TE WHARE WĀNANGA O
AWANUIĀRANGI

LIBERATING EDUCATION: INDIGENOUS FRAMEWORKS OF ENGAGEMENT

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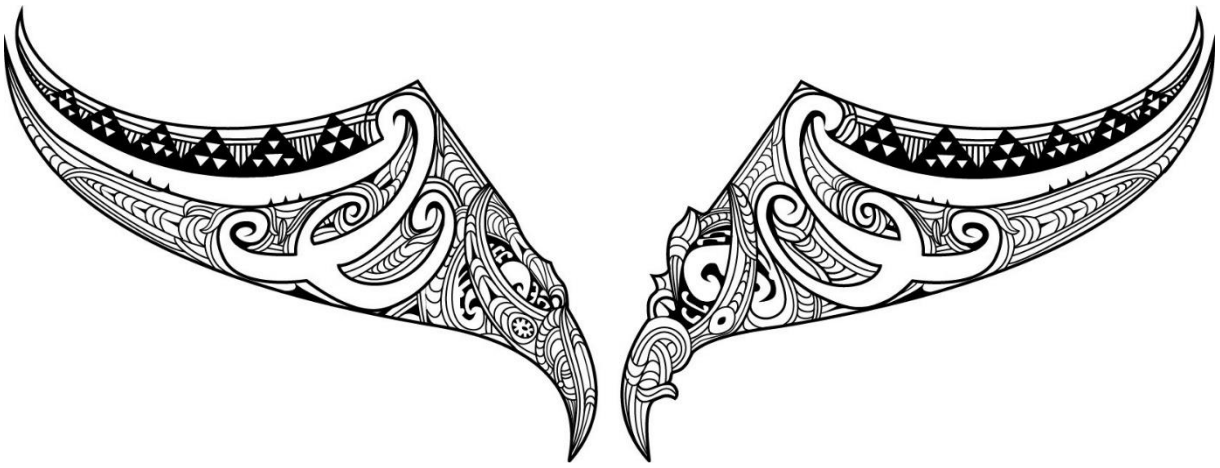
A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Māori Development and Advancement, Te Whare Wānanga o Awanuiārangi



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I te taha o toku Pāpā,

Ko Panguru te maunga Ko whakarapa te awa
Ko Ngatokimatawhaorua te waka Ko Ngati Manawa te Marae
Ko Te Rarawa te hapū
Ko Ngapuhi nui tonu te Iwi

I te taha o toku Mama

Ko Whakapoungakau me Maunga Pohatū oku Maunga
Ko Waingaehe me Ohinemataroa oku Awa
Ko Te Arawa me Mataatua oku waka.
Ko Owhata me tauarau oku Marae.
Ko Te roro o te rangi me Ngāti Rongo oku hapū
Ko Te Arawa me Ngai Tuhoe oku Iwi

Ko Billie- Jo Eunice Pomare ahau

1.0 Te Upoko Tuatahi – Chapter 1

1.1 Introduction

This research will endeavor to understand the factors of and barriers to Indigenous engagement in education.

Indigenous in relation to this thesis includes Māori from Aotearoa, New Zealand and First Nations, Inuit, and Mètis in Canada.

Chapter one: introduces the research topic, alongside the research objectives, background, and significance of the research. This chapter also provides a theoretical lens and introduces participants.

Chapter two presents the literature as it relates to the factors of and barriers to Indigenous youth engagement education.

Chapter three presents the methodologies, specifically Kaupapa Māori and Critical theory that guide this research. Qualitative data via semi structured interviews are presented in this thesis. This chapter also presents a thematic analysis approach which is utilised in this study to analyse the data.

Chapter four presents the analysed data utilising a thematic analysis approach. Based on the findings and key themes from the data a framework and conditions needed to support the framework are presented in chapter five.

Chapter six provides an evaluation of the study, followed by a summary of the research.

1.2 Background to the study

Research demonstrates the importance of education noting “an individual’s early engagement with education and employment also has a positive influence on broader

socioeconomic outcomes including higher levels of overall life satisfaction, increased health status, and a greater ability to saveand generate wealth in the future" (Te Puni Kōkiri, 2012, p.1).

The value of education is well documented in terms of how education can significantly improve one's life. However, educational statistics for Indigenous youth report disproportionate gaps in achievement.Berryman, Kerr, Macfarlane, Penitito and Smith (2012) state that "current statistics for achievement suggest that although differences in achievement are narrowing, the education system is still failing a disproportionate number of Māori students (Berryman, et al., 2012, p. 7).

Furthermore, New Zealand has a youthful and fast-growing population. By 2033, Māori will make up over 18.3 percent of the working-age population. To maximise New Zealand's economic potential and improve social equity, the Government needs to ensure Māori children, young people and adults are adequately equipped with the skills and knowledge to participate in the workforce fully, to support social, cultural, economic, and individual wellbeing" (Ministry of Education, 2017, p. 1).

In the Canadian Context, since 2006, the Aboriginal population has grown by 42.5%. This growth is projected to grow quickly, with an expected increase of 2.5 million persons in the next two decades (Statistics Canada, 2017). The increasing youthful population of Indigenous peoples and the negative statistics of Indigenous in education, incarceration and health indicate the need for education that truly meets the needs of all Indigenous youth in Canada and Aotearoa.

Research demonstrates that peoples of Indigenous cultures are more likely to experience the enduring effect of educational underachievement as a barrier to progress in life (Berryman, Kerr, Macfarlane, Penitito, Smith, 2012, p. 3).

This thesis sought to provide suggestions to encourage Indigenous youth engagement in education in ways that meet Indigenous youths' needs, and to support Indigenous youth engagement in sustainable employment.

Furthermore, this thesis would like to inform policy and practice to ensure Indigenous students' success in education and employment.

It must be noted early in this thesis, that the definition of Indigenous is not a simple act. Definitions of indigenous peoples are complex and contested, with other terms used such as Aboriginal, Tribal and Minority.

Bartlett, Madariaga-Vignudo, O'Neil, and Kuhlein (2007) state that "[i]n Canada, New Zealand, and the Americas, it is relatively straightforward to identify Indigenous communities as they occupied the land before European settlers. In other parts of the world "[m]ost people consider themselves Indigenous having achieved decolonisation and self-determination from European colonial powers.

Thus, there is no universal definition of Indigenous Peoples that applies equally well in all countries" (p. 287).

Considering Indigenous definitions, the Office of the High Commissioner United Nations Human Rights (2013) identifies the following "[i]ndigenous peoples have argued against the adoption of a formal definition at an international level, stressing the need for flexibility and for respecting the desire and right of each Indigenous people to define themselves (p.6). It is also cited that no formal definition for Indigenous has been adopted in international law.

The Martinez Cobo study, however, provides a widely used definition stating, "Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories or parts of them" (Cobo, 1981 paragraph 378).

They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. (Cobo, 1981, paragraph 379).

Smith (2012) notes that the term Indigenous can be problematic “in that it appears to collectivize many distinct populations whose experiences under imperialism have been vastly different (Smith, 2012, p. 6). Smith also notes the use of the term Indigenous “that enables space for the collective voices of colonised people internationally. Also noted “Indigenous peoples belong to a network of people who share experiences as peoples, who have been subjected to the colonisation of lands and culture and sovereignty” (Smith, 2012, p. 7).

This study focusses on Māori, the Indigenous people of Aotearoa New Zealand and the Indigenous peoples of Canada, the First Nations, Mètis, and Inuit peoples.

1.3 Significance of the study

Smith (2004) states that “[e]ducation is considered a crucial site of struggle for the redevelopment of Māori in the face of widespread high and disproportionate levels of socioeconomic disadvantage. For the most part, such a disadvantage has been both produced and reproduced within the social context by unequal power relations between dominant Pākehā and subordinated Māori (Smith, p.19).

This is reinforced by the Canadian Teachers’ Federation and the importance of education as critical to the redevelopment of Indigenous peoples. “Education has long been identified as critical to improving the lives of Aboriginal peoples and addressing the long-standing inequities” (Canadian Teachers’ Federation, 2017, p. 1).

The widespread disproportionate levels of socioeconomic disadvantage for Māori in Aotearoa identify the crises Māori are facing in terms of over-representation in most social indices, including imprisonment, health, unemployment, and education (Smith, 2012). The current crisis is seen as a continuation of colonial attitudes and practices, that many Māori scholars (Smith G, Smith L, Pihama L, Walker, R, and others) have argued are reflected. The statistics also reflect similar levels of socioeconomic disadvantages of Indigenous peoples of Canada.

Current statistics in Aotearoa New Zealand demonstrate a positive shift in qualification achievement in education, noting that in 2018 80.6% of Māori in the 15 -24 age group

have a level one achievement or equivalent compared with 85.8% nationally. (https://www.stats.govt.nz/tereo/news/education-outcomes-improving-for-maori-and-pacific-peoples).

Further statistical data in the Aotearoa, New Zealand context demonstrate the disparities in participation, attendance, and achievement in education between Māori and European students.

2016 statistics show that progress in reading, writing and mathematics in primary school for Māori students were at least half a curriculum behind non-Māori, in year 4. Furthermore, this gap widened through primary school and continued into secondary school (https://assets.education.govt.nz/).

Also noted were the NCEA level 2 achievement statistics in 2016 for Māori and Non-Māori. For 18-year-old Māori students there is a 10.3% gap in NCEA level 2 achievement at 74.3% compared to 18-year-old non-Māori student level 2 achievement for non- Māori at 84.6%. https://assets.education.govt.nz/

There is still much work to be done in education for indigenous students. Education can support an individual into employment and better health outcomes. These outcomes can contribute positively to the whole family and future generations. This is the reason and significance of this thesis.

1.4 Purpose of the Study

The purpose of the study is to investigate factors to and barriers for Indigenous students from Aotearoa (New Zealand) and Canada engagement and retention in education and employment.

By identifying the barriers and factors for Indigenous youth engagement in education, the hope is thatyouth can better engage in education, achieve their aspirations, and contribute to their own wellbeing and the collective wellbeing of their family, community, Tribe, Nation and Clan.

Education is, essential in actualizing an individual's success in society. It will also provide a strong foundation for empowering proud First Nations peoples who are fully able to contribute to the development of their families, clans, communities, and nations (Assembly of First Nations, 2010, p. 4). Furthermore, Freire asserts (the) "oppressed must be their own example in the struggle for their redemption. (Freire, 2012, p. 54).

1.5 Research Objective

The research objectives are:

To investigate factors that contribute to Indigenous youth regarding engagement and retention in education and employment aged 15-24 in New Zealand or Canada.

To investigate barriers that contribute to Indigenous youth re-engagement and retention in education and employment aged 15-24 in Aotearoa, New Zealand, or Canada.

The focus of this study is Indigenous youth from Aotearoa, New Zealand and Canada who are not engaged in employment, education, or training (NEET).

At a glance statistic for Canada and New Zealand NEET young people are low in comparison to other OECD countries. New Zealand rates 15 of 33 countries and Canada 21st of 33 countries for NEET young people aged 15-19. For the 20-24-year-old age group, New Zealand rates 10th of 33 countries and Canada 15th of 33 countries.

However, for both countries, the number of Indigenous 'NEET' youth from both New Zealand and Canada, is disproportionately high.

