that they felt lost and struggled to cope with the conflicting pedagogy and different environments between Kura Kaupapa Māori and mainstream secondary schools.

*... then, once I left that school I went to a mainstream at [high school] and I was a lost fellow there. I was lost there. Coming from a Kura Kaupapa stream to a mainstream, I was lost there. I got peer pressured for doing things. I started smoking dope and I got expelled...*

### **Frustration**

A significant number of students relayed that their alienation in secondary education escalated to unsafe frustration levels. There was an underlying sense of helplessness and hopelessness that fuelled anger, which further alienated them from learning opportunities. A few students described their reactions in reference to violent behaviours. Such descriptions held stronger memories for them than recollections of engaging in literacy and language learning at school.

*I was kicked out of school so many times. Kicked off the bus so many times. Giving people a hiding, the cheeky ones. The teacher told me to go home. I never finished schooling, but I've had a lot of jobs...*

*The teachers actually kicked me out of school because I was just too violent. I only made it to second year fifth...*

Frustrations relating to lack of support and/or misunderstanding of personal literacy and language needs are expressed more overtly in the next narrative.

*Because I dropped out of polytech over in...because the tutor wasn't – mind you, it was both ways... "No, man, you aren't helping me. I can't handle this. I told you I've got problems with writing things down because I get really aggro about it, and I told you that when it comes to saying things I'm a dude that says what's on my mind, not what you want me to say..."*

### **Racism**

Students spoke about surrounding issues of being Māori. Many spoke of their hurtful encounters in dealing with attitudinal stereotypes and racism within their schooling environments and interpersonal relationships with their peers and teachers.

*Yes, typical Māori would get aggro as soon as he hears a Pākehā do a little snigger... That happened to me when I came from Ngāti...school to Hamilton. I was just lost just like what these fellas were saying. Being in a different environment, it just put me off. I didn't want to go to school. That's when I got to high school; I only went there for a year and a couple of months and I dropped out...and I worked from then on... And that was to all of us...*

*Then you get smart remarks from your classmates, all the Pākehās. Someone would come up to you and say, "Jeez, you're dumb." Next minute...in the principal's office.*

*I reckon the Pākehā tutors really push their Pākehā students... Yes, and they don't want to focus on the Māoris... I reckon, to them, they just think a waste of time because they're*

*going to see how long they last. That is what I used to think at school. See how long they'll last here.*

Nevertheless, the same student was able to identify some positive examples of good relationships with a few 'good' teachers who were non-Māori. However, this still remained the exception and not the dominant experience of most of the interviewees.

*... But there's some good teachers out there... But you don't come across much of them. There's only a few in every single school.*

### **Peer pressure**

But even feeling supported by non-Māori teachers carried the risk of double alienation. For one student, being seen as brainy risked standing out as different, or better than the rest of the whānau. It also raised the personal conflict of being separated from other whānau members or leaving them behind. At play are multiple layers of Māori values and practices.

- Te pēhi – suppression; te tāmi – oppression.

*...and I think half the time they just saw potential in some of the Māori students, but none of us Māoris wanted to pull it out because we were too scared that we would get the bad eye from the cuzzies because they are going...*

- Noho taurite – conformity; te whakaiti, belittle.

*“Ya, you think you're brainy, eh,” and then you get to that point and then you've got all those Pākehā saying to you, “Oh, you'd better not fall back, because if you do you are just as dumb as your cousins” and that's what used to get on my case too.*

- Noho matakū – fear; whakaparahako – put down (by whānau, iwi, iwi).

*Because my teachers used to push me because they could see that I had a bit of brains on me, but I didn't want to go too far ahead of my cousins because I was scared that they were going to ditch me because I might think I was a Pākehā and call me a spud, brown on the outside and white on the inside.*

### **Feeling dumb**

Many students described schooling experiences where they felt suppressed by their own self-image of feeling inadequate and/or dumb. This was sometimes complicated by the double dilemma of wanting to express their understanding of a given topic but being hindered by negative self-image. For example, in the dialogue below, one student is making the distinction between feeling “dumb” during class discussions and yet being aware that he was as articulate as other students.

*Like, back in school, some of my teachers used to freak out on me. Like, I used to think I was literally dumb in school. I always used to say to the teacher, “I'm too thick.” And then when I hear something in a conversation that the teachers are having with the students that I knew, I'd just stand up and, “Blah, blah, blah, blah” and they'd freak out because that's exactly right and that was my interpretation of the whole thing.*

### **Holistic and Māori pedagogies**

Holistic pedagogies also share the essential underpinnings of Māori pedagogy – taha wairua and taha kikokiko. In framing the Māori concept of whānau as a pedagogy, Graham Smith (1997) expresses this as “Māori values and practices devised from whānau [which] are used to facilitate teaching and learning such as manaakitanga (sharing and caring), aroha (respect), whaiti



(humility), [tuakana/teina] and so on” (Smith, 1997, p. 446). In the following section, teaching perspectives and teaching practices are drawn from students’ narratives in an attempt to demonstrate their preferences for holistic Māori pedagogical perspectives and practices.

### **Teaching perspectives**

*Tuakana/Teina (manaakitanga, aroha, awhi, tautoko)*

Students spoke at length about working together and supporting each other. They readily drew from their lived realities of ako-ākonga to facilitate learning opportunities that demonstrated culturally preferred learning styles, based on the abovementioned Māori values and practices. Occurrences of these were both individually and group initiated during their programme.

*And it’s neat. When you stick together you help one another out because, you know, I can go to any one of these fellas and, “Give us a hand, how do you do this part in the house, the doorway,” whatever. Straight away, bang, they just show me just like that. You do this, you do that. That’s real neat. You get help from each one. Helping one another.*

*... Yes, that’s why till a couple of months...to now I’ve been cruising over to Tauranga getting some work experience over there with a couple of builders I know and my cousin, he’s doing a builder’s course at the moment, but his one, his job’s paying for it. He’s given me all these sheets about it like, how to do a pitch on a roof...so that’s why when I come back here I’ve got no problems. It’s just – what are we doing... Sweet! And I just go and do my thing and give other jokers a hand.*

One student expressed that their involvement in the course was also a cultural consideration for rangatahi. While this statement shows the value put upon awhi and tautoko, it also demonstrates that these values and practices extend beyond the students themselves and towards other whānau and iwi members, especially rangatahi.

*A lot of our young ones, they’re falling through the cracks. I read here how...language and learning can be optimised for Māori learning and that’s for our rangatahi. Hopefully with us doing this course we are opening the door for them to come.*

One student spoke of the emotional dimension of learning, that is ngākau māhaki/aroha.

*... Where there is kindness in everything you say and do to people, their reactions are reversed back to you. I guess a key to success is to love and respect one another for who they are... That’s how I’ve been feeling about everyone. And each one of these boys, they’ve got skills.*

Values and practices such as – manaakitanga, aroha, awhi and tautoko were articulated in students’ descriptions of these, rather than ‘naming’ them directly. It is assumed that because these students had predominantly grown up in their rural iwi community, their avenues for immersion in such values and practices were principally through upbringing. Hence they were part of their habitus that they brought with them to the learning situation.

### **Establishing and maintaining trust**

Allowing students to make mistakes and learn from them is seen as an important practice of Māori pedagogy. In Māori pedagogy, trust is purposely built into the teaching context and the teacher-student relationship aims to assist students to move from initial fears towards confidence. Statements by the following two students demonstrate this point.

*What I thought was a fear at first, eh? And then confidence came in. Braver, eh? You sort of stand off because, oh, I might do something wrong. I’ll let them all do it, see how he*

*does it. ... That's how everyone was. Everyone used to stand back before because if you do something wrong then your head would say, oh, you're bad.*

*...no, I didn't want to do this because then this joker down the road might start yelling at me, "What you're doing? Get on moving, go to..." That's half the reason why I was like that... I still wouldn't have said anything if I had been still in the same state of mind as I was when I first started. It's just a big eye opener over here.*

“Māori pedagogy enables people to hold on to their own identity as they travel their journey and to have support mechanisms in place to enable this to happen. A learner comes wanting to know particular things. There needs to be comfort zones to make space for this to happen” (Māori Adult Literacy Working Party 2001, p. 71 ).

Attending the Introduction to Carpentry programme within an iwi support structure was essentially the mechanism that affirmed students' self-identity and cultural identity.

### **Raising confidence**

A key success named by students was their increased confidence. However, it was very important that acts and contexts for facilitating whakamana and trust need to be considered carefully and skilfully.

*...well I reckon the confidence within all of us has really gone higher than what we used to be. Everyone knows what they're doing; they've got a fair idea of what things are all about now. It's not just looking at – far out, can I – but you know when you look at something now you can just – boom, boom, boom, straight in there. You're in there doing it, no mucking around. So the confidence thing has really gone higher than when we first started this course. That's the main one. Once we learn everything, then you're...there, I suppose. Your confidence goes higher and higher every time you learn something. Don't have confidence; you're better off finding something else.*

### **Whakamana**

Students appreciated being given individual attention. This is highly valued as good teaching practice, if it is sensitively offered, with genuine regard for the students themselves

*Because that's what Māoris thrive on is being pulled up individually but not in front of everybody... "Because if you do it this way it's going to be a lot easier in the long run"... that's what Māoris thrive on, I reckon, because I actually get off on that buzz because you are always guaranteed that you're doing it right.*

Conversely, signalling students' mistakes in front of the whole class activated belittling levels of whakamā, both outward and inward.

*Well, the main one, I reckon is, don't pull a Māori up in front of the whole class with a book ...because he'll be like, they'll be all shy and stuff and they won't want to speak out.*

This student's description of whakamā has commonalities with Pākehā understanding of shyness. However, it also speaks on a cultural level of expressing whakamā through outward behaviour and through deeper inward feelings. Whakamā potentially shatters trust at both intrapersonal and interpersonal levels. What might be seen in Pākehā terms as a slight on a student's shyness could in reality cause some Māori students to regress internally at a deeper level than can be gleaned from observed behaviour. Hence, it is particularly important for literacy and language tutors to be aware of cultural ramifications of whakamā for students.

## **Student-teacher relationships**

Receiving personal attention from teachers and tutors was a key element in ensuring comfortable teacher-student relationships. When approached and carried out using culturally respectful mannerisms, students felt they could access feedback that assisted them to understand the topic and also affirmed their self-identity. This was seen as a critical success factor for these students.

*Because that's what Māori thrive on is being pulled up individually, but not in front of everybody...because you are always guaranteed that you're going to do it right.*

One student signalled that teachers and tutors should initiate the approach because asking for help, was again another form of standing out. One-on-one classroom mentorship between teachers/mentors and students could be a suitable teaching practice that aligns with students' wish to engage in supportive teaching relationships during class. It is also recognised that this would depend on certain factors such as class size, pace, human resources and curriculum requirements.

*... But they want that tutor, or whatever, teacher to come over to them, one on one. He doesn't want to stand out... Doesn't want to be the first Māori to go "I need help" and then his whole classmates turn around.*

## **S.P.A.C.E. – Student, Pace, Attention, Communications, Exchange**

This student emphasised the importance of teachers being less controlling in class and having the skills to create a safe classroom environment that encourages and facilitates dialogues between teachers and students as well as among students. He highlighted the need to value verbal expression.