NEET data for 201943 recognizes higher proportions of Māori (40%), women (34%) and Pacific (33%) of the total working-age population experiencing limited employment during the year. This is considerably high, given the fact that Māori only make up approximately 15% of the total population of New Zealand.

In the Canadian context, the NEET statistics across Canada in 2019 average approximately 12%. However, statistics for Indigenous NEET (First Nations, Mètis, or Inuit) aged 20-24 is 23%, almost double the national average, despite Indigenous making up approximately only 5% of the population. Research from both New Zealand and Canada recognize the value of engagement in education and employment and the disproportionate representation of Indigenous youth in NEET statistics.

1.6 Researcher Context

The process of self-location can be useful for situating oneself in relation to the research closely related to the issue of self-location in research is 'purpose'. In considering purpose, Eber Hampton prompts to be clear about motivating, academic and personal guiding our inquiry (Hampton in Kovach, 2009, p.50).

Researchers note the importance of locating and situating oneself. Kaupapa Māori as a framework and methodology discusses the importance of research that is for Māori, by Māori, that benefits Māori. It is also noted that Kaupapa Māori affirms who we are as Māori and affirms our ways of knowing and being (Pihama, Cram & Walker, 2002). As the researcher within a Māori researcher context my self-location begins from a whānau(family) perspective. Fraser (2014) also notes the importance of cultural identify and situational learning. Examples of my own situational learning through whānau are provided below.

My whānau (family) are my greatest influencers. My Grandmother, Cecelia QP Eunice Pomare (nee Matthews) was my greatest influence. From a young age, I recall going everywhere with her. To tangi,to the Marae, to land hui, to church, to watch my uncles play rugby. Both my grandparents were staunch supporters of 'whānau'. To the outside world, my dad and siblings could do no wrong. Even if they were wrong, my grandmother would staunchly support them, through everything. Everything we did, we did as a whānau. Whānau gatherings were these big affairs, planned for months. Christmas would bring all the whānau together, as would tangi.

There were several lessons I learnt through this—the importance of whanau, and the 'collective'. Everything we did, was for the collective, for the greater good. If one succeeds, we all did. Being raised Catholic also had a huge impact on how I was raised. From attending mass every Sunday to going to a convent school. 'God' and the church played a big role in our lives and how we operated as a whānau.

Through 'whānau' we learnt about roles and responsibilities- everyone had a role to play, whether itwas cooking, cleaning, taking care of the children, milking the cows, bringing the plan together or as knowledge holders. Each role was integral to how the whānau functioned. And then there was my grandmother, the leader. She led our whānau with such love and loyalty to both her whānau and God. My Grandmother was also a staunch advocate of education, which has, without a doubt, influenced my journey in education. My Parents were also staunch advocates of education. They have been my greatest supporters in my education journey.

My most valuable lessons have been taught through whanau. Whether it be how to work, or theimportance of working- these lessons handed down from generation to generation, evident in my Parents who continue to work hard for their family, hapū, iwi and community.

My father taught me the importance of our ways of knowing and being. He would often sit down and talk to me about whakapapa, about Pūrākau, that connected us, to the land and our ancestors. He would talk about what lessons he learnt from the elders, and how he utilizes the skills, and how we could utilise those skills. There was always a lesson in my Fathers' conversations and stories, even ifwe did not understand it right away, I still to this day reflect on those teachings.

Everything my mother did was, and still is for family. Her unconditional love for us was evident in everything she does. Our whānau, like many whānau, have been affected by the impacts of colonisation. Sadly, it is not an uncommon theme; however, for me personally, education has playeda big part in my own liberation. As noted by Smith in terms of research "Part of the exercise is about recovering our own stories of the past…it is also about reconciling what is important about the past with what is important about the present and reprioritizing accordingly" (Smith, 2012, p. 40).

My passion for education has not always been obvious. Being the eldest of 5 kids, I often tried to support my younger siblings through an education system that was not theirs, not made for them. Fortunately, or unfortunately, dependent on one's perspective, I learnt early in life to conform. From the age of five, I was engaged in a learning environment that was not mine, that did not acknowledge my culture and language, that othered me, I was a minority, pushed to the margins by the prevailing culture of education. I learnt quickly, however, to adapt. I wanted to know the ways of the Pākehā so that I could be just like them. It was not until later in life that I realized that I had become so Pākehā in my thinking, I was lost.

A process of understanding, to decolonise, to understand who I was, began. A journey I am still on. A perspective I write from. However, in saying all of this it was not all doom and gloom. There were many aspects of my learning journey through Primary and Secondary School that I enjoyed. I had some great teachers who were passionate about teaching and learning who really encouraged me to want to engage in education. I recall quite vividly having teachers that were committed to teaching that they would often stay behind after school to teach me concepts and ideas that sometimes I couldn't grasp.

My journey of emancipation began at university. Frustrated with law school, having just learnt about the impact of colonisation from a coloniser's perspective, I was angry. I was a single mother, Māori dependent on government assistance, and I already had all labels, an unfit mother, a statistic, a disgrace. Being raised Catholic, I also had several other negative labels thrown in for good measure, with a sprinkle of 'you made your bed now lie in it' to reinforce those religious beliefs.

Having just left a domestic violent relationship, I had one of two choices. To either stay dependent on a system that othered me, viewed me as a burden on society, or get an education. I wanted to change the trajectory of my life, that of my child's, and my future mokopuna. To rewrite our collective future. To break free from the coloniser's perspective of me. Education, I saw was my only hope. This was my liberation through education.

On this journey of liberation in education, I am fortunate however to have had so many role models in education. There were many lecturers that supported and inspired me to finish my degree and encouraged me to continue with Post Graduate studies.

I recall at Auckland University Professor Linda Tuhiwai Smith inspired me to further my studies. At Te Whare Wānanga o Awanuiārangi where I completed a Master's Degree, I was fortunate to be surrounded and taught by so many great minds.

One paper that really stands out is the Mana Wahine paper which was taught by Virginia Warriner. This paper alongside a Critical theory paper, taught by Professor Graham Smith and Cheryl Stephens was also eye opening as it allowed me to see the world differently, critically. I also, for the first time could recognise and see me, and my ancestors in what was being taught. This was inspiring. I also had the privilege of being supervised by Professor Paul Kayes who was an amazing supervisor. He always provided robust, timely feedback that helped me complete my master's qualification.

In my doctoral journey, again I was so fortunate to have such great support. Te Whare Wānanga o Awanuiārangi and The University of Northern British Columbia enabled me to participate in a life changing Scholarship. This Scholarship provided me opportunities to do research in Canada and lecture at the University of Northern British Columbia. Also, with regards to role models, Dr Tina Fraser and her family took me under their wing whilst I was studying in Canada. To conclude this section, whilst there have been many barriers in my education, there have been so many factors that have positively impacted my journey in education, for which I am very grateful for.

My siblings, however, did not have an easy journey in education. They were always seen as naughty, did not fit, dumb. All the negative labels you could give, they were given those titles. Unfairly so. These labels were placed on my siblings because the education system could not/did not/would not cater to their needs. My siblings were kinesthetic learners, who did not fit the traditional style of learning, or banking system of education as Freire identifies whereby the teacher deposits information, and the student just listens.

This passion for education came from trying to navigate my siblings through an education system thatdid not fit them, that refused to fit them unless they conformed. Too many times, they were made to fit into a box that was not theirs or ours as Indigenous peoples. My siblings did not get through Secondary High School; however, fortunately, my youngest sibling has reengaged in education.

This is her way of pushing back to a system that did not cater to her, a way to liberate herself and her children, a way to support her family and to write back to the colonisers. This is liberation in education. This is the potential for transformation through education for all of us. The following whakatauki reflects this very sentiment,

> "Titoko o te rangi, whakawhiti o te ra, whakaio whenua e"
> It is through our deliberate actions that wedesign our destiny"
> (Te Taumata o Ngāti Whakaue website, 2019).

1.7 A Backstory

This section will discuss a framework developed based on the research and the researcher's journey writing this thesis.

On November the 1st 2020, after many conversations with a Taa moko artist, Ariana Morunga, whom I had never met (though I later learnt that we are related) an appointment to get another taa moko (Māori tattoo) was booked. I had received a taa moko at the beginning of this thesis journey and decided another one was necessary. Although I did question my timing as I had planned to get another taa moko when I had completed the thesis, I felt drawn to get a taa moko on that day.

At the time, I was dissatisfied with my thesis and the year that was 2020. I felt disconnected with theresearch and wondered what real difference it could make. The year 2020 presented many personal and professional challenges that made me question my ability to undertake and complete this research.

The COVID 19 pandemic also hit the shores of Aotearoa, New Zealand, and the rest of the world. Many losses were felt around the world. Lives were lost, jobs were lost

and many countries around the world went into ‘lockdown’. Borders were closed and the lives we lived prior to the global pandemic had changed many social norms. These new norms consisted of self-isolating, social distancing and being prepared to go into lockdown should the pandemic resurface.

My ideas for a taa moko were limited. All I knew was that I wanted a taa moko to represent mydaughter and me, and another one that represented balance.

The ‘conditions’ needed for the framework described in this thesis are based on the taa moko I received that represents my daughter and me. I note in chapters of this thesis that whilst writing this thesis,my daughter was not engaged in education and after numerous attempts in 2020 to reengage her, I moved her to the Hokianga. In the Hokianga, my daughter was being raised by my aunty and uncle, extended family, and the community, to whom I am very grateful. Also, the encouragement of my family, especially my sister was instrumental. Without them, I am not sure I would have completed thesis.

Ariana Morunga the taa moko artist explained that my taa moko represented my daughter and me.She also explained that the taa moko represented two taniwha, Arai te Uru and Niwa, guardians of the Hokianga Harbour. The design of the taa moko is the watermark reflected on each page of this thesis, discussed in more detail in chapter 5 of this thesis. The taniwha Arai te Uru and Niwa are the inspiration for the conditions discussed in chapter five

1.8 Theoretical Orientation

A holistic orientation is integral, but how do Indigenous researchers apply it to their research? According to Kovach Indigenous researchers “make choices about the knowledge that they willprivilege” (Kovach, 2009, p. 58).

This thesis prioritises indigenous knowledge, that is the knowledge that is steeped in cultural identify, is holistic and connected to all living things. Fraser (2014) identifies the importance of indigenous knowledge, and cultural identity that is holistic and connects us to the land. Thomas affirms that “[e]pistemology is a philosophy and

identifies what counts as knowledge and truth. It is a strategy by which beliefs are justified" (2005, p.201). In choosing Indigenous epistemologies, respect must be paid to their holistic, relational nature" (Kovach, 2010, p. 59)

From a perspective of self-location and Indigenous epistemology, it is about being grounded in Self and through this lens, an understanding of Self in relation to the universe and the interconnectedness of all things.

This perspective is reiterated by Kovach (2009), in that, Indigenous epistemology emphasises its non-fragmented, holistic nature, focusing on the metaphysical and pragmatic, on language and place, and values and relationships. Leroy Little Bear (2019) demonstrates the value of relationships with the quote "all my relations" which refers to the relationships of people, the environment, and their interconnectedness. Indigenous people's epistemology is derived from the immediate ecology, from people's experiences, perceptions, thoughts, and memory, including shared with others and from the spiritual world discovered in dreams, visions, inspirations, and signs, interpreted with the guidance of healers or elders (Smith, 2008, p.499)

Battiste notes the importance of Indigenous knowledge, and that it has always existed. "The recognition and intellectual activation of Indigenous knowledge today is empowerment by Indigenous people. The task for Indigenous academics has been to affirm and activate the holistic aspect of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldview, teachings, and experiences all of which have been systematically excluded (Battiste, 2002, pp. 4).