*A couple of my old teachers back at school, I'm kind of thankful for letting me say what I want to say in my classes, because if I hadn't been with those teachers in college... I probably would have been gone in the third form...and I look at myself. Hey, I'm not doing too good at the moment, but it's going to get better for me...*

## **Feeling connected – feeling comfortable**

Being comfortable and having connectedness with teachers/tutors was highly valued by students. One level mentioned where this can occur was cultural connectedness.

*...it's just that I think Māori are more comfortable with their own because I think they've got a different mindset to Pākehā...you know, they feel more comfortable. If I had to go to another Pākehā class with about 30 Pākehās and about two or three Māori, you can guarantee the Māori will be sitting like this, quiet...drawing on their papers.*

One student made the point that increased levels of comfort between teachers and students and among students was highly conducive to an effective learning environment. However, during their state schooling experiences they commonly encountered daily situations of discomfort and this was a contributing factor to students disengaging in learning.

*And it's better when you're comfortable, eh, with your tutor? When you feel comfortable with everyone around you and your tutor, then you learn better... And you comprehend what the teacher's on about... And those things are still happening now, eh, to Māori students... Everywhere... You get a lot of dropouts... That's why they dropped out, because the teacher's not giving them enough time.*

## **Observations**

- There were teaching contexts where tutors were supportive, positive and approachable, especially when students' were experiencing difficulties in understanding the lesson(s).

- Individual support was provided where specific teaching strategies such as teacher-student dialogue assisted students' understanding and comfort to participate in lessons.
- There were culturally safe learning/teaching contexts where factors such as trust, personal identity, self-confidence have importance equal to that of the curriculum.
- Having culturally inherent processes and structures in place is important.

### 3.5 Teaching practices that progress literacy and language

#### **Prior skills**

Many students expressed raised awareness and validation of their prior skills and knowledge. The Introduction to Carpentry programme was a means not only to 'draw out' their previous maintenance skills but also to extend these in practical and meaningful ways, using correct building practices. For instance, there were several references to knowing about and using tools correctly.

Hence, by the final week of their programme, when the focus group interviews occurred, students recognised that they had arrived with a set of transferable skills. This is viewed as one measure of literacy and language success.

*They've really got the skills, it's just bringing them out. Yes, expressing our skills on practical things...*

*Making it real... I reckon how we had heaps of knowledge before we came here through our upbringing... It's like bringing knowledge here. We really know what some of those jobs were.*

*You benefit, eh. I think just working around at home patching up broken-down stuff like a wall or something, or for me I think it was when I was at school, woodwork, learning things there. I think when I came here, then you learn more as you get here, then when you are learning, say you're home doing mahi, and then you come to the course here and they show you how to do it properly and what your tools are used for.*

*Well, you've seen the uncles or the ones who've been through it and they're using all the skill saws. They bring their skill saws from their homes or whatever, and you are there watching them. "Can I have a go, uncle?" "No, no, you don't do it like that." Well, when you get here then you really learn, you find out at the course here. You see someone else – "Oh, gee, that's a clever way of doing it." You're not supposed to – you use the right tools.*

#### **Moving from practical learning to teaching theory**

Students preferred and felt more confident with practical learning tasks.

*... Yes, expressing our skills on practical things...*

*Transferring theory to practice was also carried out through practical manipulation and problem solving; however, mastery of written theory was more problematic.*

*I started figuring out what does what, what tools are used for what. And then, other than that, practising the writing's just killing me.*

## Observations

Students' valued quality teaching that was characterised by:

- validation of students' prior knowledge, skills, interests and future aspirations and that these are taken into account in curriculum design
- learning that was designed to scaffold students' progress from practical instruction to theoretical/written work
- acknowledging that for many of these students writing still remained a considerable barrier, in spite of attempting to scaffold them by teaching practical workshop skills prior to theory.

## Delivering quality teaching to Māori students

As stated in *Te kāwai ora* (Māori Adult Literacy Working Party, 2001), "good tutors were described as pivotal to the success of things because of their drive, the way that they work with materials, their ability to adapt materials and to contribute to the success of the programme" (p. 65).

Students valued and trusted teaching that enabled them to learn from their mistakes. They also valued teaching that was ethically responsive by teaching them building practices that adhered to building codes. They admired tutors who adhered to their responsibility to teach according to these benchmarks.

*But yes, human error, you can't stop yourself from making mistakes, it's human error, but you do learn by them... But you learn by them if you've been told correctly... Yes, it will help too, if your tutor tells you, "No, that's not right, bro. Just do it again.*

## Teaching instructions

All students emphasised the importance of clear, simple instructions and lessons. Likewise, building upon basic information and language structures was agreeable to their learning style, comfort and pace.

*... Like, we like to have it broken down... Yes, all the way down, eh? Just simplify it.*

*(Interviewer) In the verbal instruction or in the right way of doing it?*

*(Participant) In both.*

## Observations

Students valued quality teaching that was characterised by:

- a good balance between challenge and support in the teaching and learning mix
- trust in tutors' ethical standards, and hence having assurance that students receive vocational training that meets industry codes of practice
- tasks that were first simplified into manageable learning blocks
- using simplified language – both verbal and written
- having confidence in tutors' up-to-date content knowledge and expertise.

## 3.6 Teaching practices that hinder literacy and language

### Impact of class size on seeking teacher attention

If personal teaching moments are fundamental to affirming and valuing students and therefore the basis of establishing a comfortable teacher-student rapport, then larger class numbers were seen as a barrier. Teachers'/tutors' abilities to spread their attention equally among all students imposed competitiveness for teacher attention. A whole-class focus was seen as a melting-pot

approach where students' present and future education and vocational goals faded. It was felt that their exact needs could be met with one-on-one feedback and clarification with teachers. The last sentence in the narrative below also indicates that being overlooked in class had ramifications of not feeling able to get individual guidance with future education goals. That is, it had a wider social effect that extended beyond the classroom:

*I reckon it's better learning in a smaller class than a big class... Some tutors can't get to what other people want to say or think. In a big class you've got to actually do things on your own, because in some cases you're too shy to ask, or you don't want to... That's what I found that in the mainstream, eh... Yes, but you're just focused on the class instead of the individual. What I was used to at Kura Kaupapa is individually coming to you and telling you this is exactly how it goes...but when you're in a class, you're by yourself and no one cares about you, your education; they don't care.*

*...it's a bit hard because you've got 15 other dudes asking for the tutor's help and one dude's just sitting there quiet because he doesn't want to ask...and he doesn't want to feel rude and butt in and go, "Come and help me. I'm in a bad way."*

### **Ratio of tutors to students**

*What if you have two tutors in the class at the same time? It would be easier amongst a bigger group of class members.*

*...because then they can go, "What was he talking about on that section?" and they'd just get along with it. When you spread your tutors around thin as, it's not going to work, it will never work. I think they're just trying to incorporate mainstream high school into polytech things and it's kind of hard, especially when you've just got out of school a couple of years ago and then you find out you're practically back at school...*

The above two narratives strongly suggest that vocational and foundation level programmes need to have good teacher to student ratios, and team teaching where appropriate.

### **Answering questions**

While students wanted to fulfil the correct requirements of their carpentry workbooks, much confusion and mystery existed about how to answer questions to expected technical and vocational standards. A contradiction exists whereby some students want to adopt critical language and thinking skills by expressing their ideas in their own words, yet are reluctant because they might be penalised for using the wrong terminology.

*...and some of these rules in the books, that's even harder on some of the older students than it is on the newer ones because you can't write in your own words how it's done and you really want to, but you've got to go by the book, by the rules and everything like that, and that's pretty hard on the Māori, because he doesn't want to do it that way, but he does want to do it right, and the only way he can do it is by telling you in his own words, so you get a perspective on what he sees it as.*

### **Demystifying language expectations**

Frustrated attempts to understand technical language and defined workbook practices presented significant confusion for many students, for instance, the practice of reading the entire workbook to find answers and then summarising technical language into a given space. Again, the student in the narrative below felt that his interpretation had less importance than the exact words that were used in the workbooks.

*For me some of the work that we do in these books really muddles me. Like, I just sit there for a good hour or two trying to contemplate what's the right answer. You've got to*

*read the whole book and that kind of pisses me off, too, because I've got to go through the whole book to find out what the answer is, then stick it down as a four-sentence answer, and it kind of bums me out because you can't use your own interpretation of the words, because ... you get marked as wrong, but it practically means the same thing. It's just that you didn't want to use that whole paragraph to just put in for one answer and you've got a space about that big and you've got, like, 16 other words to go in there. You can't really put in a key word as well, eh? Use your own words, eh?*

*Because I'm the type of person who writes things how I'd say it, not how I'd see it in the book and just write the book out, because that's how I've been ever since I was a kid... And that's what I can't understand about some of these worksheet books is that you can't use your own interpretation and it's kind of hard. I'm not a man of writing out somebody else's words. I'd rather write my own words so that people can understand me.*

## **Observations**

Students valued quality teaching that was characterised by:

- a team teaching approach to cover what students are saying would be a quality delivery and retention strategy
- teaching literacy and language skills, such as understanding questions and course-related jargon, to clarify academic expectations
- establishing trusting teacher-student relationships, and that this not be jeopardised by large class sizes
- breaking down the language and jargon in vocational textbooks to make them accessible to students
- instructing students how to prepare for tests and modelling written practice test responses.

## **3.7 Changes in students**

### **Achievements**

While students' historical literacy and language context indicated that they had predominantly experienced limited educational and vocational accomplishments, a general theme from the interviews is that by the end of their course many of these students had a heightened sense of practical achievement.

*Now look at me now, I'm doing it...*

*It was getting beautiful as I was going. See, I didn't have a plan. That's one thing I don't know how to do a plan. How we've learnt here how to plan your work and all that. I had a plan in my head. I knew what I want and I knew how to measure and all that, that's how I got started. It's through this Wintec here I've learned how to use tools... Yes, so I've completed my bach now. It's got windows on. Not the straightest, but at least when it rains it doesn't get wet inside, so that's something I look at now and know that each one can do it. They could build their own house because you get the skills from here. I've learnt a heck of a lot in this place, heaps, big time.*

It should be noted that one to two students offered minimum or no comments about their achievements; however, their continuous attendance on the programme was inferred as an achievement.

### **Personal perspectives – self-determination and empowerment**

The following narratives summarise the positive attitudinal changes that had occurred for some students as an outcome of attending the Introduction to Construction programme. They both spoke of having a positive and broader 'mindset' about themselves and their future, taking

responsibility for self-determination and empowerment. That is, this education experience had provided pathways to being empowered about learning to start shaping some pathways in the building construction industry.

*When I first came to this course, the only thing I knew was the freezing works, plastering, jib stopping and that's it – those were the only three things I knew. Since being on this course it's kind of made the old mind a bit more open to more opportunities... So education practically saved my life.*

*I think it's all about you, yourself, isn't it? How you can represent yourself, how you can present yourself in this kind of a world, in this kind of society, eh? So it's all about you, what are you going to do about it? ... It's up to the individual...*

### **Observations**

- This interview process had provided students with possibly their first opportunity to reflect on their literacy and language experiences; and also to engage critically as to how they would now use literacy and language to reshape their futures.
- The interview responses from many of the students showed an increased critical awareness of how literacy and language experiences impacted on all levels, personally and in the wider social context.