Indigenous epistemology is our truth, grounded in our knowledge, experiences, shared through our stories, our songs, feasts, from a holistic perspective that is holistic in nature.

Several holistic theoretical frameworks guide this thesis; these are presented in the following segment of this chapter.

1.8.1 The Medicine Wheel:

Toulouse identifies the medicine wheel as a circle of life that is continuous and never-ending, demonstrating the connectedness of everything. Life is sacred and deserving of respect, love, and care. The elements represent the physical, emotional, intellectual, and spiritual aspects of oneself. These aspects also represent directions, with physical being east and representing birth, emotional being south represented by the highest point of the sun, and adolescence. The intellectual domain represents adulthood and the fall season, and the spiritual domain represents elders, winter, and the north direction. What is key in this framework is 'balance'. If there is a disruption in one element, all elements are affected (Toulouse, 2016). The medicine wheel provides an example of the interconnectedness of all things, discussed throughout the research.

1.8.2 Te Whare Tapa Wha (Durie, 1994).

Te Whare Tapa Wha, a holistic Māori health model, is represented in the form of a wharenui or meeting house. This model identifies the importance of the four posts or pou that hold the meeting house up. These posts, namely hinengaro (Intellectual) post, whānau (family), tinana (physical/ body)wairua (spirituality). All these pou collectively make up the meeting house (wharenui).

Each of these pou are important to the function of the whole house, and each has an important role to play. This theoretical model, alongside others, will guide this thesis.

1.8.3 Piki ki te Ao- Grow out into the world.

Piki ki te ao (Pomare, Haimona & Tiopira, 2019) is another framework that guides this thesis. This model centres Indigenous ways of knowing, conceptualised through the process of making a canoe.

The canoe symbolises a youth development model that enables meaningful, practical youth development and engagement in education and employment. The Piki ki te ao

framework allows youth and their families to be supported and mentored, as determined by the needs of the young person and their families. Support can be accessed and provided by Iwi or tribal members, employers, services and community and education providers.

The Canoe is symbolised by a Waka Hourua- a double-hulled canoe. One side represents the young people and their families, the other side for employers, Iwi members, Services, Government agencies and community members.

Mentors and tribal members provide support to connect the waka hourua. For young people and their families that are disconnected to their cultural identity, the connection of the waka hourua provides young people and their families opportunities to meaningfully connect to their identity, language, and culture. This connection is developed through Wānanga (learning) and long-term support. Wānanga are provided with other learning opportunities that enable a connection to people, place, and land. Mentors provide a bridge to employers and services guided by Indigenous epistemologies and best practice from a collective, holistic, youth centric perspective.

Mentors also support Indigenous development through the identification of business aspirations, and a connection to regional and national development and economic activities. Indigenous and local business are also supported to develop business plans that meet that support capacity and capability in the employment sector. This, in turn, supports the community, regional, national, and tribal economic development.

This conceptual model works in many ways providing support at several different levels.

Firstly, young people and their families are supported. The young people are seen from an Indigenous perspective as part of a collective. This is important, especially if young people are to meaningfully engage in sustainable education and employment and contribute to their own wellbeing and the collective wellbeing of Indigenous people.

Secondly, there is the capacity for Nation and tribal development, through the help of mentors, who can support business capacity and capability.

Local employers are also assisted to increase their capacity and capability and employee local young people that are NEET. Employers are also supported to access funding that provides start-upfunds and financial support for businesses to employer NEET young people.

Educational providers are assisted in many ways to support regional development and to encourage young people to engage in employment and education.

There are some key points within this model. Firstly, the focus is Indigenous youth and their family'sengagement in sustainable education and employment.
Secondly, 'mentors' play an important role in several ways. Not only do they provide support to youthand their families, they also can provide assistance to Indigenous businesses and community, which in turn supports regional and tribal development.

Thirdly, the process of Piki ki te ao is modelled through the 'making of a canoe'. Each step of the process identifies key 'markers' of making a canoe, and key 'markers' about what each step can look like to provide meaningful support to the young people, Indigenous businesses, and services of relevance is the role of the mentors to provide support 'cross-sector' guided and supported by tribal members, knowledge holders and elders, to provide meaningful support through Indigenous ways of knowing and being.

1.9 Limitations

Some of the limitations of the study include:

1.9.1 Time constraints

The researcher only had three months in Canada to complete the qualitative data collection from participants. This affected the number of participants that could participate in the study.

1.9.2 Participants

The research is limited to Indigenous people from Aotearoa New Zealand and Canada. Whilst there may be common themes relevant to the other Indigenous around the world the study focusses only on Indigenous people from Aotearoa New Zealand and Canada. Specifically, to the whānau groups/cohorts/educational leaders chosen for this study. It recognises both the general yet localised knowledges/stories that makes up the complexity of this type of study. In Indigenous terms, there are similarities and differences. The hapū, iwi, whanau complex is an example of this.

In summary there were 60 Interview participants across three participant groups. These included Indigenous youth, youth practitioners, and iwi (Tribal members) and whānau (family) members.

The stories and data drawn from the participants were coded, grouped into themes and subthemes. Themes that speak to both the factors to and barriers of indigenous engagement in education.

1.9.3 Cultural barriers

The researcher might experience some cultural barriers whilst undertaking this research in Canada. However, the researcher was well supported by the University of Northern British Columbia and Dr Tina Fraser and her family to help mitigate this limitation.

1.10 Overview of the Research

The proposal intended to identify the factors to and barriers for Indigenous (NEET) youth engagement in education and employment. The specific focus was Indigenous from Canada, who are the First Nations, Mètis, Inuit and Māori youth from Aotearoa New Zealand.

At a glance, the youth NEET statistics for both Canada and New Zealand seem relatively low in comparison to other OECD countries. However, the statistics for

Indigenous NEET youth in Canadaand New Zealand was relatively high as identified in the introduction, in comparison to the non- Indigenous population.

The research illustrates that education can improve one's life significantly, which provided rationale for the importance of Indigenous youth engagement in education. From an economic perspective, young people are also able to contribute to the economic priorities of their province, tribe, nation, community, region, and country.

2.0 Te Upoko Tuarua – Chapter 2 - Literature Review

2.1 Introduction

This literature review provides a historical context of learning and the transmission of knowledgepre- colonisation for Indigenous peoples of Canada and New Zealand.

First, historical accounts are given which include pre-colonisation knowledge transmission as well asthe impacts of colonisation in both Canada and Aotearoa New Zealand. Secondly, definitions of key terms are discussed, including Indigenous, education, self- determination, NEET, and engagement. Then features of effective learning approaches for Indigenous students are outlined in some detail including for example the importance of oral narratives and Indigenous ways of knowing and being. These then provide a lead into some of the factors that support Indigenous youth engagement in education.

A fourth section identifies the barriers for Indigenous youth engagement, and this is followed by a lookat the current contexts of educational policies and practices for the Indigenous peoples of Canada andNew Zealand.

2.2 Historical Perspectives

2.2.1 Pre-Colonization, Learning and Knowledge Transmission.

Jones et al (1995) note the importance of Indigenous traditional learning systems that worked well for Indigenous people**.**

> Prior to the arrival of Pākehā people in Aotearoa, Māori had a sophisticated and functional system of education. This system consisted of a powerful knowledge base, a complex oral tradition, and a dynamic ability to respond to new challenges and changing needs. The traditional system of education, while complex and diverse, was also fully integrated with thosenew skills, teaching and learning were rationalised and sanctioned through a highly intricate knowledge base. The

> linking of skills, rationale and knowledge was often mediated through the use of specific rituals (Jones et al, 1995, p. 34).

Smith acknowledges Indigenous education systems that were sophisticated that were based on Māoriways of knowing and being. Indigenous peoples of Canada had similar ways of knowledge transmission and learning. One example is through the symbolism of a circle.

> Everything an Indian does is in a circle because the power of the world always works in a circle,and everything tries to be round. The sky is round, and the earth is round like a ball, and so are all the stars. The wind in its greatest power, whirls. Birds make their nests in circles, for their religion is the same as ours. The sun comes forth from a great circle in their changing, and always comes back again to where it was. The life of a man is a circle from childhood tochildhood, and so it is in everything where power moves (Neihardt, 2014, p.140).

The circle represents a holistic world view and the interconnectedness of all things. From a holistic perspective, Neihardt describes the importance of the circle of life and the transmission of knowledge,through the understanding of the interconnectedness of all things.

In traditional times elders taught the history of their families and prepared their young for adulthood inmany ways. Skills, such as observing and listening through watching what other family members were doing, meant that children were exposed to experiential learning. This way, social structure and roles and responsibilities alongside practical and theoretical matters were being taught and learnt.

Experiential learning is reflected in the First principles of aboriginal learning. Indigenous pedagogyvalues a person's ability to learn independently "by observing listening and participating with a minimum of intervention or instruction. This pattern of direct learning by seeing and doing, without asking questions, makes aboriginal children diverse learners" (Battiste, 2002, p.15).

Other ways of knowledge transmission were through role modelling, storytelling, and ceremony. These practices held traditional knowledge, Indigenous ways of knowing and being.

There are some similarities noted regarding how Māori, First Nations, Inuit and Mètis knowledge was passed down, through ceremonies, protocols, experiential learning, and oral narratives. These are discussed in detail throughout this chapter.

2.2.2 Aotearoa New Zealand Colonial Historical Context

The 1800 and 1900s in Aotearoa saw legislation enacted that had a detrimental effect on Māori wellbeing. In the lead up to the signing of the Treaty of Waitangi, lawlessness by settlers was increasing. In 1832 James Busby was appointed to work with Māori leaders to establish a government. At this time, Barron De Thierry, a French immigrant, had signaled his intent to establish his own sovereignty and independent state in the Hokianga area (Bay of Plenty Regional Council, 2015).

In 1835 “He Whakaputunga’ or the Declaration of Independence, was signed by 52 chiefs who were assured independence and authority over their land. However, the declaration failed to get support from the colonial office (New Zealand Government, 2020). During this time, agents and companies from both Britain and Australia began to purchase land from Māori, often without proper consultation with Hapū and Iwi (Tamaua, 2015). In 1839, William Hobson was sent to Aotearoa New Zealand to establish British sovereignty over New Zealand, which led to the Treaty of Waitangi.

The Treaty of Waitangi was signed on the 6th of February 1840 between Māori and the Crown. The Treaty itself contains a preamble and 3 articles, written in both English and te reo Māori. Article 1 declares New Zealand an independent state; however, the Māori text guarantees sovereignty (Tino rangatiratanga) over all taonga - this including, lands, villages, and property.

The English version notes Māori are guaranteed undisturbed possession over their lands. In Article 3, both versions identify that Māori and British peoples have the same

rights. Following the signing of the Treaty of Waitangi, legislation was enacted that reinforced the assimilation policies of the Crown.