### **3.8 Significant chapter observations**

- Students' difficulties in engaging with learning are a product of their prior education experiences, rather than individual deficits.
- Students' disengagement from learning and early withdrawal from mainstream state education is influenced by impacts of dealing with negative stereotypes and racism.
- Students recognised when Māori pedagogical practices were not present, and as a consequence they often felt disconnected.
- Students preferred holistic Māori pedagogical perspectives and practices.
- Students expressed raised awareness and validation of their prior skills and how these were relevant to their course of study.
- Students preferred a smaller ratio of students to tutor. This was seen as important to establish learning contexts that engendered a more personal tutor-student relationship, and individual attention.
- Tutors need to be upskilled in making the language of texts accessible to students.
- Tutors need to be skilled in planning, facilitating and managing the learning experiences that are unique to foundation learners. They need to understand where these students have come from and how this influences their learning needs.



## 4 CURRENT TUTORS

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**“Kotahi te kōhao o te ngira e kuhuna ai te miro mā,  
te miro pango, me te miro whero”**

*(There is only one eye of the needle for the white,  
black and red thread to enter)*

### 4.1 Background profiles

This chapter analyses the second focus group interview for the Introduction to Construction Level 2 programme. As stated in the previous chapter, this programme stemmed from the strategic goals of an iwi rūnanga in partnership with Wintec. All the students who attended this programme were from the iwi concerned and also lived in the region when it was established.

The iwi also determined who would deliver the programme. One tutor shared common ancestral links with students and had also grown up in the same community. The other tutor had taught at the local high school for a number of years and became familiar with these students through developing and teaching a pre-employment programme. On behalf of the iwi he then worked with Wintec to establish the Introduction to Construction Level 2 programme as a further pathway for the above students. Supportive infrastructures were also critical to the programme, such as providing daily transport for the students and tutors from their rural locality to Wintec.

### 4.2 Whakawhanaungatanga

Important to students' sense of well-being as learners is the sense of belonging and of being valued. Cormack (1997, p. 165) states that the aim (in the classroom) is to create an esprit de corps...to get the class to function as a whole.in Māori terms as a waka (canoe) or iwi unit. Cormack's aim is seen as a strength, especially for groups of students who have whānau/whakapapa connection or where the cohesiveness has already been established, as stated by the tutors.

*...and they're all more or less related...are related and just that in itself to me...that to me was a big factor. The collective strength of them being here together.*

*Ae, that's been a very positive influence for them. I doubt very much if they would have come through if it wasn't set up like that.*

In the following narrative the tutors outline their connections to the area and their whakapapa link to the students.

*I've been with this...group all year since March. I live in..., the second youngest of 12 children and I've been in education for 20 years plus.*

*I'm from...and I've been with the group for eight months roughly. I've tutored elementary carpentry certificate and I've been in construction for roughly 10 years.*

An important element in the success of this programme relates to the tutors teaching on the programme. The attributes, qualities and subject knowledge they brought to the programme were important and can be described as pivotal to the success of things because of their drive, the way they work with materials, their ability to adapt materials and to contribute to the success of the programme. (Māori Adult Literacy Working Party 2001, p. 66)

*I did lots of relief teaching in 2005 and February of 2006. Then I was asked by...to organise this Māori Ake course which the students are at Wintec right now. And that was a wonderful chance to create a course from scratch and put in everything I thought they would need in preparation for polytech, for Wintec.*

*The experiences I thought I would be bringing would be just the knowledge of what goes on in the construction area. That's what I've been based around. I worked for X Construction for about six years and then moved around to Hamilton just working on and off for builders around and builders in Cambridge, mostly just doing residential work. When I had been approached to do the course I felt I could do it because I've been in that sort of area and I knew most of the things that we were doing...*

Both tutors brought complementary skills, knowledge and experience to the programme.

### **Observation**

Tutors having a common vision, connectedness to the same community and complementary skills create success for the programme.

### **4.3 What do literacy and language mean to tutors?**

Learning new academic language can affect students; however, if students know the meaning of words and can make sense of them they are then able to apply them.

*It's just building up the repertoire of language, of words and kupu and how to apply it and somehow making it have meaning and make sense and you apply it to building...*

Tutors recognise the affect of literacy and language issues, whether they are major or minor problem for students. They observed that some students would see problems (literacy and language) as challenges to be met and have grown from the experience, whereas other students saw them as 'roadblocks' and have not 'quite pushed their way through', as the following narrative explains.

*I think language and literacy is big – can be either a permanent or temporary roadblock for our tamariki. Some will rise to the occasion as the students here have done and have made the roadblock a temporary one and have gone through the roadblock. Others have given up at certain stages and just hanging in there. Or it can be seen as a challenge and there's a few here who saw it as a challenge that was there to meet and they have just grown. Others are still coming to terms with the roadblock. They haven't quite pushed their way through, but they're hanging in there...*

A tutor saw these roadblocks as a 'make or break' situation, where it could affect the person at a personal level and could also affect their completing the course.

*...to me language and literacy for anything post-secondary school level learning is everything to me. It's going to make or break the person as a person, or make or break them in regards to completing the course.*

The tutors also saw literacy and language as skills or tools for functioning in today's society.

*Well, what it (literacy and language) means to me is that these are just skills that we need in today's society to function. To me, they're like the tools today.*

### **Observation**

There is a need to design and develop programmes that are focused on understanding who the student is and taking into account the different 'learning levels' of all students.

## **4.4 Literacy and language application**

In his theory of the 'zone of proximal development', Vygotsky argues that language is used initially as a means of communication between people and their environment. Bruner draws on Vygotsky's hypothesis even more by asserting that "with the assistance of a more expert person, who gives the child clues, the child eventually masters it" (Tangaere, 1997, p. 46-59).

In this environment, the tutors are the experts who pass on knowledge or clues so that the students are able to apply what they learn in class.

*I think when we tell them stuff, and they see it, well, some of the words that we use, they didn't understand until they saw it in practice. Just little things! It was like a big "Oh yes" for them.*

Past learning experiences in another cultural environment can lead to the need to translate the learning into a more culturally acceptable form. Translating that learning into "Māori world views (epistemology)" (Māori Adult Literacy Working Party 2001, p. 8) so that it did not impact on their students' learning was seen as challenging but important.

*Yes because when I was going through it, it was hard for me being the only one in that of a trade and then having to pass it down to my whānau. Yes, ways to make it easier.*

### **Relevancy of literacy and language**

Relevant to students' literacy and language acquisition/progress is that they needed to know what they were doing and why. In other words, learning and words needed to have meaning to motivate rather than words remaining as roadblocks. Another way of expressing this is in terms of personalising learning that connects with students' personal interests, aspirations and so on.

*...they wanted to know what they were doing, and what the words meant, because they had an interest in the work and, to me, that was everything. If they didn't want to know, no matter what you tell them, they won't progress past that roadblock – I use roadblock, but they had a desire, the need to know why this wasn't square in the doorway, they wanted to know – you can say what the word is and how you apply it, but then they would start to relate to, well, why isn't it fitting?*

### **Raising learner critical consciousness**

The following analysis shows how students' literacy/language levels have progressed beyond the literal meaning of vocabulary. That is, tutors recognised that students' cognitive levels had started to extend into such thought processes as critical thinking, and problem-solving application.

*So they've gone, another thought process, gone beyond just the word. How you apply the word, but how you apply it so it actually functions and why things don't measure up and what did we do wrong? To me they were starting to look at why things could and couldn't happen.*

*I think the students have learnt...but I don't think they realise how much they've learnt in the last nine months. If we were to sit down and look at everything they've – even just a whole new language, ways of doing things, my expectation is they've got a hunger now for that...*

## 4.5 Pedagogical practice

### Programme design

*Te kāwai ora* (Māori Adult Literacy Working Party 2001, p. 8) asserts that “the bodies of knowledge tell us about knowing about Māori knowledge, doing things the Māori way and being Māori” have to be taken into consideration when designing courses. The learning environment that best suits and encourages Māori students' academic achievement is often based on kaupapa Māori (Māori methodologies), Māori epistemology (Māori world views) and Māori ontology (Māori realities). The following narrative reflects that viewpoint.

*When we got together prior to the course, we talked about, when he went through building, what were some things he didn't understand from his tutors, what things did you find hard when you were being taught, and we looked at that area and said, “How can you make that not be a problem for our tamariki coming through?” That's how we attacked it initially, so I couldn't say what those things were, but it was kind of a challenge for J...to come up with strategies to ease our students through the course.*

Combined with the learning environment, other factors that will have an impact on Māori students' academic success need to be considered in programme design. These are fees, unemployment, transport, terminology, academic achievement and the confidence of the learner to enter academic institutions.

*What they are achieving here, they can do it with the right support and the right way of going about preparing for it.*

In this instance a bridging programme was designed that enabled the students to enter tertiary level learning.

*My main input to this course [programme] was in regards to preparing students so they wouldn't receive shell shock when they got here. So just preparing them with methods of learning, how to study, how to find information, keeping things in order, making logical progressions of work that they were doing.*

*And it's just about preparing, preparing them for the place, not coming in cold. I think that 12-week bridging course was, for our students here, was the make or break.*

### Observation

The importance of bridging programmes or preparation of students before the start of a course is clear. These look at what their language and literacy needs are and their pastoral (social) and cultural needs.

### Cognitive development

The following analysis shows how students' literacy/language levels have progressed beyond the literal meaning of vocabulary. That is, tutors recognised that students' cognitive levels had started to extend into such thought processes as critical thinking, and problem-solving application.

*So they've gone, another thought process, gone beyond just the word. How you apply the word, but how you apply it so it actually functions and why things don't measure up and*

*what did we do wrong? To me they were starting to look at why things could and couldn't happen.*

### **Motivational practice**

“Adapting learning and teaching styles to suit the learning environment emphasised the need to be aware that there are many different ways to deliver a ... programme”, as summarised in *Te kāwai ora* (Māori Adult Literacy Working Party 2001, p. 66).

*I think the critical factor is that for them learning is that they need to see something that excites them, that gets them interested in it...getting them excited so they actually come to the course and don't go away...they've got to have an interest in it.*

Another example of this is:

*...lead by example, monkey see monkey, do, sort of thing.*

It is important to encourage students to recognise that they do have the knowledge of what they have learnt and that they can be their own motivators. A good example of this can be seen in the following narrative.

*I think...a prime example. I had to talk her into cover this...block. She pulled out twice. I said, “You don't realise what you've got...” and now...built...own little hut out the back on piles, not just slapped on the grass.*

*We've got students here asking to take tools home, the dropsaw and this and that and they're doing things around the house.*

### **Observation**

Linking practical applications to the written material is especially powerful for students in courses that have a high practical component.

### **Questioning**

When the tutors created an environment based on trust, a sense of belonging and safety, the students found it easier to ask questions.

*It was them that was asking the question. They asked the question. If something wasn't working then they would ask.*

This could be about moving students from the point of wanting to learn to actually articulating the kind of questions that would help them to get a deeper understanding of what it was they were doing.