The native school system and respective act established in 1867 enabled the establishment of National state- funded primary schools for Māori (Smith et al., 1995, p.xv). The Native Schools Act 1867 meant that Māori were exempt from compulsory attendance.

The implementation of assimilation policies is evident throughout the education system, from the exclusion of compulsory attendance of Māori with legislation later amended to include Māori. Another example of assimilative policies is the 1856 Native Schools Act whereby “subsidies (were) provided on the condition that students were taught in English” (Tamaua, 2015, p. 16). However, assimilation policies were not just limited to education.

In 1820 - 1840 there were many significant changes for Māori including the loss of land, misunderstood trade, the increasing influence of Christianity and the political influence of England. The Native Lands Act in 1864 contributed to fragmented communal guardianship and a greater number of settler purchases (Tamaua, 2015, p. 16).

In 1867 the Māori Representative Act established four seats in Parliament exclusively for Māori. Māori were also able to vote. In response to the protests at Parihaka, the Māori Prisoners Trial Act was passed. This allowed Māori prisoners to be kept in custody without trial for an indefinite period. The Tohunga Suppression Act 1907 was designed to replace tohunga (traditional Māori healers) with Western medicine and assimilate Māori. This led to a loss of land, language, cultural knowledge, traditions, and belief systems.

The Public Works Act enacted in 1923 enabled the Crown to acquire land for public works. In 1953 the Māori Affairs Act meant the Crown could utilise unproductive Māori land. The legal doctrine of terra nullius, meaning land belonging to no one (Oxford dictionary, 2020) was based on the Eurocentric underpinnings of John Locke’s 17th

Century notion of property ownership (Short, 2003, p.493). Locke proposed that the mixing of labour with and on the land, or lack thereof demonstrated property ownership.

The apparent absence of such activities led to the coloniser's conviction that the natives had no investment in the soil and hence no legitimate claim to it (Short, 2003, p.493). 'Terra Nullius' was an internationally adopted concept in the 18th Century, supporting Colonial expansion around the world and the dispossession of Indigenous peoples, from their land. Terra Nullius enforced through legislation is evidenced in several legislative acts in both Canada and New Zealand:

> One of the supposed characteristics of primitive peoples was that we could not use our minds or intellects. We could not invent things, we could not produce things of value, we did not know how to use the land and other resources from the natural world, we did not practice the 'arts' of civilisation (Smith, 2012, p. 26).

The Crown also entered into treaties as a way of 'legitimating' their acquisition of land. Short, mentions that "in many cases such Treaties merely reflected the unequal bargaining position facing the Indigenous peoples and were often violated in practice" (2003, p. 492).

In the 1980s, Māori took control over the key decision making and organisation of their own education, through various alternative education initiatives (Smith, 2004, p. 3). Two of these initiatives he establishment of Early Language Nests (Kohanga Reo) and Kura Kaupapa Māori (Māori language Immersion Schools). "In 2018, there were 450 Kohanga Reo in New Zealand, attended by approximately 17 percent of Māori enrolled in early Childhood" (Tangaere, 2018). Smith mentions that during this time many Māori became politically conscious (Smith, 2004) and action was taken to revitalise our language, and critically examine the shortcomings of the existing systems, dominated by Pakeha. (Smith, 2004).

2.2.3 Canadian Colonial Historical Context

In the Canadian context, it is understood that the roots of Canada's residential school system reach back to the early 1600s (Erasmus, 2004). However, this was not

formalised until the 19th century. These schools were made official in 1863 with the opening of St Mary's Missionary School, and the last residential school closed in 1996. The impact of these schools for many is devastating, with far-reaching consequences for many Indigenous today. Smith states that "[i]mperialism provided the means through which concepts of what counts as a human could be applied systematically as formsof classification" (Smith, 2012, p.26). This is evidenced through the colonising of Indigenous throughthe forced attendance of Indigenous peoples at residential schools.

Partridge (2010) identifies some of the impacts through losses. Firstly, the loss of family, as many children who were forced to attend residential schools did not see their families again. Secondly, theloss of language was identified, evident in the very few people who can speak their Indigenous language in Canada today. Battiste states that:

> Without the internal structures and functions of aboriginal languages that value direct learning;however, Indigenous knowledge will struggle to survive. Elders speak to the important role language plays in building strong communities of social relationships and in supporting the collected wisdom and knowledge that enables Aboriginal people to survive and flourish (Battiste, 2002, p.18).

Other losses include the devastating loss of childhood for many Residential School survivors, throughthe emotional, sexual, and physical abuse experienced by many Indigenous young peoples that attended these residential schools (Battiste, 2002, Partridge, 2010). A loss of meaning is also identified as a result of the trauma experienced, resulting in a disconnection from themselves and their trauma (Partridge, 2010). Moreover, the 'effects' are longstanding, still evident now as impacting Indigenous knowledge systems, connection to people, place and land today.

Battiste documents

> the persistent and aggressive plan of the Canadian government and churches throughout the past century, the marginalisation of Indigenous knowledge in educational institutions committedto Eurocentric knowledge and the losses to aboriginal languages and heritage through modernisation and urbanisation of

aboriginal people have all contributed to the diminished capacity of Indigenous knowledge, with the result that it is now in danger of becoming extinct" (Battiste, 2002, p.5).

The Indian Act was first passed in 1876.This was later amended in 1884 to prevent Indigenous people from practicing 'Potlatch' and other ceremonies. The potlatch was one of the most important ceremonies for coastal First Nations in the west and marked important occasions as well as served a crucial role in the distribution of wealth" (Indigenous Foundations, 2019). The Indian Act represents many instances of assimilation by the Government, with detrimental consequences that still impact Indigenous today.

The Provision of the Indian Act was in place for close to 75 years and what that did was it prevented the passing down of our values. It meant an interruption of the respected forms of government that we used to have, and we did have forms of government be they oral and not in writing before any of the Europeans came to this country. We had a system that worked for us. We respected each other We had ways of dealing with disputes (Judge Alfred Scow, 1992).

In 1920 the Indian Act was revised, making attendance at residential schools' compulsory.

"The goal of residential schools were institutionalised assimilation by stripping aboriginal peoples of their language, culture and connection with family. The results of many, have included a lifestyle of uncertain identity and the adoption of self-abusive behaviours, often associated with alcohol and violence, reflect a pattern of coping sometimes referred to as, "The Residential School Syndrome" (McKenzie & Morrisette, 2004, p.254).

In the 1960s, an action which is often called "the sixties scoop" saw many Indigenous children upliftedby the state.

"The sixties scoop refers to a particular phase of a larger history… the practice of removing aboriginal children from their families and into care which existed before

the 1960s, however, this period of time demonstrates a large proportion of aboriginal children taken and put into state care. This over-representation continues today" (Indigenous Foundations, UBC, 2009, para. 2).

The sixties scoop and many other acts provide an example of cultural imperialism, stripping Indigenous of their families, language, land, and culture.

In 1991 the Cariboo Tribal Council released a report on the legacy of Residential Schools. Disclosures from residential school survivors included sexual abuse, beatings, and the use of students in eugenics and medical experiments. Survivors also identified that there were instances of forced labour and the application of electric shocks with an electric chair (Erasmus, 2004). It is important to note, from Erasmus' perspective, that not all experiences of Residential Schools were negative. However, the research identifies many injustices suffered by Indigenous peoples of Canada from the Residential School system and legislation in Canada.

In 2008 the Truth and Reconciliation Commission was established to redress the legacy of residential schools and advance the process of Canadian reconciliation. One of the outcomes of the Commission is the 94 Calls to Action, calling upon the Government of Canada to redress the many wrongs committed against Indigenous peoples of Canada.

One of these calls included an investigation into missing and murdered Aboriginal women and girls (Truth and Reconciliation Commission, 2015). In a national report released in June 2019, Buller explains that "as a nation, we face a crisis. Regardless of the number of missing and murdered Indigenous women and girls cited, the number is too great. The continuing murders, disappearances and violence prove that this crisis has escalated to a national emergency that calls for timely and effective responses "(Buller, 2015, p.5).

The legislation sought to assimilate and integrate Indigenous peoples of Canada into the dominant cultural ways of knowing and being, locating Indigenous as inferior, 'natives' and second class. "Policies and legislation were enforced justified by asserting humanity related to the concept of a civilised man" (Smith, 2012, p.27).

Indigenous peoples were no longer able to speak their language, live with their families, and many were disconnected from the land and environment that had sustained their culture for hundreds of years and are still disconnected today. Smith notes that from Fanon's perspective "imperialism and colonialism brought complete disorder to colonised peoples, disconnecting them from their histories, their landscapes, their social relations and their own ways of thinking, feeling and interacting with the world" (Smith, 2012, p.29).

It is interesting to note the 'concept of a civilised man' in terms of how we, as Indigenous peoples, were viewed.

> One of the supposed characteristics of primitive peoples was that we could not use our minds or intellects. We could not invest things; we could not create institutions or history, we could not imagine, we could not produce anything of value, we did not know how to use land or resources from the natural world, we did not practice the arts of civilisation" (Smith, 2012, p. 26).

The idea was that we were not civilised, or were somewhat lesser than, and were often viewed as second class citizens. This colonial binary, that viewed Indigenous as native, savage, the 'other' and lesser than the dominant culture was evident in the legislation, enforced and 'justified' as a means of assimilation and a way to 'save the natives' – 'the white man's burden' and do away with Indigenous traditional practices.

"In settler- colonies, such as Canada, Australia, New Zealand and the United States, the historical impact of colonisation, on the health, social, economic and cultural experiences of Indigenous people are well documented" (Paradies, 2016, p.1). These impacts are also discussed later in this literature review.

Cultural imperialism is evident throughout the literature and impacts across Indigenous communities noted. Smith (2012) identifies how cultural imperialism impacted Indigenous people by influencing the colonisers "to consider Indigenous peoples not fully human, or not human at all, enabled distance to be maintained and justified various policies of either extermination or domestication" (Smith, 2012, p. 27).

Many of these impacts, are discussed by interview participants in this research. These harms, in many ways are intergenerational, still affecting generations of indigenous through the losses- examples of these losses include land and identity. Furthermore, as indigenous we are still trying to undo, the many years of harm cultural imperialism has inflicted. Education can support the undoing of the harm caused by cultural imperialism, which is explored throughout this thesis.

Many of these impacts are discussed throughout the discussion and findings chapters and frameworks offered to support education engagement and retention for indigenous young people and their families.

2.3 Definitions of Key Terms

The next part of this chapter will provide definitions for some of the terms utilised in this research: these terms discussed in further detail are Indigenous, education (including a section on Freire andeducation), self-determination of Indigenous peoples, NEET (Not in Education Employment or Training, and engagement). This will be followed by a discussion about the importance of oral narratives and Indigenous knowledge.

2.3.1 Education

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) defines basic education “as a broad pool of knowledge that everyone, children, youth and adults alike are entitled to, at any stage of their lives, as a right. Basic education in formal schooling is‘primary education’ “(UNESCO, 2007, p. 7).

Hampton identifies five different meanings of education. These are traditional Indian education; schooling for self-determination; schooling for assimilation; education by Indians, and “Indian education sui generis” (Hampton, 1999, p. 8). The education meaning, pertinent to this thesis is Indian Education - Sui Generis. This type of education is “self- determined Indian educationusing models of education structured by Indian cultures” (Hampton, 1999, p.10).