*I think all we have done is given them opportunities and if they want to take it. Some have more so than others, but I like to think we have put them in a situation where they can question without worrying about being a fool.*

### **Measurement of success**

For all teaching programmes, determining when students are able to move from one level of learning to the next level of learning is important, as described by Tangaere.

“Learning is a process which involves a period of time for the task or activity to be understood...during this period the process of titiro, whakarongo, kōrero [repeating, practising, sorting, analysing, experimenting and reviewing] is carried out until the task

or activity is understood. Once this is accomplished, the learner ascends, like Tane to the next step.” (1997, p. 48)

These tutors were able to measure their students’ ascension in this way.

*And I know when they go into some of the buildings that others have been in ahead of us, they can look around critically and say, “That’s not quite right.” Not being nasty, but they suddenly realise, well, we know just as much as they do, and that’s how I get my pleasure, that from a stage of not really wanting to come to Wintec and to where they are now is the biggest warm fuzzy I’ve been getting.*

*These two guys. They went round all the aunties’ houses fixing their leaking taps. That’s how I measure the success.*

*I just know that, since they’ve been here, they know they can do it and to me that’s the biggest buzz I get. Is that they know “I can do this!”*

### **Tuakana/teina practices**

Tangaere (1997, p. 50) explains that “the concept of tuakana/teina is derived from two principles: whanaungatanga and ako”. Another way of looking at this is “where the notion of learning/teaching is shared, and where the tutor is also learning in the programme” (Māori Adult Literacy Working Party 2001, p. 66).

Having complementary skills, knowledge and experience can be seen as strengths. Tutors are able to tautoko (support), learn from and affirm each other. The following narrative emphasises the relationship of tuakana/teina with ako (learning).

*I’ve got knowledge of basic woodworking skills and how to do things and J... just reaffirms or says, “No, do it this way.” So my knowledge of handiwork and tools and things is very minimal, but I’ve been around people in the trade.*

*I didn’t have any teaching experience at all, so that was a new thing for me. I was scared of doing it, but I had the right people around me to help me do it, so it was going all right.*

### **Learning styles**

Using teaching styles that appeal to students’ different learning styles, such as kinaesthetic, visual and oral, was seen as an important pedagogical practice.

*I think when you break it down to take a word, what does it mean, how do you apply it to building construction, and you break it up like that...*

*If they’re not there they can’t relate the visual with the words and then they just have to watch other people do it before they can pick it up.*

### **Barriers**

“The purpose of the journey is about increasing independence, not dependence” (Māori Adult Literacy Working Party 2001, p. 67). Increasing independence has not always been the learning experience for these students. Past educational experiences can affect the way people learn and how they learn. Some of the barriers are not always about the teaching/learning environment, but can be about students’ attitudes.

*Self-confidence was a big one too... It was just amazing how, for many of them when we first started the self-esteem, they said, “Oh, I can’t do anything.”*

*For some, it's spelling, spelling of the words. Some worry about, am I spelling it correctly. We've got a few boys here whose English is a second language and they were very conscious of the written word and using Pākehā kupu.*

*I think that [attendance] affects literacy and language – well, to me it does because they're missing out the practical application of the words on the job.*

#### 4.6 Tutor perspectives

Tutors were asked to suggest how the critical factors related to literacy and language progress of Māori learners, and how the influencing issues can be addressed to optimise their students' success. The following responses came from the tutors.

*Learning the terminology and definitions. It's finding information and having the patience to keep looking for it rather than looking for the shortcut with my mate who's got the answer rather than doing it for themselves.*

*Them not being worried about how long it's going to take to complete the task when others have finished really quickly. I think once they got over that, I'm doing it at my pace, the stigma of finishing first wasn't an issue.*

*...someone completing faster than others and have their mahi done quicker while other people take a couple of days, or three or four days and they still haven't finished... Getting them up to the same sort of level.*

*Attendance to me is another critical factor. If they miss one or two days here, they've missed a whole new idea of new words or construction things. If they've missed those two or three days, which some have, and they come back, they just have to watch, as opposed to do.*

*We probably haven't really catered for them...when I set the course up I was looking more at the ones who I knew were going to struggle, but I forgot about the other end. There are some who are so quick with calculations, with the language and neatness of work, that quite often I'd sit back and watch a couple – you know who they are.*

#### 4.7 Aspirations

##### **Successful outcomes and wealth creation**

For tutors, successful outcomes for their students can be measured in many ways. It can be seen in this example from Te Ataarangi Educational Trust, that “Māori in particular with the supportive non-judgmental environment gain the confidence ...to move on to further learning” (Māori Adult Literacy Working Party 2001, p. 60).

The following narratives are about the tutors' aspirations for their students.

*I want them to be at whatever level, if this is the level they want to stay in, well at least they can be semi-skilled building construction hands. If they want to go on further, well, it's there if they want it. But I'm hoping that they will all decide to go a bit further.*

*I know some will go on and complete, get into apprenticeships and do the next stages, 3 and 4 and I think it's 5 and 6, I'm not sure. But my expectation of them is to be hungry for more and just build on that.*

*I hope that the ones that do go on reach the same sort of level of competency as I've got and reach the same sort of point that I'm at now.*

A wider picture was the role and responsibilities of these tutors and students to achieve iwi aspirations.

*That was our main aim, anyway; to upgrade our living round our iwi.*

#### 4.8 Significant chapter observations

- The design and development of the iwi rūnanga programme took into consideration factors like fees, transport, terminology, previous academic achievement and experiences that impacted on students' success.
- The design and development of the iwi rūnanga programme took into account the different 'learning levels' of all students and created teaching strategies that supported the students' learning levels.
- The interviews highlighted the importance of preparing students for academic readiness in a tertiary setting.
- Tutors were selected because of their connectedness to the iwi rūnanga as well as their complementary skills in the building industry and teaching, along with their cultural expertise.



## 5 POTENTIAL LEARNERS

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**“I te ohonga ake i aku moemoeā, ko te puawaitanga, ko te whakaaro”<sup>15</sup>**  
*(When I awoke from my dream, my aspirations were realised)*

### 5.1 Background profiles

Four potential Māori learners were interviewed. A letter of invitation was sent to Māori students who were attending a week’s summer preparatory study programme to participate in the focus group interview. The preparatory course, called Pukenga Wānanga Ako, was to assist Māori and Pasifika students commencing tertiary study either as mature learners or school leavers entering full-time study at the Waikato Institute of Technology (Wintec). The four student interviewees had been accepted and enrolled in a three-year programme of study either in the Bachelor of Nursing or the Bachelor of Midwifery. All four students were mature adult students aged in their 30s and 40s. Out of seven letters sent out, four students, all female, consented to the focus group interview. The following are the findings from the focus group interview. For ease of identification interviewees are identified as Potential Learners 1-4 or PL 1, PL 2, PL 3, PL 4.

#### **Potential Learners’ profiles**

PL 1 is an adult student who came from a strong rural marae upbringing and continues to live in her hapū territory on the outskirts of a town surrounded by rich farm land and stud farms. However the hapū is relatively poor economically, working on leased land which they own. She continues to heavily involved with hapū and marae activities on a regular basis and until recently was employed in health promotion by the hapū Trust. This student comes with a strong sense of knowing who she is and where she comes from and responsibility towards her community. She will bring a wealth of experience and leadership as an adult learner.

In contrast, PL 2, also an adult student, was not raised as a Māori. However, in recent years she has made considerable effort to reclaim her identity and has attended education programmes and courses that are kaupapa Māori based. Indeed she is respectful of and values her non-Māori upbringing, which does not appear to have caused an identity crisis in her current situation and in the raising of her children. This student has a strong dual identity and will bring a unique view and ability to articulate dual perspectives.

PL 3 is an adult student from a rural community, with strong Māori upbringing and te reo Māori as the first language of the household. She is strong in mātauranga Māori. However, during her early years she attended several different schools and took responsibility for the care of her father. Through successful schooling, despite the shifts, she brings a wealth of Māori knowledge and intelligence to her programme of study and to her peer group.

PL 4 is an adult student who has had a mixed upbringing. Her grandfather, a Ratana minister, had a strong influence on her, but she also lived with a sense of shame borne by her father, who had experienced harsh discipline and embarrassment because he spoke te reo Māori at school. There was a struggle for survival as a whānau, and she was expelled from high school.

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<sup>15</sup> Te Puea Herangi.

Nevertheless this student brings with her a strong social consciousness and keen sense of rising to challenges.

In summary, the Potential Learners do not form a homogeneous group; they come from a range of backgrounds and experiences which will contribute to the richness and variety of their learning experience.

## 5.2 Whakawhanaungatanga

This major theme came out of the question to interviewees relating to their background and experiences of literacy and language. Whakawhanaungatanga encompasses whānau, connections, relationships, history and experiences in te ao Māori (including values and beliefs).

Following are sub-themes which are relevant to the theme of whakawhanaungatanga.

### **Whānau history**

Background influences have an impact on student future achievements, particularly in setting a strong foundation for a sense of identity, pride and enthusiasm for learning.

PL 1 has an adult daughter who is near completion of an undergraduate degree and a son at primary school. She grew up with 11 siblings and her learning experiences and motivation came from her parents and her grandmother, as well as the marae community. Her father was unable to read and write, while her mother and grandmother were competent and confident in this area. Her father, however, was the driving force of the whānau.

*He was very skilled with his hands and with the attitude to teach us to keep on going to work every day. It doesn't matter what for or whatever the type of work. Only if you were dying, then you could stay home.*

In contrast, PL 2 had a very different upbringing, being one of seven children adopted by a middle-class Pākehā Scottish family who had two older children of their own. While not raised as Māori, she enjoyed the security of a strong nuclear family, a Catholic upbringing with fairly strict discipline, and a Scottish cultural heritage.

*We were privileged enough to learn a bit of my father's Scottish descent through Highland dancing. My Mum taught, and my Dad taught my brothers bagpipes and drums and stuff. My Mum also taught dancing so I learnt ballet and tap and anything else that goes with that.*

However, she grew up with a sense of being Māori, which became an identity issue later as an adult.

*... It wasn't until I got older I started to ask questions about myself. Why was I like this, what made me, how was I made up, what made me do things and say things? I wanted to know about myself, characteristics obviously, personality. The reason why I bring this up is because I would say we were a middle-class European family. We were brought up as such and we had a Christian background, Catholic, and that was a very hard life for me as well.*

She acknowledges that being raised as a Catholic and in a non-Māori environment provided a stable and nurturing foundation for exploring her Māori cultural identity, which is a significant factor in her learning and as she pursues higher qualifications and future career path in nursing.

*Like the home life and where I'm going with this is that I didn't really know my place other than in the family or at school. I didn't know anything Māori.*

*I feel advantaged. Yes, I do. Most for my parents, who are my precedent, my parents that showed me their heritage, their lives, and because I'm going to look into my own, and find my own bones, you might say.*

PL 3 lived mainly in a rural town on the East Coast of the North Island with her parents and was the eldest of four siblings. She was raised with te reo Māori as the first language of the home, while at primary and secondary school the language was English, even though the population of the area was predominately Māori. Te reo Māori experiences within the home were an important feature of self-identity as was the home environment, which was influenced by her mother.

*My mum loved music, she played the radio or records everyday, so we would sing. Mum loved colour; she wore bright dresses and the house was full of colour and flowers and language.*

Her father was training to be a secondary school teacher, which also had an influence on her learning.

*He tried every opportunity to kōrero Māori and so the people that came into our home was to speak Māori...that was part of the growing up.*

In addition, her maternal grandparents were fluent te reo speakers and had a great influence on her upbringing.

*I had a passion. When I was little I would tell her that I wanted to be a nurse and she's just turned 90 and we have these kōrero every once in a while and she would say...hold onto my dream.*

PL 4 was raised with two older brothers and two younger sisters. Her early school learning experiences were negative and in the main she ended up being self-taught with regard to reading and writing. Upbringing and school were a struggle; however, while whānau influences contributed to learning and role modelling, her own learning was a continuous challenge. Similarly her mother could read and write, and had started a nursing career, but found that pregnancy intervened and from there on life was a continuous struggle to survive with having to work. Survival was also a pattern in her grandfather's life. He had a strong influence as a Ratana minister who provided whānau spiritual guidance as well as te reo Māori and culture.

*To have food in the cupboard that's what I remember my grandfather for as well as karakia, every day, never miss. He was always pushing Māori because he was a minister...but it wasn't important to me.*

## **Discussion**

Interviewee whānau history was referred to with pride and warmth towards whānau relationships, that is, siblings, parents and, in three cases, extended whānau. This provided a strong sense of security, self-esteem, identity and support within the whānau and extended whānau. Also of importance is the value of Māori cultural identity, being immersed in te reo and tikanga in the home environment, which contributes to a strong cultural and knowledge base for the interviewees. While one of the interviewees did not grow up with a Māori cultural heritage, she was conscious of and felt strongly that Māori identity was important. She had taken personal steps to pursue this and was currently doing so for her children as well.

In addition, interviewees could identify those whānau members who had skills in reading and writing and those who were influential in their literacy learning and language, whether in te reo Māori or English. Extended whānau members and community also had a profound influence and provided motivation for future aspirations and reinforcing Māori cultural identity, particularly grandparents.

Affirmation of cultural identity is acknowledged (May et al., 2004) as promoting empowerment in the wider context of literacy and is described as the Multiple-Literacies approach, according to Auerbach (1995). The multiple-literacies approach does not ascribe to 'cultural deficit' and assimilation models; rather it seeks solutions in validating students' cultural experiences and cultural resources (May et al., 2004).

### **Observations**

Affirmation of cultural identity and promoting empowerment was characterised by:

- affirming and validation of whānau, hapū and cultural experiences important to language and literacy learning in a wider learning context.
- using and building on environmental, cultural experiences and cultural resources to extend the learning, literacy and language knowledge at all levels of learning.
- recognising the influence of whānau and extended whānau on individual aspirations and harnessing this to empower the individual or group to meet their future goals.
- acknowledging that Māori have a complex set of experiences which is unique to the individual or group and therefore Māori could not be identified as a homogeneous group or that generic solutions are appropriate for the same situation.

### **5.3 Whānau literacy and language experiences**

PL 1's experience of whānau literacy was most profoundly affected by her father and grandmother. Her father did not learn to read, but rather relied on whānau support, particularly that of the children. However, her grandmother was a regular reader whom PL 1 admired because she had to contend with being ostracised by the community. Here is her father's story in her words:

*My father, he was a practical man. He couldn't read or write, he didn't have any... He was a crane driver and so when he used to come home he used to memorise all the information and then come home and then get us to write it in his order book, all his loads that he did for the day and for me, I felt really sorry for him watching him being stressed through the whole day from half-past seven in the morning right up until 5 o'clock, that was his hours. But in that whole time and he would load, unload and build all these huge tower buildings in Hamilton and the only thing he had to rely on was his memory, to recall all his loads and they had to be accurate... How he managed to do that, I'll never know, but our job was to, as soon as he got home, he put his things away and he'd sit down at the kitchen table and he'd call us to the table and he'd say, "Write." So we would. But that was him, that was him every day and he held his dignity. Nobody knew and he was able to hand in his work the next day. Nobody questioned. So that was my dad, so for me I think I was motivated to want to learn...*

For PL 1, the anguish experienced by her father's inability to read and write made a deep impression and fostered her appreciation of the critical importance of writing both personally and economically to the whānau. She also experienced a deep respect for her father's ability to

retain and memorise information and participate fully in his employment without loss of dignity in particular, because of the whānau support he sought and received.

*I really wanted to teach my Dad how to read, was what I really wanted to do, but he was too worried about wanting us to read and would always say, "Don't worry about me, just worry about yourselves."*

*... Yes, yes it did. It did have an impact on me, I think. I really encouraged my kids, but not forced it but sort of made it a fun thing so that they wanted to pick up...*

She acknowledges the contribution and support of her mother, her father's amazing capacity to cope without literacy skills, and the supportive environment.

*My Mum, on the other hand, she could read, she could write, she was a chef and it was never an obstacle for her, but Dad used to be stressed because he had that side where he couldn't read and write and I think he always felt that he was a less proper person because he couldn't read and write. So, yes, those were the sort of experiences I had, but we all went through that and I've got 11 brothers and sisters, so we all learnt off our father, plus off our mother...*

The experience of her grandmother was just as powerful and rather than have a negative effect was to provoke a challenge and strong determination to resist what she perceived as alienation and pressure that her grandmother endured from the community she lived in.

*All the whānau back home didn't appreciate her because they couldn't read and they were jealous of her reading and they'd throw her paper away and say that she was being rude and trying to show them up, but really she just enjoyed reading, so she learnt to hide her reading.*

PL 1 attributes her own children's current healthy attitude to literacy and numeracy to the early experiences of her father, which she herself mitigated in her own learning.

*Now I've got my girl who's just doing her last papers in her degree and I'm really fortunate. And then I got my son, all my kids, and they all love reading, they all are really good at maths and so on, but I think that's because they knew their grandfather couldn't read and he would always want his mokos to read and write... Only my oldest girl knew him. Even though he's gone they still trying to seek his approval. But it's in a good way, in a way that's motivating them.*

PL 2's whānau experiences with literacy and language were deeply entrenched in her non-Māori upbringing, which was primarily Scottish and Catholic in focus, both at home and at school, and which promoted the values of discipline, respect and obedience. However, reference has been made to the positive learning support of her siblings during her primary and secondary schooling. It is significant that as with maturity, learning liberates her from the 'constraints' of her past upbringing, as she reflects on those experiences:

*Now as an adult I know I can and I probably had that choice back then, but you didn't. You know what I mean? Probably that's significant for me in my learning now, that I didn't question things.*

*I suppose that's what that was, very much so. I don't mind saying that we knew if we stepped over that line at home and at school, there were consequences, but most of them were...because we were girls. It was the boys that got treated a bit differently. But we didn't want to lose that respect too, we didn't want to step over that – or not very often,*

*because you didn't want to know what those consequences were. That's basically, I guess, how I didn't want my children – I wanted them to have respect, but I didn't want to be as strict as mine was.*

PL 3's literacy and language experience was very much embedded and integrated within her Māori cultural upbringing, with te reo the language spoken at home, whereas English was the language of school. Grandparents were also a great influence, with grandfather a fluent speaker, while her grandmother provided moral and inspirational support.

*My Mum's father spoke fluent Māori and my Mum's mother, she was taken when she was nine years old and so from nought to nine she spoke fluent Māori, but from nine through, stopped, the kōrero stopped...they were a great influence.*

In the intervening years PL 3 had developed a positive attitude and a high level of skills in literacy and language, which she carried into adulthood that had also led to success in completing a seventh form year .

*Skills I've picked up over the years is a passion for learning and wide reading, and another one is listening, listening to kōrero and thinking it through and taking the time to pause before speaking. Writing. I had a passion for writing in my primary and high school years and I stopped that when I got married and life experience and it's just recently that I've put pen to paper again.*

In the case of PL 4, as formerly mentioned, both parents were fluent in te reo. However her dad, who left school at an early age, was apparently also an able reader and writer.

*I'll start off with my father. He was an uneducated man. He left school when he was seven, so he read most of his life until the day he died. He could write his name and he could write and read. How he learnt all that, I don't know.*

Her mother on the other hand was mentioned as being able to read and write and had ambitions of having a nursing career. Both this and her early recollection of her grandmother as being able to read and write made positive impressions on her and she saw these women as role models.

## **Discussion**

Interviewee whānau language and literacy experiences are diverse and profound, making a significant impact on their future attitudes and aspirations for learning. Examples range from literacy and, in one case, numeracy being of economic importance in the whānau, to making a political statement to the wider hapū. Speaking te reo at home versus the language of school and experiencing literacy learning within the whānau are noted by PLs as empowering, with strong parental, sibling and grandparent influences. On that particular note, it is the whānau connectedness, and the sharing and support by whānau members and extended whānau around learning or as role models that have had a deep effect on learning motivation and aspirations.

Bishop et al. (2003) identified several of the above factors, among others, as the most important influences on Māori students' educational experiences and achievement, including home and school relationships, mentors, whānau support and socio-economic factors.

Also being raised is the ability of whānau members to retain and memorise information, which was a valuable skill in Māori oral tradition, and in the case of interviewee PL 1 was an economic factor in supporting a very large whānau.

The other issue raised was the early experience of a grandparent and community resistance to new technologies (ability to read a newspaper) as representing uncertainty and standing outside

of the community norms. Rather than being reactive, this was viewed as a challenge and inspiration.

Attitude towards learning is also an important factor. In general, interviewees were proud of whānau members' efforts to develop their skills in language and literacy and to be able to hold their own in society and in later years have a greater influence on their children's learning. PL 3 described her ongoing passion for literacy and language, which led to success at high school despite early experiences of alienation in being punished for using te reo Māori. In this respect, Bishop et al. (2003) include teachers' expectations as a key influence in Māori students' educational achievement or a "major impediment if teachers have low expectations of Māori students' ability" (p. 192).

### Observations

- Strength of home, whānau relationships and support, mentors (grandparents, siblings and others), teacher expectations and socio-economic factors are identified as critical influencing factors for educational achievement.
- Teacher/tutor expectations are important to Māori students' educational expectations.

## 5.4 School background

With the exception of one of the interviewees, school life had both a negative and positive impact on language learning and literacy. The one exception was PL 1, who was more focused on whānau and hapū experiences (see below).

PL 2's schooling was similar to her family life in that there was strict discipline, respect and obedience:

*I learnt what I was taught and how I was taught was, we were actually caned back then and were strapped if we, I couldn't pronounce words correctly... The fear was put into me I mean at school, we were caned and that at school, but that was part of the discipline. At the school that I went to, that foundation was always there, that we respected whoever was in front of us. We learnt what they had to offer. I didn't question a lot of the work that I was given.*

Her siblings also had an influence on learning at school:

*Because I had older siblings I think I was fortunate. We kept all our exercise books back then so I was able to speak to older children or they'd just throw me their books for the year and in turn I did it. We shared a lot of things, knowledge, you might say, and shortcuts. How to cope with people, how to cope with that teacher and you just sort of learn those life skills.*

PL 3 went to a predominantly European school initially and then, because her father was teaching, went to various schools from the middle to end of primary schooling which were predominantly Māori even though the curriculum was Pākehā.