Freire also notes, “Education as the practice of freedom- as opposed to education as the practice ofdomination” (Freire, 2012, p.81). Central to this thesis is the notion of liberation in education, as a practice, a tool and pedagogy that Indigenous can utilise to support their young people’s success in education. In many instances “education policy has been a tool of oppression but can be a tool of liberation founded on First Nations control over education” (Assembly of First Nations, 2010, p.4). In terms of liberation in education “liberation education consists of cognition, not transferrals of information” (Freire, 2012, p. 79).

2.3.2 Education and Indigenous People

As suggested by Smith concerning education “for many Indigenous peoples, the major agency forimposing the positional superiority over knowledge, language, and culture was colonial education” (Smith, 2012, p. 67). This education was implemented in two forms, either through missionary or religious schooling (often through residential institutions) or later by Public or secular schooling.

Toulouse says:

> What matters to Indigenous peoples in education is that children, youth, and elders have the opportunity to develop their gifts in a respectful space. It means that all community can contribute to society from a holistic perspective that takes into consideration the spiritual, physical, intellectual, and emotional elements of a person.
> (Toulouse, 2016, p.1).

These definitions of education, from a colonial perspective and Indigenous perspectives providecontrasting perspectives. One definition focusses on learning and improving skills and the other, a focus on a holistic perspective in education, that considers the young person’s holistic wellbeing and their community.

Indigenous peoples are therefore supported to achieve in ways that empower and values Indigenous ways of knowing and being, that not only benefits the individual but

the collective, including our families, tribes, and communities. As Smith denotes "[r]eclaiming a voice in this context has also been about reclaiming, reconnecting, and reordering those ways of knowing which were submerged, hidden, or driven (Smith, 2012, p. 72).

The Assembly of First Nations recognise how education was a tool of oppression; however, it can also be a tool of liberation. "First Nations view education as a means of achieving self-determination and redressing the negative impacts of colonial practices" (Assembly of First Nations, 2010, p. 4). Bell hooks, reiterates this point, and discusses at length the importance of educating "as the practice of freedom is a way of teaching that anyone can learn" (Hooks, 1994, p.13). Hook further notes the importance of teaching to transgress. Smith (2012) askes the following questions in determining education.

- What is being taught?
- How should this knowledge be taught?
- Whose interests are served by schooling.
- What counts as good education for Māori?
- What curriculum priorities need to be addressed?

These are all very relevant questions concerning education. Other questions that may be useful to include:

- What counts as meaningful education from an Indigenous perspective?
- How are Indigenous peoples supported to achieve self- determination through education?

2.3.3 Freire and Education

Freire identifies two different types of education. One is the banking system, the other problem-posing education. The banking education, "attempts by mythicising reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education regards dialogue as indispensable to the acts of cognition which unveil reality" (Freire, 2012, p. 83).

The banking system allows the teacher to make deposits of knowledge to the students; only this is not a two-way process whereby students and teachers, engage in dialogue. Instead, it is expected that the teacher gives the information, and the student receives it, without question. This form of education reinforces Eurocentric ways of knowing as the dominant discourse and assimilates Indigenous cultures. This thesis does not intend to assimilate Indigenous further, but rather, support Indigenous aspirations of wellbeing. This may be likened to aspirations Mason Durie (1994) discussed for Māori; to live as Māori and be active citizens of the world and Māori aspirations for wellbeing and good health (Durie, 1994).

The other type of education offered by Freire is problem posing education which engages students through dialogue, enabling them to analyse the world they live in critically. This is the crucial difference between the two types of education offered by Freire as "Banking education inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness from the world, thereby denying people their ontological and historical vocation of being more human" (Freire, 2012, p. 84). Problem posing education on the other hand, encourages and supports students to critically analyse the world.

This thesis sought to identify what liberation in education is and how this can be supported and delivered in a meaningful, transformative way determined by Indigenous peoples.

2.3.4 Self Determination of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples, Article 3 states "Indigenous peoples have the right of self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social, and cultural development" (United Nations Declaration of Independence, 2008 p.4). Tino rangatiratanga loosely translates as self- determination from a Māori perspective and "is affirmed in Article 2 of the Māori text of the Treaty of Waitangi. It includes sovereignty, decision- making power and Māori control over things Māori" (Broughton & McBreen, 2015, p.84).

Regarding self-determination in Canada “First Nations view education as a means to achieving self-determination and redressing the negative impacts of colonial practices” (Assembly of First Nations,2010, p. 4). Mana Motuhake, is another concept described as self -determination from a Māori perspective, it is self- government, self-determination, independence, sovereignty, authority- mana through self- determination and control over one’s own destiny (Māori Dictionary, 2020).

An elder through personal communication discusses Mana Motuhake from a tribal perspective, is being able to “sustain ourselves, and change the way we do things…not have to be reliant on money and utilising our own natural resources to sustain the people. There is huge potential in our Tangata Whenua(people) to be self- sufficient (Elder, personal communication, June 22, 2019).

Reading and Wien (2009) note that self-determination impacts all other determinants, including education, housing, safety, and health opportunities. The authors discuss the impact such social determinants have on the lives of aboriginal people, affecting their physical, emotional, and mental health (Reading & Wien, 2009). There are many layers in terms of what Indigenous self-determination may look like; however, ultimately, Indigenous peoples need to determine what self-determination looks like for themselves.

At the frontline, practitioners, mentors, and educators can support the principles of self-determination, and therefore support youth and their families more effectively, by ensuring they are at the centre of their plans and so their aspirations guide the approach and processes.

2.3.5 Not Engaged in Education and Employment (NEET)

The online Cambridge dictionary defines NEET as “not in education, or training: used by the government to describe a young person who is no longer in school and does not have a job or is nottraining to do a job” (Cambridge Dictionary, 2019).

2.3.6 Engagement

One definition provided by Gibbs and Poskitt (2010) for engagement in education is that, [e]ngagement is a multi-faceted construct that encompasses students' sense of belonging and connectedness to their school, teacher and peers; their sense of agency, self-efficacy and orientation to achieve within their classrooms and in their broader extra-curricular endeavours; their involvement, effort, levels of concentration and interest in subjects and learning in general; and the extent to which learning is enjoyed for its own sake, or seen as something that must be endured to receive a reward or avoid sanction.p12The authors also note that engagement is variable state of being, influenced by many internal and external factors as such engagement is malleable by the actions of teachers.

This is an important feature to note in terms of indigenous student engagement in education. This research aims to understand what those factors are that support indigenous student engagement in education, and to understand how students can be supported to meaningfully engage in education.

2.4 Key Features of Effective Teaching and Learning for Indigenous Students.

Factors that support student success in education are identified in this section of the thesis, alongside holistic models that support engagement.

2.4.1 Critical Theory & Pedagogy

Critical theory as pedagogy and tool in the learning environment seeks to understand teaching practices in the learning environment and understand the impact of systems and relations of power.

Critical Pedagogy is based on the works of many. McLaren notes the contribution of Freire to critical pedagogy. He states, "[h]e has given the word 'educator' a new meaning inflecting the term to embrace multiple perspectives border intellectual, social

activist, critical researcher, moral agent, radical philosopher and political revolutionary" (McLaren, 1998, p. xxiii). The definition of educatorprovided by McLaren is interesting and from the researcher's perspective, necessary to support Indigenous students' success in education. The need to 'embrace multiple perspectives' is vital to support Indigenous students' success in education.

Critical pedagogy looks at teaching practices in the classroom and how systems and relations of power impact this. Critical pedagogy promotes teaching and learning that is dialectical. What this means is allowing students and their families, especially those that are marginalised, to learn, exploreand understand those conditions, the systems that oppress them. With this knowledge, "Critical Theory "helps us make space for ourselves, our culture, our ways of thinking "(Smith, in Kovach, 2009, p.89), and to speak back to the injustices that enslave Indigenous people. Moreover, critical theorists are empowered, to empower others to understand those systems that continue to repress certain peoples and groups within a society.

It is more than just understanding the oppressive nature of systems however, as the emancipation element of this pedagogy is crucial regarding critical Pedagogy and our role as educators to engage in dialectical learning. "The solution is not to integratethem into the structure of oppression, but to transform the structure so that they become beings for themselves" (Freire, 2012, p. 74). Critical pedagogy allows an analysis of the structures which needs to happen first to understand and then to change those structures.

2.4.2 Dialectic Thinking & Emancipatory Knowledge

From a critical pedagogy point of view, dialectic thinking enables one to "see school not simply as an area of indoctrination or socialisation or a site of instruction but also a cultural terrain that promotes student empowerment and self-transformation" (McLaren, 1998 p. 182). What this means is that educators must understand their positioning so that they can support student empowerment andtransformation.

From a critical theorist's perspective, educators must also understand their privilege, particularly thosewho are non-Indigenous. "Teachers need to unlearn their privilege as

teachers begin to address the urgent social issues" (Mclaren,1998, p.23). What this also allows is for teachers to be able to see students for who they are and the wealth of knowledge they bring into the classroom. Through dialectical thinking and teaching, we can understand the knowledge we as educators bring to the classroom and the forms of knowledge, we are teaching students.

McLaren (1998) notes mainstream educators focus on technical knowledge that does not take into consideration the knowledge students already bring. This technical knowledge is similar to Giroux's (1985) productive knowledge that is ultimately used to "regulate, measure and control student's knowledge" McLaren, 1998, p. 175). Critical pedagogy knowledge on the other hand, acknowledges both the students and teachers as knowledge producers, encourages 'problem posing' learning with the ultimate goal of emancipating students so they may transform their societies (Mohammad & Faraji, 2011).

From a critical pedagogy perspective, we can then engage in emancipatory knowledge as this "helps us to understand how social relationships are distorted and manipulated by relations of power and privilege. It also aims at ...the conditions under which irrationality, domination and oppression can be overcome and transformed through deliberate, collective action" (McLaren, 1998, p.175).

2.4.3 Culture

There is a vast amount of literature that identifies the importance of culture in the learning environment. Te Kotahitanga, NZ research, and professional development programme (2009) identifies the need for teachers to "care for their students as culturally located human beings above all else" (Bishop et al., 2009, p.4). Macfarlane et al. (2007) also emphasise the importance of culture within the classroom, acknowledging that "[a]ll students benefit from being in a culturally inclusive classroom" (p.65). Kohanga reo (Early language nests) and Kura Kaupapa Māori (full immersion schools) also have a commitment to the survival of Māori cultural knowledge, centring Māori language and ways of knowing and being.

Kia eke Panuku (2017), is another initiative that focussed on supporting Māori students to pursue their potential, built on the understandings gained from previous projects which include Te Kotahitanga; He Kakano; the Star Path Project for Tertiary Participation and Success; and the Secondary Literacy and Numeracy Projects. Kia eke Panuku looks at "culturally responsive and relational practices across all aspects of school life…the practices mean that a deliberate focus is on Māori students enjoying, participating, and engaging in schooling as Māori" (Berryman & Eley, 2017 p. 104).

Kia eke Panuku outlines the importance of culture "the evidence showed that student achievement in literacy and numeracy increased when culturally responsive and relational practices underpinned the practices of the school and its community" (Berryman & Eley, 2017, p. 104).