*And as I've come through the education system – at primary school we would get hit with a ruler or hit on the back of the head if we spoke Māori, and we had to sit up straight and face forward. And art work was what the teacher wanted you to draw, that kind of environment and we had to think like the majority of those that were at school...*

*We were not allowed to look at the person next to us. We were not allowed to question. If we had a question, we weren't allowed to question. We had to wait until we were spoken to. That's for my primary years and we were speaking Māori at home but not at school.*

Her secondary schooling included high school in xxx, where she passed School Certificate despite her learning being affected by the school curriculum, which did not value te reo Māori and culture. Further secondary schooling at xxx High School was at a higher standard and this was a welcome challenge for her and led to further success, with a final year in the seventh form at another high school.

In general, while achieving positive school results leading to seventh form, PL 3 had experienced alienation both from the curriculum that was taught and also from the school environment, which was predominantly situated in a strong Māori community whose language and practices were deeply Māori.

The following excerpt reflects PL 4's experience with schooling, which was affected by the shame and alienation experienced by her parents' experience of schooling, hinting that she carried a negative legacy about schooling towards Te Reo Māori.

*Schooling – my father and my mother were fluent in Māori, but they were at that time when you weren't allowed to kōrero and because they would get the strap or – I think that could have been part of the reason why my father left school as well, but he didn't want us to go through the same thing, same experiences as he did, so he never pushed Māori onto us. I suppose that's what made me who I am today.*

However, the sexism she experienced in her education, while another barrier, was also seen as a challenge.

*What I really remember about education was that my brothers, I have two older brothers and two younger sisters – I'm in the middle – they were sent to do a Māori trade...and it was only for Māori boys...where the Māori like myself, Māori women, female were never ever pushed into a trade like nursing or teaching or anything like that, so I suppose it comes from there as well, being so determined for myself.*

Negative experiences continued at senior school, leading to expulsion, and continue to be seen by PL 4 as a challenge which motivates her to take responsibility for her own learning.

*School – I never got on very well at school because I couldn't – I just didn't enjoy learning there. I was always in trouble, wouldn't listen, did nothing. I was expelled from school simply because I didn't enjoy the way I was learning. So I left school. I went to college, left in the fifth form thinking what I really enjoyed was sports, not learning, so I think most of it was about teaching myself, and through all of my life experiences I've taught myself how to read and write.*

While revealing how she went about being self-taught, underlying is the sense of pride and self-determination against the odds she was facing.

*Well, I used to get hold of a book and read it and see how fast I could read a book and go back and read it again and again until I could practically memorise a page and have it – I could read it just like that without making mistakes and that's how I kept on learning. I'd read novels.*

*No, it was always books, never comics, stories. Yes, and I just took on that for myself up to secondary right through, because I used to pull out a dictionary when I was in primary*



*school and tried to memorise what the words were in there from the beginning right through the book ...and I still do it now. I still pull out the book and find the words that I don't know because you never stop learning the words. And for me it's look, listen and learn.*

## **Discussion**

Generally schooling had a huge impact on the interviewees in that their experiences were generally negative; discipline was harsh, there was minimal student and teacher interaction and the learning was teacher directed and controlled, that is, 'look, listen and learn'. This is of course no longer acceptable in the present teaching environment, where learning is collaborative and empowering (Bishop et al., 2003, p. 24).

In addition, the school curriculum was not compatible with Māori and their lived experiences. At a psychological level, the teaching environment was hostile towards Māori and being brought up as Māori and having te reo me ngā tikanga was not valued and given legitimacy. This had a huge impact on student behaviour and receptiveness to learning when those experiences were not validated in the teaching environment. These experiences by interviewees are reflective of the dominance of 'deficit' approaches, as pointed out by Bishop & Glynn (1999), who claimed that there were "very few large-scale research studies that identify how important culture is for students' successful participation in learning contexts" (p. 149). A later report to the Ministry of Education (Bishop et al., 2001) affirmed that "studies suggest that paramount importance should be given to the centrality of culture when addressing linguistic advancement" (p. 24).

A positive feature of schooling experiences was whānau support, albeit at an informal level. This included siblings, who had an impact by sharing their experiences of learning and also teaching interpersonal and life skills, and a father who was a teacher and had high expectations of his daughter. Extended whānau also had a positive influence through various forms of support, from spiritual to psychological support. These experiences support the recent studies conducted by Bishop et al. (2003, p. 192), in which whānau support was identified as a key influencing factor in students' learning and educational achievement.

One interviewee found that her experience was so negative that it became quite a powerful motivation for self-determination. She had experienced sexism, where the boys were encouraged into a trade, and later in life this motivated her to pursue a vocation; and at secondary school she developed strategies for teaching herself both reading and writing, which became useful skills for her as an adult learner.

## **Observations**

- Whānau support is identified as a critical influencing factor in students' learning and achievement. The challenge is to identify how this concept can be embedded in tertiary level organisation.
- Tertiary organisations should not underestimate the high expectations and motivation of Māori students and their whānau for achieving success with their studies. Again, the organisation needs to have processes that can tap into that support resource to assist in student learning success.

## **5.5 Goals and aspirations**

This major theme relates directly to the question on PL goals and aspirations.

### **Influences and impact of returning to study**

PL 4's experience of returning to study was partly a reflection of her earlier negative experience of learning at school. However, as mentioned earlier, being self-taught and being determined, it was her choice to return to formal study by beginning at college:

*I went back to college as an adult student. This would have been 1989 probably, 88/89, so I did English and I got a good pass in English. I was awarded a Merit for English. I tried Maths, but that was too confusing, but for me, learning was through listening and watching and self-teaching. I taught myself.*

Attending university and choosing nursing as a career was also a turning point in personal growth and liberation.

*So when I went to uni I found out a lot about myself and who I am and why I want to learn. It was just something that I wanted to do. I've always been a determined person. I think that was my personality right through my whole life, a determined nature. Oh, it just made me feel so good about myself knowing who I was, because we did a lot of deep searching in Te Tiriti o Waitangi. I have a passion, too, for people, and so coming here to do my nursing was something I've always wanted to do, do nursing. Because Mum, she never ever finished her nursing and I thought, I could do something like that.*

The following statement summarises her goal and desire to make a social difference for Māori.

*I just have a passion for people, for their care.*

PL 3 recalls a positive experience that became a turning point in her life when she accepted reluctantly the acknowledgement of qualities and skills she displayed, which then gave her the impetus and confidence to return to formal studies.

*I was taking care of my Dad and let's just say nurses and doctors would see things in me, sort of skills, if you like, or things that I didn't see in myself as far as any sort of coming in doing nursing or – and I sort of looked at them – you know, I'd look behind and joke around and they're actually talking to you and actually mean it. Some of them were actually passing compliments, which was something else too. I wasn't used to it – you don't really receive them growing up, congratulations. It was just maybe in a paper form when you passed. So getting that someone, not knowing you, acknowledging something of you, you do start taking it on board when you're an adult and I suppose my starting point for me to come here was other people's recognition of me and myself recognising that, oh okay, I must have learnt enough or I must be this person that they say that I could possibly be...that I showed skills or something.*

In particular, she mentions her ability and skills in communication, for example with her father whom she cared for and was a challenge.

*That communication was the main thing with us siblings, I guess, to be straight up, but your words shouldn't hurt, so I guess some of the skills they saw in me was I was able to approach my Dad in a way that, you know, you can't fix them, but you can upbeat them in such a way that words can't express, you know what I mean. So those are sort of how it was explained to me, gentleness, kōrero...and I suppose we know our own family really well, my Dad's strengths and his weaknesses and I knew when he was just giving people a hard time a lot of things. And can I just say my Dad taught me patience in a lot of things and I had to learn the crossword words.*

PL 1 does not mention that her grandmother directly influenced her decision to do nursing as a career; however, she admired and was affected by her grandmother, who was a midwife and a spiritual person.

*My grandmother, she was the only midwife for the hapū and she would deliver all the babies and would work with all the doctors, but she was a very gifted woman. Spiritually she knew who was sick and had that sort of way with her and didn't need a home back then.*

In the following quote, she not only recognises the importance of health work in the community as a health worker, she also makes an insightful observation about making a difference with a recognised qualification in that role, which finally influenced her decision to study formally. At a deeper level PL 1 has also expressed a community need for improved health and therefore a social responsibility towards her people and community.

*But prior to this I was doing diabetes prevention for the last three years with whānau from all the areas, not only the hapū, and it made me realise how much we can only go so far in our learnings, but we need the qualifications to really help our whānau and, you know, our whānau are the worst ones to give help to because they don't want to ask you for help even if you – but if you've got the ticket, you've got the qualification, they'll ask you for help. But it's hard, eh? But if you haven't got that ticket, then they'll go to the doctor. But if you've been through the qualifications where I want to go, I've seen where I want to go, I've seen what I want to do, but I've just got to get these things first.*

## **Discussion**

Influences and motivation for the Potential Learners to return to study range from seeking Māori identity, self-determination, personal growth, being recognised by whānau and mentors for particular skills and attributes, acting as agents for social change and realisation that credentials are important to improved job access and therefore progress and benefit community aspirations. In addition, for PL 4, who was expelled from school, her return to study was personally liberating and empowering.

No one mentioned financial reasons or personal economic benefit as reasons for returning to study. However, there is an underlying tension which hints at “issues of power as well as culture” and “that problems of marginalised people originate in a complex interaction of political, social and economic factors in the broader society...”, Auerbach (1995, p. 654). This social change perspective, according to Auerbach (1995), is informed by Paulo Freire (1981) and Gillespie (1990), who reiterate that “...literacy is not just acquiring personal skills but also having access to knowledge and power to create change in the structures...”. Similarly, Rawiri (2005) in her research about Whanganui iwi adult literacy, identified literacy as being “closely tied into political, social and economic imperatives and objectives” (p. 20).

## **Observations**

- Potential students' attitude to learning and motivation for learning is influenced by whānau and mentor encouragement and personal reasons. However, beyond that is also a social responsibility and consciousness for improving whānau, hapū and iwi goals and aspirations.
- Adult literacy is tied to issues of power and control and is inexplicably caught up by political, social and economic imperatives. Rawiri (2005) contends that a shift is required from the dominant political and social attitudes to recognise the validity of Māori literacies or 'biliteracies' (p. 20). This is supported in a strong critique by May (2004), where he questions “why cultural and linguistic change and adaptation should always be unidirectional – from a minority language/culture to a majority one” (p.15).

## 5.6 Pedagogical practices

This general theme came out of the question relating to what was positive in their learning journey and what can be improved.

Interviewee experiences of pedagogical practices were very recent, being based on attending the one-week preparatory study, Pūkenga Wānanga Ako, that was taught by Māori tertiary studies tutors. One PL had also completed a week's 'mainstream' preparatory course at the end of 2006 and was able to make insightful comparisons with the teaching styles experienced. Therefore this is a snapshot of their recent experience, which in general was very positive, particularly that of the two Māori tutors, who were able to engage positively with the students. In this section, ako and ākonga are used to denote the Māori concept of learning, which is a reciprocal and sharing process.

### **Empowering the learners**

The following is an example of ako and ākonga relationships that were caring, open and empowering, inviting active participation and enthusiasm in the learner. Also implicit in the following comment is the ako desire to promote ākonga achievement and success.