Throughout this literature review, examples are shown in the sections below on Te Kotahitanga, student-teacher relationships, and the Alaskan Cultural Standards (1989). These all identify the importance of culture as part of the learning environment.

Te Pikinga ki Runga (2009) a framework for teachers of Māori students also acknowledged the importance of culture in the learning environment and linking the culture of home and school. Haywood et al. (2009) demonstrates the importance of culture: "The need for young people to identify their own culture and experiences in the curriculum is evident in the literature, as it is paramount as it helps to build their sense of belonging and feeling valued in their learning environment" (Haywood et al., 2009, p. 22). Furthermore, we need to ask the question "whose knowledge counts?"

For meaningful engagement in education for Indigenous people, Indigenous knowledge, identity, language, and culture needs to be prioritised. Also, it can be observed that "Teachers and researchers are cultural workers." (Denzin et al., 2005, p.28) in Canada, The Assembly of First Nations identify the importance of culture and cultural values, as reflected in the learning environment "It is very important that Indian children have a chance to develop a value system which is compatible with Indian culture" (Assembly of First Nations, 2010, p. 2). This is important for students to be able to recognise themselves and their culture in their learning environment.

2.4.4 Oral Narratives & Indigenous knowledge

Oral Narratives and storytelling are essential to Indigenous ways of knowing and being and are integral to who we are as Indigenous. Oral Narratives connect us through genealogy and connect us to the land and environment. “Place links present with past and our personal self with kinship groups. What we know flows through us from the ‘echo of generations’ and our knowledge cannot be universalised because they arise from our experience with our places (Kovach, 2009, p.61). Oral narratives provide lessons and learnings that have been passed down from generation to generation. These narratives played a vital role in the transmission of Indigenous knowledge.

From a Māori perspective,

> “ the origin of the universe and the world can be traced through a series of genealogical webs that go back hundreds of generations to the beginning…which follows a sequence beginning with the nothingness, the void, the darkness, to a supreme god, (Io Matua—kore), then emerging light, through to the creation of the tangible world the creation of two primeval parents (Ranginui and Papatūānuku) the birth of their children (the wind, the forest and plants, the sea, the rivers, the animals) through to the creation of mankind” (Harmsworth & Awatere, 2013, p.274).

Dauenhauer and Dauenhauer argue that,

> the Oral tradition still lives, and the written tradition is growing within it, not exempt from it. One will never replace the other. The elements of old stories, of the spoken language, the myths and narratives that sustain the culture, and the pattern of the elders repeatedly occur in the new writing (Dauenhauer and Dauenhauer 1986, p.10).

In an Aotearoa New Zealand context, the term pūrākau is used to describe similar oral traditions. Leeexplains pūrākau as “a traditional form of Māori Narrative, [that] contains

philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori" (Lee, 2009, p. 1).

From the writer's perspective, for many Indigenous peoples, these ways of knowing and being are integral to their approach to education and success. As described by Archibald "[i] am suggesting that we, as First Nations, need space to share our stories in our own way, to create our culturally based discourse, develop our ways to validate our discourse, then open the conversations for others to join"(Archibald, 1997, p. 26).

2.4.5 Family Engagement in Education

Family Engagement in Education Family involvement in education is critical to Indigenous success ineducation. Hutchins and Hipkins suggest that" [t]he engagement of whānau(family) is key to making advancements in Māori education, as whānau (family) are often the catalysts for the transformative potential that can generate, support and sustain change" (2010, p. 1).

There are many ways engagement can be supported. For example, Indigenous people and communities should be part of the leadership and decision making within an education setting, ensuring the inclusion of Indigenous knowledge in the curriculum, and that whānau (families) areactively included in the classroom.

Te Pikinga ki Runga is a framework that "envisages a strengths-based, holistic approach to wellbeing" (Macfarlane, 2009, p. 48) and centres the importance of family. This framework is underpinned by theprinciples of the Treaty of Waitangi: Partnership - engaging family; Protection - protecting the wellbeing of the child; and Participation - ensuring the classroom curriculum assists the participation and learning of the child. This is just one example of the importance of working in Partnership with family (as) "their voice, input and contributions are critical to student success and the building of capacity in the communities" (Canadian Teachers' Federation, 2017, p. 12). Kaupapa Māori theory also notes the importance of supporting families to navigate or mediate socio-economic difficulties.

> "Encouraging parental involvement, working with children at home and actively participating in school activities - does improve results. Schools that foster participation by parents and help parents to support their children in their schoolwork tend to have better outcomes. For this to work, schools need to target their efforts on improving communication with parents in the most disadvantaged homes and to help develop home environments conducive to learning" (Organisation for Economic Cooperation and Development 2008, p.5).

Toulouse (2013) identifies factors that contribute to successful engagement of First Nations, Mètis and Inuit peoples in education. These include, Social Justice and inter-agency allies, honouring Indigenous contributions and Indigenous knowledge in the classrooms, building relationships with Indigenous peoples, teacher knowledge and Indigenous inclusion. These factors align with the principles of the Treaty of Waitangi and show how these may be applied in both New Zealand and Canadian contexts.

In summary, if we are to see Indigenous success in education, family engagement in education is necessary.

2.4.6 Social Capital and the Importance of Networks

Social capital is defined by the Organisation of Economic Cooperation and Development (OECD) as "networks together with shared norms, values and understandings that facilitate cooperation within or among groups". We can think of networks as real-world links, between groups or individuals. Think of networks of friends, family networks or former colleagues." (Organisation for Economic Cooperation and Development 2001, p.41). From an Indigenous perspective recognising social capital may include a young person's community, hapū (subtribe), extended family and friends. This "acknowledges the social networks of students and the sharing of resources, ideas and experiences (Bidois et al., 2017, p.4).

This is essential when we think about the importance of critical social supports for Indigenous youth. Moreover, it raises important questions about Indigenous education and engagement:

- How do we build on social capital to support Indigenous engagement and retention ineducation and sustainable employment?

- How does policy support social capital (i.e., mentors, community supports) to enhance theaspirations of Indigenous in education?

- How can we, as educators support the increase of social capital so that our young people, arewell supported?

There are several ways we can support the enhancement of social capital as well as the engagementof family in education on the frontline. Initiatives such as Whānau Ora in New Zealand, work to support the family and community network to achieve their aspirations.

An example of increasing social capital in Canada is the First Nations Role Model programme- delivered in the School district 52 (Prince Rupert). This programme involves "the use of very successful First Nations role models in the classroom" (Maxim, Spence, Maxim, 2005, p.66). The goal of this programme is to promote an awareness of First Nations culture for all students and teachers while promoting self-esteem and pride in cultural heritage (Maxim, Spence, Maxim, 2005, p.66).

The development of social capital that supports young people to engage in education is crucial for students who do not have support in the home.This initiative reinforces the learning of 'identity' for students who are disconnected and encourages the sharing of best practice for educators, to deliver culturally preferred pedagogies.

2.4.7 Student-Teacher Relationships

"Relationships and interactions between teachers and students are key to the effective teaching of Māori students" (Bishop & Berryman, 2009, p.27). If staff can build relationships with students and their families, these relationships can go a long way in terms of engaging young people in their education. With these relationships, staff can support students and their families to mitigate any issues or barriers to the education they may have. Supporting Whānau to overcome socio-economic issues is a key

aspect of Kaupapa Māori theory. These relationships can also facilitate referrals to services, follow up support and open communication between school and home. The literature, in terms of effective engagement of Indigenous students, recognises the importance of non-deficit thinking' concerning the teacher's views of and relationship with their students. Bidois et al. (2017) describe important elements in the 'Student-Teacher relationship'. These include teachers caring for their learning, demonstrating patience, understanding, appreciative, and a belief in the students' success.

As stated by Bishop and Berryman "if the students with whom we are interacting as teachers are led to believe that we think they are deficient, they will react negatively (Bishop & Berryman, 2009, p.7). Students also noted that the teachers who saw them in a negative light, were unable to build positive relationships with them "but that their teachers who saw them in positive terms were wonderful to be with and learn with "(Bishop & Berryman, 2009, p. 7). Positive classroom relationships "were built upon positive, non-deficit thinking by teachers about students and their families that saw the students as having loads of experiences that were relevant to the classroom interactions "(Bishop & Berryman,2009, p.7). In the writer's opinion, this is imperative to successful engagement and retention in the learning environment. Furthermore, Hattie and Hamilton (2020) note the positive impact teachers can have when teachers believe they can make a real difference in the lives of their students, both collectively and individually.

2.4.8 Belief in students' ability and High Expectations

Belief in the student's ability is an identified factor in the repertoire of learning approaches that enhance the education of Indigenous students. Hawk et al. commented that "[s]tudents knew their teachers really believed in their ability. These teachers tended to articulate that belief often so that students would gain confidence from it "(2002, p.44). Hattie and Hamilton (2020) also discuss the value of teachers building and fostering trusting relationships with teachers and students, and students with each other in the classroom. Belief in students' ability is related to the other characteristics of perseverance and going the extra mile. Going the extra mile is identified, as students appreciated the extra effort their teachers put into them, often to encourage and reward them. Going the extra mile could look like teachers providing

words of encouragement, buying rewards or resources sometimes using their own money, or ensuring students had extra help when they needed it. Hawk et al. described how "[s]econdary students gave several examples of teachers who shared aspects of their lives, their feelings, their failings, and their vulnerabilities- with students. Being told personal stories with a positive message was appreciated and remembered by students" (2002, p.43).

Having high expectations encourages Indigenous students' engagement in the classroom. Bishop and Berryman describe how students "spoke at length about the low expectations that many of their teachers had of them, and how their performance in class changed when their teachers signalled, they had high expectations of them "(Bishop & Berryman, 2009 p.30).

2.4.9 Caring for Students (Manaakitanga) and the Alaskan Cultural Standards

Manaakitanga, as defined by Bishop and Berryman, is "caring for students as Māori and acknowledging their mana" (Bishop & Berryman, 2009 p. 27). In the learning environment, this could look like identity, language, and culture as part of the curriculum and learning environment, ensuring Indigenous students' names are pronounced correctly and acknowledging the wealth of experience Indigenous students and their families bring with them into the learning environment. Kaupapa Māori theory acknowledges the importance of looking after young people as culturally located beings and recognising the value of culturally preferred pedagogy.

In the learning environment, this could include visits to a marae (meeting house) and other landmarks that connect students to people, place, and land. Manaakitanga or caring for others, in the learning environment might look like, teachers showing genuine care for their students, providing resources, food and clothes for students. A teacher also reflects manaakitanga in the following quote "I treat them as if they were my own daughter or son. I tell them that is how I feel. I love them, but I am strict" (Hawk et al., 2002 p.42).

From an Indigenous perspective, The Alaskan Cultural Standards for Culturally Responsive Schools (1989) aim to provide a way for schools & communities to meet the educational and cultural needs ofIndigenous students. According to Barnhardt, the original intent of the Alaskan Cultural standards is to bring Indigenous knowledge systems and ways of knowing that have sustained the Native people of Alaska for millennia to the forefront in the educational systems (Barnhardt, 2008, p.29). The Alaskan Cultural Standards provide a guide for students, educators, schools, and the community to ensure Indigenous knowledge is implemented, as part of their everyday learning experiences. Also, of importance, is acknowledging Indigenous youth and their family who are disconnected from their identity, language, and culture for many reasons. The learning environment could provide opportunities to connect Indigenous students to their identity, language, and culture.