*I don't know about you ladies, but I was actually given permission. I felt really good that I was – that part of it was really significant to me. I don't know why – to free write and if I'd been given that choice I guess my life might have turned out a little bit different. I enjoyed writing and I just wrote and wrote. That's the first time in class, in a class situation that I've written freely without – because normally we try to take out all the silly words that we know that's not going to make sense and they're going to judge me on.*

### **Learning was fun and enjoyable**

The theme of being empowered to learn and having a sense of security is also attributed to the ako being culturally connected to the cultural knowledge and values of the ākonga. The ako has therefore established an effective teaching environment for positive interaction and engagement.

*I've got a lot up there that I know or that I can share or that I've learnt and I didn't realise that until I was given permission, in my eyes, to do so. That was fun, I enjoyed that.*

### **Learning pace**

The learning pace and pitch appeared to be at the right level, as was the content, which was connected and flowed together, assisting the learning process and instilling confidence in the ākonga.

*And in going through that stroll and being talked through it, I know I can face what's going to come ahead.*

### **Teaching holistically**

Ākonga agreed that the teaching style of the ako made a difference to their learning. The following dialogue illustrates a positive attitude towards the ako, who was clear and enthusiastic about learning and, implicit in this, had clear goals and expectations. There was also an underpinning Māori epistemology, which was validated by the teaching style as a Māori ako.

*I just love her style of teaching because she just explains it so clearly and we have fun and you laugh at the way she teaches you. I just saw everything so clear when she was teaching what they expected of us of how to write an essay. I hadn't seen that before.*

*She came in and brought a stereo and played music in the background and she combined all her learning styles and that's what enhances my learning.*

*I like exciting teachers, I always have and I think that's where I learn properly.*

### **Place of challenges**

Ākongas expressed the need for challenges in learning rather than soft experiences. This may be expressed in terms of setting high expectations, which students may feel some discomfort in attempting to reach.

*I don't know, so some of the not so good experiences can actually hit back and be a good experience. The ones that you remember the most and the really lovely ones I find hard to retain the knowledge that they've given across, because all you remember is, oh wow, I liked that. I know for me that's what's happened, was the ones that got up my goat most I held onto the information.*

### **Māori pedagogy**

One ākonga compared the learning environment and pedagogy of the course just completed with her experiences of a recent course similar in content, which was delivered by a non-Māori tutor at Wintec. This ākonga articulates very well the frustrations of monoculturalism and being culturally alienated from the teaching environment and pedagogy.

*I found that in a Pākehā environment [it] is hard... I noticed that they just must be so used to this sort of structure, this sort of way and everything they rattled off and the Pākehās could click on to it instantly, but I found for me listening to it, it just sounded lost. That information was just being said, but it was not going anywhere. For me it just didn't make sense, but I think they just get so used to saying it, blurting it out like that, that it has no meaning behind it and I just think that whenever you've got a Pākehā/Māori sort of class and they're used to teaching just Pākehā, just consider not everybody thinks Pākehā... I don't quite know how to explain it.*

### **Clear language**

The use of language that is understood by the ākonga and that is also closer to their experiences and knowledge is critical to their learning and comprehension. Also important are tools and strategies to further build on the knowledge as well as understand the complexity of material presented.

*I think I like things said to me in layman's terms and to a point where I also, if you want to give it to me or you don't mind, the steps for me to really get it. She not only gave me the knowledge, but she gave me the steps to use it...*

### **Ako-ākonga relationships**

Comparison was made with the mainstream tertiary studies course completed at the end of 2006 by one of the interviewees. The comment highlights the importance of positive relationships, rapport with students and having similar cultural background and understandings. It also demonstrates how easily power relationships which can hinder engagement in the learning process develop in unwitting ways.

*I'll just relate this to last year. I had a science teacher, she was absolutely lovely, but I didn't really get to know her for a number of reasons, I think, because science was two hours' lecture and one lab. We see you, you're there, we tick you off, your number and then you're in...and even to the extent she invited us to have our name on an A4 paper, a photo taken of us for her to remember us and that was sad for me because I thought you're a science teacher you know your subject so well that you're going to struggle to*

*remember us...but that just brought to me that okay, well we really are just merely a number or a face to you and that it's not for us to know you at all really. She did share some things with us, but mainly it was business, and I knew that was how it was going to be up here, but I would have liked to have heard. You know, we're women.*

*So, yes, I think that's what was missing in that class, to know your tutor.*

## **Discussion**

Ākonga had experienced positive and helpful teaching and learning pedagogical practices as a consequence of the completion of the recent short preparatory course, Wānanga Pūkenga Ako, which was taught by Māori tutors for Māori students. Students felt affirmed as Māori as their experiential knowledge was accepted and was in accord with the ākonga background. This was contrasted with past learning experiences as articulated by ākonga. The ākonga also identified that ako-ākonga relationships are critical to learning and achievement. Ako also interacted and used effective teaching strategies to engage with the learning process. These processes resonate with a recent research project, Te Kotahitanga (Bishop et al., 2003), which included creating a culturally appropriate and responsive context for learning. Examples given include 'manaakitanga', or caring for students as culturally located human beings, and 'ako', which use strategies that promote effective teaching interactions and relationships with their learners (Bishop et al., 2003, pp. 192-193). While this research was aimed at year 9 and 10 Māori students in mainstream classrooms, much of the Effective Teaching Profile is relevant to the thinking and comments made by PLs about effective pedagogical practices.

## **Observations**

- Teaching by and for Māori in the area of preparation for tertiary studies skills or foundation type learning has significant value as a transition to tertiary studies and developing confidence in a new environment.
- Effective teaching strategies and best practices for teaching Māori should be incorporated into the organisation's professional development for all teaching staff.

## **5.7 Barriers to learning**

This section discusses suggestions for improving the tertiary studies course.

### **Assessment clarity and feedback**

Identified as helpful to learning are honest feedback on the ākonga progress, clear expectations, and both formative and summative assessment. This was made as a general comment about what would be helpful to learning.

*It would help me to understand what I don't know, what I need to know, whether I've got what it takes to go to the next step. So self-assessment and tutor assessment. I think it's important so we're not wasting time...*

### **Confusing processes**

The process of enrolling was confusing and frustrating to one PL and was highlighted during the interview. While outside of the teaching and learning process, enrolment is critical to the wider student learning experience, achievement and retention.

*The second time I came back with something else – but I had everything there, but I just didn't know how to put it all together. And then I kept on...fill out this application form to apply and then I went away again, and then I came back again and I thought, because it was on the day of the closing date, I've just got to go right in and just do it. And when I did I had all the information there anyway in the first place.*

*There was one part, I was going to throw it away.*

*I find sometimes it's unclear and I find it off-putting often and I find it's unnecessary, all the time puts unnecessary stress on students and staff and that's all I've got to say about that. But that's an observation I've made.*

### **Racist comments**

Another barrier to the student learning experience and outcome is the organisational environment, which was commented on as still reflecting stereotypical attitudes towards Māori, attitudes still prevalent in the majority population.

*I was told on my open day because I was the only Māori student that came in, I was told by someone walking around, I think she must have been a student, "Find another brown face and they'll help you."*

### **Discussions**

Mention was made of the importance of feedback and clear assessment to monitor the learning and reflect on progress and achievement. This also aligns with Bishop et al. (2003). A critical barrier identified by an ākonga was the institutional enrolment process, which was confusing, unnecessarily difficult and off-putting. Learning is holistic and the ākonga learning experience, from its impressions during recruitment, support, and the impact of the organisation's policies and processes at all stages through to completion, is vital to the student's learning journey and achievement. Positing the student as the priority would change the paradigm from an organisational focus to an ākonga or student-centred focus and therefore the systems and processes would be orientated to that thinking. This is recognised by Wintec as a key objective (Wintec Profile 2007-2009): "Create an enhanced organisational culture focused on learner experiences and support" (p. 10).

Another unacceptable barrier to the learning process and to the organisational culture is racism, which may be reflected in behaviour and is inherent in organisational processes. A critique of 'Bourdieu's notion of habitus' (May, 2004) explains prevailing monocultural dominance in that 'habitus' refers to "a set of embodied meanings" in individuals and group which "constitutes a powerful frame of reference which influences and shapes, at least to some degree, how the world is seen" (p. 13). The same critique also refers to the notion of cultural capital "in order to explore inequalities in power between dominant and subordinate groups", which is "recognised as socially valuable – whereas the habitus of the latter is not".

### **Observations**

- There is a need to improve processes which impact on students' learning journey and outcomes from recruitment through to completing their studies.
- While Wintec has a key objective around 'student centredness', and aligning processes to this objective, a further additional need is to set up supports and processes that recognise 'Māori student centredness' to promote retention and achievement.
- Related to the previous findings is the question of how to address inherent monoculturalism. This is an educative process, which requires educational organisations and their staff, particularly non-Māori, to understand, to confront and dialogue.

## **5.8 Significant chapter observations**

- Aligning organisational teaching systems and processes with whānau, hapū and iwi aspirations can make a significant difference to student achievement.

- Teaching and support by Māori for Māori can reinforce cultural habitus.
- Teaching and learning professional development which effectively engages Māori students in the learning process using best practice models is critical to student success.
- Placing a high value on ‘Māori student centredness’ is critical to providing excellent customer service.
- Validate Māori literacies or bi-literacies within a dominant majority culture.
- Adopt Māori culture and practice within a monocultural organisation.



## 6 SIGNIFICANT CHAPTER OBSERVATIONS

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**“Iti rearea teitei, kahikatea ka taea”**  
*(Even though you are a small bird,  
you are still able to reach a pinnacle)*

We have drawn all significant observations from Chapters 2, 3, 4 and 5. The key findings presented at the beginning of the report are a synthesis of these observations.

### 6.1 Private Training Establishment tutors

- It is important to train tutors to implement tikanga Māori (karakia, whakawhanaungatanga, language).
- There is a need for more training and resourcing of quality, specialised Māori tutors in literacy and language.
- Better support mechanisms are needed for students (childcare/kōhanga and funding) towards retention.
- Students come with their own inherent knowledge and skills, which need to be recognised and valued as unique – they are not homogeneous.
- Tutors multi-task to meet necessary contractual requirements and ensure the environment is conducive to good learning success and practice.
- PTE tutors reveal concerns over finishing students being able to “cope” and be “retained” in a new learning environment. This has implications for student follow-up and retention.
- There is a sense of isolation and alienation from an education system that is clinical and aligned to measuring success via tools that are not geared to value the students’ identity, customs and language.
- PTE tutors can be more flexible in the delivery of learning and aim to ensure students can gain a vocation.

### 6.2 Current Students

- Students’ difficulties in engaging with learning are a product of their prior education experiences, rather than individual deficits.
- Students’ disengagement from learning and early withdrawal from mainstream state education is influenced by the impacts of dealing with negative stereotypes and racism.
- Students recognised when Māori pedagogical practices were not present, and as a consequence they often felt disconnected.
- Students preferred holistic Māori pedagogical perspectives and practices.

- Students expressed raised awareness and validation of their prior skills and how these were relevant to their course of study.
- Students preferred a smaller ratio of students to tutor. This was seen as important to establishing learning contexts that engendered a more personal tutor-student relationship, and individual attention.
- Tutors need to be upskilled in making the language of texts accessible to students.
- Tutors need to be skilled in planning, facilitating and managing the learning experiences that are unique to foundation learners. They need to understand where these students have come from and how this influences their learning needs.

### 6.3 Current tutors

- The design and development of the iwi rūnanga programme took into consideration factors like fees, transport, terminology, previous academic achievement and experiences that impacted on students' success.
- The design and development of the iwi rūnanga programme took into account the different 'learning levels' of all students and created teaching strategies that supported the students' learning levels.
- Importance of preparing students for academic readiness in a tertiary setting.
- Tutors were selected because of their connectedness to the iwi rūnanga as well as their complementary skills in the building industry and teaching, along with their cultural expertise.

### 6.4 Potential Learners

- Aligning organisational teaching systems and processes with whānau, hapū and iwi aspirations can make a significant difference to student achievement.
- Teaching and support by Māori for Māori can reinforce cultural habitus.
- Teaching and learning professional development which effectively engages Māori students in the learning process using best practice models is critical to student success.
- Placing a high value on 'Māori student centredness' is critical to providing excellent customer service.
- Validate Māori literacies or bi-literacies within a dominant majority culture.
- Adopt Māori culture and practice within a monocultural organisation.

## 7 GLOSSARY

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<b>Kupu Word</b>	<b>Nuances of te reo Māori</b>
Ā waha	<i>Aural praxis</i>
Ā wairua	<i>Spiritual praxis</i>
Ā whakarongo	<i>Visual praxis</i>
Ako-ākonga	<i>Learn/facilitate learning teacher/student</i>
Ākonga	<i>Student</i>
Amorangi	<i>Person of high rank</i>
Aroha	<i>Love</i>
Auaha	<i>Creativity</i>
Awhi	<i>Support</i>
Hapū	<i>Sub-tribe kinship</i>
Hei whakaruruhau	<i>To shield, to shelter</i>
Hinengaro	<i>Seat of thoughts or emotions</i>
Horomata	<i>Pure, undefiled</i>
Huruhuru	<i>Feather</i>
Ihi	<i>Prestige, essential force</i>
Iho matua	<i>Main umbilical chord</i>
Iwi	<i>Tribal kinship</i>
Kai	<i>Food</i>
Kanohi ki te kanohi	<i>Face to face</i>
Kapa haka	<i>Culture group</i>
Karakia	<i>Incantations</i>
Kaua e takahī mana	<i>Don't denigrate others</i>
Kaumātua	<i>Elders</i>
Kawa	<i>Protocol/ethics</i>
Kia tūpatō	<i>Be careful</i>
Kōrero	<i>Speak</i>
Korowai	<i>Cloak</i>
Kupu	<i>Living word</i>
Mahitahi	<i>Working as one, collaborative practice</i>
Mana	<i>Authority, esteem</i>
Manaaki tangata	<i>Embrace and care for people</i>
Manaakitanga	<i>Sharing/caring</i>
Manomano tinitini	<i>Multitudes</i>
Manu	<i>Bird</i>
Matapiko	<i>Selfish</i>
Mātauranga	<i>Knowledge</i>

Mauri	<i>Life essence</i>
Ngākau	<i>Seat of affections</i>
Ngākau māhaki	<i>To be humble</i>
Ngā mahi a rehia	<i>Traditional past-time games</i>
Ngā mahi toi	<i>Arts and crafts of the Māori</i>
Ngā mōteatea	<i>Traditional Māori songs</i>
Noho mataku	<i>Afraid</i>
Noho taurite	<i>Conformity</i>
Noho whakaiti	<i>Stand with humility</i>
Ohu/apu	<i>Collective ownership</i>
Pakeke	<i>Mature/maturing adults</i>
Pōwhiri	<i>Ceremonial welcome</i>
Pūoro	<i>Instruments</i>
Rangatahi	<i>Youth</i>
Reo	<i>Language</i>
Reo ō-ao	<i>Māori language of the world</i>
Reo ō-karakia	<i>Language of the old world</i>
Reo ō-kawa	<i>formal language</i>
Reo ō-paki	<i>Informal language</i>
Reo ō-tohunga	<i>Language of the ceremonial experts</i>
Reo tuauriuri	<i>Ancient language</i>
Rere	<i>Fly</i>
Taha kikokiko	<i>Physical being (body and spirit)</i>
Taha wairua	<i>Spiritual being (body and spirit)</i>
Tamariki	<i>Children</i>
Tangata whenua	<i>People of the land</i>
Taonga	<i>treasures</i>
Tapu	<i>Sacredness</i>
Tautoko	<i>Support</i>
Te manaakitanga	<i>Fostering relationships</i>
Te noho hei whānau	<i>Family environment</i>
Te noho rumaki	<i>Immersed learners (usually in te reo Māori)</i>
Te pēhi	<i>Suppression</i>
Te tāmi	<i>Oppression</i>
Te tūwheratanga	<i>openness</i>
Tikanga	<i>Culture</i>
Titiro	<i>Look</i>
Tohunga	<i>Expert in his field of practice</i>
Tongi	<i>Prophetic sayings of Tāwhiao</i>
Tuakana/teina	<i>Symbiotic relationship</i>
Tūmomo	<i>Variety</i>
Whāioio	<i>Many</i>
Waiata	<i>Songs</i>
Waihanga	<i>To build, to construct</i>
Wairua	<i>Spiritual</i>
Waka	<i>Canoe</i>

Wehi	<i>Awe</i>
Whāiti	<i>Humility</i>
Whakamana	<i>To empower</i>
Whakapapa	<i>Genealogy</i>
Whakaparahako	<i>To belittle</i>
Whakarongo	<i>Listen</i>
Whakatauākī	<i>Sayings</i>
Whakataukī	<i>Metaphors, proverbs, similes</i>
Whakawhiti kōrero	<i>Open discussion</i>
Whānau	<i>Family kinship</i>
Whakawhanaungatanga	<i>Process of relationship building</i>
Whanaungatanga	<i>Relationship</i>

### Ngā kīanga – Māori phrases/sentences

<b>Kīanga</b>	<b><i>Nuances of the phrase</i></b>
Kāore mātou e whakahē i te tangata mai te hapa kotahi, engari ka titiro whānui i tōna ao me ōna pūkenga maha hei karapoti i te tuakiri o te tangata	<i>We Māori look at the holistic person as opposed to seeing his/her individual mistakes</i>
Ruarua noa iho ngā tāngata Māori e matatau ana ki te reo Māori me ōna tikanga. Anō nei, me pēhea te whakaako i ēnei tūmomo tangata?	<i>Limited quality, specialised Māori literacy and language tutors. How can we ensure these needs are catered for?</i>
Me matua haere ngā pouako Māori katoa ā rōpū ki ēnei tūmomo wānanga whakapakari, whakaako hoki i a rātou	<i>Workshops for Māori tutors wanting to learn the literacy and language skills from a Māori pedagogical framework are non-existent</i>
Mā te whakatitina me te whakawhānaunga a te pane i ana pouako kia eke rātou ki tētehi taumata	<i>Support and reciprocal benefits from the manager for the continued development of the tutors</i>
Kia kotahi ai ngā whakaaro	<i>A co-construction of understanding</i>
hei ketuketu i ngā mahi mei kore ka puta mai he whakakitenga	<i>To unearth and delve into the research in the hope of providing the real essence of need</i>
Ko te pupuri i te wairua Māori i roto i tēnei mahi rangahau, me te whakatinana i taua ngao i roto i ngā uiui, ki ngā tāngata katoa, kia hereherea te iho matua ā-wairua, ā-tinana, ā-hinengaro, kia mārama kua rangona e mātou ki ō rātou mānukanuka i roto i o rātou pūrākau	<i>The ability to retain our Māori-ness within this research transcends so that we are able to connect spiritually as well as physically and mentally with others, so that they may discern that their story has been heard</i>

## Whakataukī/tongi – Metaphors/prophetic sayings

<b>Kupu huahuatau</b>	<b>Metaphor/prophesy</b>	<b>Tikanga</b>
Mā te huruhuru ka rere te manu	<i>With feathers a bird can fly</i>	Ki te tika ngā wāhanga katoa o te manu ka topa, ā ka rere
He ao te rangi ka uhia, he huruhuru te manu ka rere	<i>As the clouds deck the heaven, so with feathers a bird flies</i>	He huruhuru āu ka taea e koe te rere
Manawatia e koe te kura pae a Mahina	<i>Treasure the lost plume of Mahina</i>	Tiaki ngā taonga katoa, kei riro kē
Māku anō e hanga toku nei whare Ko ngā pou pou he mahoe, he patate Ko te tāhūhū he hīnau Me whakatupu ki te hua o te rengarenga Me whakapakari ki te hua o te kawariki	<i>Let me build my house; our foundation, the backbone and the epistemology that correlates each section and is robust enough to withstand all things and is sustainable</i>	Waiho mā mātou e whakatū i tō tātou whare, hei taituara, hei pou herenga waka, pou herenga tangata
Ko au, ko taua, ko tātou	<i>It is I, it is you and I, it is all of us – that is, bringing the individuals back into this co-operative framework of understanding and belonging</i>	Mā te mahitahi, mā te wānanga tahi, ka mārama ai te tangata ki tōna tūrangawaewae
Ahakoia he iti te matakahi, ka pakaru i a au te tōtara	<i>I may be a small wedge, of a small army, when being taunted by a large force</i>	Ahakoia he iti te toki, kāore e kore, ka hinga te rākau rangatira, hei painga mō te iwi katoa
Tērā anō ōku nei hoa Kei ngā tōpito o te ao, ko ngā hūmeka, ko ngā kāmura me ngā parakimete nei	<i>The common people are our friends. From all walks of life, the cobbler, the carpenter and the blacksmith</i>	Ko ngā tāngata mai te whenua āu tino hoa
Nāu te rourou Nāku te rourou Ka ora te iwi	<i>From your basket and my basket comes the well-being of the people</i>	Ka haria mai koe ōu mātauranga, ka tohatoha i waenganui i a koutou ka ora te tangata
Mā te hē, ka kitea te tika	<i>To go wrong you will see what is right</i>	Ka hapa, ka hē te tangata heoi anō ko te tauaro ka tika, ka ora anō
Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, me te miro whero	<i>There is only one eye of the needle for the white, black and red thread to enter</i>	Kotahi te ūnga o te rōpū e tuitui ana i ona miro, arā, kia whai i te mātauranga
I te ohonga ake i aku moemoeā, ko te puawaitanga, ko te whakaaro	<i>When I awoke from my dream, my aspirations were realised</i>	Mā te moemoea, mā te wawata ka whai whakaaro, ka whakamanahia te tangata

Iti rearea teitei, kahikatea ka taea	<i>Even though you are a small bird, you are still able to reach a pinnacle</i>	Ahakoā he maunga me tōu iti, mā tōu kaha, mā tōu maia ka eke koe ki te taumata
Taku manatawa, taku manapou	<i>First seeds brought in the crop of the bird the kaka; in those seeds was the language – te reo tuauriuri whāioio</i>	Waiho ngā reo tuauriri, whāioio hei whakapapa mō tātou katoa

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