2.4.10 Creating a secure, well-managed learning environment (Ngā Whakapiritanga)

Ngā Whakapiringatanga (Creating a secure, well-managed learning environment) looks at a few keyareas to ensure teachers are well prepared, know the curriculum well and can be flexible when needed. “Ngā Whakapiritanga is about teachers taking professional responsibility for activating the engagement of all learners” (Bishop & Berryman, 2009 p.8).

A secure, well-managed learning environment can be strengthened through positive Student-teacherrelationships, effective planning, family engagement in the learning environment and adequate resourcing. This can help support Indigenous engagement and retention in the learning environment.

2.4.11 Wānanga and Ako

Wānanga and ako identify the importance of engaging in effective learning interactions with Indigenous students. There are many definitions of wānanga. Voices from Kia eke Panuku note wānanga as a noun to be a place of higher learning. Wānanga as a verb is about engaging in the learning, engaging in the process of sharing and reflection that

supports effective decision making and the creation of new learning and knowledge (Kia Eke Panuku team, 2017).

One definition of ako offered by Bishop, et al., (2003) states that “Ako is about the reciprocity of a person being both a learner and a teacher according to the teaching/ learning context. In this context the teacher does not have to be the fountain of all knowledge but rather, a partner in the conversation of the learning” (Bishop et al, 2003, p.114).

Wānanga and ako look at using a range of innovative and interactive teaching styles. This could look like class trips to different landmarks, opportunities for hands-on learning, and the use of technology to engage learners. Ako, as noted by Bishop et al (2003) considers the teacher as the student and the student as the teacher, and both contribute meaningfully to the conversation of learning. Concerning Ako, elements include “a focus on teaching, learning and achievement in and outside of the classroom and the reo, Tikanga Māori and the Marae at the centre of teaching and learning” (Lee et al., 2009 p.8). Lee notes the importance of relationships in relation to ako in that “ako is grounded in, and dependent on relationships (Lee, 2008, p.114).

The value of relationships in ako is also reflected in the First People’s Principles of Learning. – One of these nine principles identifies the holistic nature of learning “Learning is reflexive, reflective, experiential and relational - focussed on connectedness, on reciprocal relationships, and a sense of place” (First Nation’s Education Steering Committee, 2012).

What the research demonstrates is the importance of Indigenous concepts such as wānanga and ako, that are valuable to support Indigenous success in education. Furthermore, Kaupapa Māori theory recognises the need to implement culturally preferred pedagogy (Smith, 2004), which can include wānanga and ako and the First People’s Principles of Learning.

2.4.12 Kotahitanga

Kotahitanga is defined as “teachers and students reflecting together on student achievement to moveforward collaboratively” (Bishop & Berryman, 2009 p. 27). This can be done through wānanga, student evaluation & feedback, and positive relationships with students that foster collaboration.

Whānau (family) hui (gatherings) can also be held to support kotahitanga and the achievement of shared goals. The Kaupapa Māori change factors demonstrate the importance of a shared goal orvision. These goals can be those of the Community, Nation, class, family and Individual.

2.4.13 Respect

Respect is another characteristic identified for effective Indigenous education. Mutual respect is basedon the way teachers interact and treat their students. This means the students will treat teachers in the same way. “The behaviours that students valued in their teachers were those of normal, respectful interaction between adults... these behaviours included being sincere and professional, valuing students’ ideas and being polite and friendly.” (Hawk et al., 2002 p. 43).

Teachers need to model the behaviour they expect from students, and in the research project, students were very observant of their teachers modelling the expected behaviour, as opposed to saying one thing and doing something else.

However, according to Bishop et al. (2010), changing classroom practice was not enough. Forschools to be more relational and culturally responsive school leadership and student management systems’ reform was necessary (Bishop et al., 2010). Findings from Ka eke Panuku identified three contexts for reform, identified below.

2.4.14 Critical Contexts for Change

Berryman and Eley (2017) note that to truly meet the needs of Indigenous, under-served students, a reform of the education system is necessary. "To truly make a difference for the groups of students that are under-served by our education system, we must focus on reform that will see students make fast progress - unless they achieve an accelerated rate of success; the achievement disparity will remain" (p. 101).

The authors identify three contexts for change across five levers. It is observed that the three contexts for reform are culturally responsive and relational practices, home school and community and deliberate professional acts through policy, curriculum, and adaptive expertise. It is valid to mention that these contexts for change "do not occur in isolation and need to be attended to across five levers" (Berryman and Eley, 2017, p. 103). The levers are Transformative leadership, evidence-based enquiry, culturally responsive and relational pedagogy, educationally powerful connections with home, connections with communities and literacy, te reo Māori and numeracy across the curriculum (Berryman and Eley 2017).

Regarding culturally responsive and relational practices across the levers identified, schools need to look at this across the whole school, ensuring culturally responsive and relational practices both in the classroom and in leadership actions, decisions, and attitudes. Examples of this mean culturally responsive pedagogy and Indigenous engagement in all areas of the school operations.

Bruce (2014) identifies aspects of culturally responsive practice that include: showing honour and respect to all young people and family members, having genuine care and concern, engaging in culturally responsive ways, being able to inform young people and their families about what really matters and being solutions focussed" (Bruce, 2014, p. 21).

Culturally responsive and strengths-based models have been identified earlier in this chapter and outline the need to work alongside young people in ways that link them to who they are, in a culturally appropriate, relevant, and respectful way.

Deliberate professional acts applied with adaptive expertise can include ongoing professional development tailored to ensure staff can meet the needs of Indigenous students and strategies for transformative leadership practices. Adaptive practices delivered as part of professional learning development supported by processes and policy will support Indigenous youth engagement and retention in education. This also identifies the importance of curriculum variation and responsive, innovative engagement and pedagogical practices.

Home, school, and community collaborations need to include the Indigenous community. This could look like Indigenous people being included in the decision making in all areas that enhance and support leadership within the school. Regarding parents and guardians "their voice, input and contributions are critical to student success and the building of capacity in the communities" (Canadian Teachers' Federation, 2017, p. 12).

In the Aotearoa New Zealand context, the establishment of Kohanga Reo (Early Language Nests) and Kura Kaupapa Māori (Māori immersion schools) have positively impacted Māori education. Kohanga Reo were established in the 1980's in response to the dire state of Te reo Māori (Māori language). These early language nests were followed by Kura Kaupapa Māori which are state schools that operate within a family-based family and teach the education curriculum in te reo Māori (Māori language).

2.4.15 Mentoring

One definition of mentoring describes it as "the pairing of an adult, as a non-stigmatising, positive intervention that can help youth develop protective factors" (Allen- Meares, 1995, p. XX). The literature mentions the importance of mentoring young people and the skills needed by the mentor to build a trusting and effective relationship.

It is noted that the increase of mentors in social service programmes is an increasingly common intervention. Of interest, is the use of mentors to support the notion of employability and social inclusion (Colley, 2003). Hudson mentions different types of

mentoring, one being traditional mentoring whereby youth are formally introduced to an adult through an organisation and meet regularly. (Hudson, 2013).

Natural mentors, also mentioned by Hudson (2013) are usually non-parent adults who can form sustainable, meaningful relationships with youth. These might include community members, coaches, and teachers. The qualities of these mentors include being approachable, easy to be with and understanding. Hudson (2013) also observes the importance of attributes such as trust, empathy, and consistency (p.132). From the writer's perspective, these attributes are crucial. To add, however, attributes such as being non-judgemental and having an ability to navigate systems is also valuable.

The ability to work with the young person, and to support the wider social support system of that young person is ideal. This provides opportunities for sustainable long-term success for the young person and their family or support system. Having the young person's best interest at heart should be a given but is necessary from the writer's perspective to distinguish as crucial, something which is especially relevant to traditional mentors.

Often, mentors or other professionals working with young people formally, have 'contractual outcomes' to meet. These are valid; however, a 'youth-centric' approach is paramount. This means the young person is always at the centre - not the need to meet the contractual obligations of the organisation. Also, of importance, is the need for a holistic approach this means working alongside the young person, and developing a youth- centred plan, 'their plan' that addresses their needs from a social, physical, emotional, and family or social perspective.

At firstglance, many professionals would identify that meeting all of these is outside of their scope, contractually. This very well might be the case; however, mentors with great relationships with youngpeople they are supporting can support access to other supports and services to ensure their needs are met holistically.

Workplace mentors are vital, especially for young people trying to get into employment. The Māori and Pasifika Trades Training Organisation is based in Auckland (New Zealand) and is a "group of training and industry organisations working together to help

Māori and Pasifika become leaders in the trade" (Māori and Pasifika Trade Training, 2019). This Organisation works in partnership - combining trade training, mentoring, financial support, and connection to employers.

This initiative is necessary for connecting Indigenous youth to training and sustainable employment. Also crucial is the support for mentoring and financial support that might help a young person remain actively engaged in a job or education. This initiative may be likened to the conceptual model discussed in chapter one, Piki ki te ao. Piki ki te ao is a conceptual model to support Indigenous young people into education, that supports them into sustainable employment.

Apprenticeships are also significant in the space of mentoring, especially given the intention is to ensure young people are actively engaged in sustainable employment. Broussard, Mosley- Howard & Roychoudchury (2006) recognise the part mentors play in wrap-around services "given diverse antecedents, solutions must be multidimensional, strengthening self-protective factors on multiple levels.

For example, community school mentors in collaboration with social workers, teachers, administration, and parents can boost protective factors by wrapping services around youths" (p.122). To add to this, Iwi and Nation members can also provide mentoring to boost protective factors.

Mentors do not have to do all the work either, and rather they could support access and connection to services. Mentors need to be able to support and be a part of 'collaborative plan' with family and support networks, organisations, and community. "Urban schools and communities, together with families, are in a position to meet many challenges through collaboration" (Broussard, Mosely-Howard & Roychoudchury, 2006, p. 122).

Supporting a common goal is also key in Kaupapa Māori praxis (Smith, 2003). If the mentor works from a youth-centric approach' it is more likely that the young person will 'buy-in' and engage. The plan is then better supported, by other professionals and support people and the young person is likely to have an increased access to services and community. If the young person's support people or family are also supported, they

can provide better 'care' and support. "Mentors canhelp youth develop a positive self-image; the introduction of warmth, nurturance, empathy, stability and a sense of belonging form the building blocks that promote resiliency (Day, 2016, pp. 157).

Munson et al. (2013) characterise other key attributes, in the mentoring relationship that include "giving advice, building social skills and providing information". Other additional attributes from the writer's perspective, necessary to a mentoring relationship is 'doing what you say you are going to". This is important for all youth, critical for youth in foster care and vulnerable youth because they may have experienced working with several different 'professionals. Some of these experiences may havebeen negative. Examples of these negative experiences are noted in the discussion and findings chapter.

Another valid aspect of mentoring is access to opportunities to develop mentoring skills for youth workers or mentors. Supervision, for mentors, is critical to ensure best practice, so that organisational goals and targets are met, and support provided. "When successful mentoring practices take place, both those being mentored and those mentoring find the experience worthwhile(Gassman & Gleason, 2011, pp. 57).

2.4.16 Strengths-Based & Holistic Approaches

The research identifies the importance of strength-based approaches for Indigenous student engagement and retention in education because it takes into consideration the historical context. "Placing the high rates of violence, substance, and poverty experienced by First Nations families intothe appropriate context of colonisation and assimilation policies shifts the perceived deficits away from the individual and allows us to focus instead on the resilience many of these youth have demonstrated" (Crooks, et al., 2010, p. 3)

The circle of courage is a youth development model developed around young persons' strengths. Themodel is based on a circle- the medicine wheel, divided into four parts. "The circle is sacred and suggests the interconnectedness of life" (Calgary Board of Education, 2015).

The quadrants of the medicine wheel represent many different things. These include directions, east, west, north, and south. The quadrants also represent the elements, wind water, fire, and earth. The circle also represents the four races through the colours, red, white, black, and yellow. The parts of the circle of courage also identify the importance of the values of belonging, mastery, independence, and generosity (Calgary Board of Education, 2015).

Te Ora Hou (2015) makes connections from a Māori worldview to that of the Medicine wheel. From a Māori perspective, these quadrants are, whanaungatanga - belonging and identity, pūkengatanga - mastery and competence, mana motuhake independence and responsibility, and ohaoha - generosity or contribution (Te Ora Hou, 2015). This model like many of the models identified in this thesis are relevant to the thesis in that it provides a cultural context for Indigenous youth in Canada and New Zealand, acknowledging the cultural perspectives of both and indicates some of the strengths that are important in each culture.

Te Whare Tapa Wha, as mentioned earlier, is another strengths-based model which identifies the importance of a holistic perspective for Indigenous people. Depicted through a meetinghouse or wharenui, the four sides represent the physical (tinana), family (whānau), psychological (hinengaro) and spiritual (a wairua).

These holistic models are central to ensuring all the young person's needs are met. This from the writer's perspective is what will ensure meaningful, sustainable engagement in education and employment. These models also acknowledge the importance of family or social supports and acknowledge 'skill building' for young people - integral to sustainable employment and education.
Skill-building also takes into consideration 'the whole person' and their strengths, which is vital for meaningful action to occur.

2.4.17 Equity in Education

Equity in Education the OECD (2008) has provided ten steps to equity in education. These include:

- Limit early tracking and streaming and postpone the academic selection
- Manage school choice to contain the risks to equity
- In upper secondary education, provide attractive alternatives, remove dead ends and prevent drop out
- Offer second chances to gain from education
- Strengthen the links between school and home to help disadvantaged parents help theirchildren to learn
- Respond to diversity and provide for the diversity and provide for the successful inclusion ofmigrants and minorities within mainstream
- Provide strong education for all, giving priority to early childhood provision and basicschooling (OECD, 2008, p. 6).

These steps can support equity in education, especially for Indigenous students. How these steps areimplemented is vital. Early intervention strategies are critical for those at risk of disengagement.

Alternative education programmes that support second chance learners that incorporate culturallyrelevant pedagogy could support equity in education, to prevent 'dropout' of students. From the writer's perspective, early intervention is vital, as is meaningful follow up if students drop out of education and disengagement occurs.

These steps are important; however, from a critical theory perspective, it is crucial to examine the system that enables inequality and oppression to exist. It is noted that "oppressions are systematicallyreproduced in major economic, political and cultural institutions and are part of the basic fabric of social life" (McLaren, 1998, 18). An examination of the systems and structures that support continued inequity and oppression will allow an understanding necessary for meaningful change to occur.

2.4.18 Curriculum Variation

Kaupapa Māori (Smith 2004) recognises the importance of curriculum variation that centres culturally preferred pedagogy. Bruce (2014) iterates the importance of curriculum variation "young people disengaged from schooling often prefer variation in the teaching methods used in secondary schools" (p.17).

One example of curriculum variation is evident in an education and career planning programme for Ontario schools. Differentiated learning takes into consideration the individual needs of the student, ensuring curriculum variation is incorporated to meet the individual learning needs of the student (Ontario Public Service, 2013). The differentiated learning considers the learning needs of the individual incorporating curriculum variation for students, based on their needs.

2.4.19 Hope

Duncan- Andrade (2009) identifies various types of 'Hope' that can be provided in the learning environment by educators. He discusses hope concerning 'urban youth' which may be applied to Indigenous students' learning environments too. Duncan-Andrade distinguishes 3 types of hope, cautioning urban youth educators against using these types of hope as they are, in fact, enemies of hope.

The first type of hope - 'hokey hope' is described as an 'aesthetic type of caring' that does not acknowledge the inequities that many urban youth face. 'Mythical hope' concentrates on the individual, which fails to consider the history of the urban communities and minorities. Mythical hope denies the injustices faced by the minority, many of whom are urban and Indigenous youth. 'Hope deferred' is based on despair; however, instead of educators blaming the victim, the blame really needs to be placed with the system or state without a strategy to manifest this 'despair' into transformational praxis.

In response to the enemies of hope, Duncan-Andrade identifies crucial hope, as the enemy of hopelessness, of which there are 3 types- Material, Socratic and Audacious. 'Material hope' is focused on material resources that can help a student, including the biggest material resource, the educator themselves. 'Socratic hope' is in the 'doing', the ringa raupa (calloused hands) noted by Smith, 2003 of educators. Lastly, 'audacious hope' sees educators as key to 'standing with urban and Indigenous communities' with the understanding that the community's pain is shared, one that is also the educators.

Audacious hope is essential for all of us. It is the hope that allows students to work through their pain, and sometimes it is a shared pain, one that is known and felt by the other students, the educators, and the community. Andrade - identifies the opportunities educators have of incorporating true meaningfulhope, into the lives of the young people we have the privilege of educating. "This brings with it an unprecedented opportunity to swing the pendulum towards educational equity.

We can if we so desire, invest heavily in refocusing our efforts to recruit, train and develop urban educators who are committed to shifting the tide in urban schools from despair to hope" (Andrade, 2009, p. 10). In providing hope, we can provide opportunities for transformation, which allows students to transform the world they live in. This is further reiterated by Freire in that transformation for those that are completely marginalised who are no longer waiting for things to be done to them, but rather take it upon themselves to engage in progressive transformation, to challenge and change the structures of society that up until now have continued to oppress them (Freire, 2012).

2.5 Barriers to engagement in education

Having looked at some of the features of learning approaches which are helpful for Indigenous students, the following section of the literature review will examine barriers for Indigenous youth engagement in education, barriers that need to be mitigated to ensure Indigenous youth can meaningfully engage.

Knowledge and the curriculum is the first barrier identified and domesticatedknowledge as described by Foucault (1980) The impact of inadequate funding is another identified barrier,followed by poverty. Gradual disengagement and lack of motivation are also identified as barriers. Mentioned in this literature review are additional relational barriers, which include friendship and belonging, and some of the negative behaviours of educators.

The learning barriers identified are learning difficulties, mental health, and a brain development perspective. The impact of historical trauma and the impact of complex

home life and how this affects a student's engagement is also addressed. Finally, the impact of policy is considered.

2.5.1 Knowledge and the curriculum

Bidois et al. (2017) discuss the notion of knowledge and what is being taught in schools. It is well documented that Indigenous people have low literacy rates and high drop- out rates. Johnson (2000) and Bidois et al. (2017) describe literacy as being a product of domesticated knowledge (p.27). From a critical pedagogy perspective, this form of knowledge is described by Foucault as the knowledge- power (1980) concept, whereby the dominant culture's knowledge is taught and learnt in schools, alongside the dominant culture's ways of knowing and being. Furthermore, how students are measured in terms of what they know or do not know is measured from the dominant culture's perspective. This may be in the form of various tests and assessments. What this promotes is cultural imperialism, whereby "the dominant cultural group exercises its power by bringing other groups under the measure of its domination" (McLaren, 1998, p.19).

What and how students are taught and 'measured' in school is only one example of cultural imperialism in the classroom. The assessments we use to measure competency in those fields can also be described in that way. In each case, certain truths and assumptions are established that signify what is considered as illiterate, unskilled, or unemployable. "Those who fail to measure up to the assessment criteria are labelled and seen as requiring urgent fixing. It is the individual rather than the structure defining them that become scrutinised, researched and pathologised" (Bidois, et al., 2017, p.27). The authors clearly paint a dismal picture for students who are not a part of the dominant culture. The fact that the dominant cultural knowledge is being taught provides a rationale for the importance of Indigenous ways of knowing, being brought into the learning environment.

Educators need to understand the role of cultural imperialism and how it reinforces the colonial binary of the colonised and the coloniser and "imperialism dehumanising imperatives, which were structured into the language, economy, social relations and cultural life of colonial societies" (Smith, 2012, p. 27). Critical pedagogy allows a lens

to critically analyse the knowledge that is taught in the classroom as "school knowledge as historically and socially rooted and interest bound" (McLaren, 1998, p.175).
From these several questions arise. How can we ensure that the knowledge taught in schools reflectsIndigenous students?

How can we ensure the curriculum reflects Indigenous knowledge?

From a critical pedagogy perspective,

> “when teachers in their acceptance of the role of the technicians, fail to challenge how educational curricula correspond to the demands of industry or how schooling reproduces existing class, race, and gender relations to our society, they run the risk of transmitting to subalternate student populations the message that their subordinate roles in the social order are justified and inviolable”. (McLaren, 1998, p.2).

This also leads to the question of whose knowledge counts as important? What is the value placed onIndigenous knowledge? One of the roles of critical pedagogy is "to performatively disrupt and deconstruct these cultural practices in the name of a more just democratic and egalitarian society" (Kincheloe & McLaren, 2005, p.85 in Eds, Denzin, Lincoln & Smith, 2008, p.9).

2.5.2 Funding

The impact of Funding recurs through this literature review. Haywood et al. (2009) identify that "[t]he need for improved flexibility of funding systems, reviewing age entitlement to funding and increased co-ordination between funding arrangements and course provision is necessary if the move to widen participation and engagement is to be successful" (Haywood et al., 2009 p. 20).

The status report forthe Auditor General of Canada (2018) detects concerns related to programmes for First Nations on Reserves, including education. "It is unknown whether or not the funding provided by the departmentwas sufficient to meet the needs of First Nations students and the funding mechanism did not ensureequitable access to post-

secondary students" (Officer of the Auditor General, 2018). This is an enormous barrier for Indigenous engagement in education. How do we ensure that funding is adequately provided to meet the needs of the people and decrease the educational disparities between Indigenous and non-Indigenous?

Adequate funding is necessary. “First Nations reassert their refusal to sacrifice future generations to the continued inadequacies of federal government policy and funding... This requires Canada to uphold the honour of the crown by finally meeting its obligation to provide stable, sustainable and adequate resources for First Nations education” (Assembly of First Nations, 2010, p.5). Moreover, "improving the performance of minority language and Aboriginal students would contribute to better equity and quality of education in Canada” (Assembly of First Nations, 2010, p.5)

Alternative Education (AE) funding in New Zealand has been a longstanding topic of discussion. A report published by Brooking et al. (2009) about Alternative Education emphasizes the barriers of inadequate funding "[i]n spite of the success stories of AE, sixty-one percent of the students told us in many different ways that their AE centres were not resourced sufficiently to provide the quantity and quality of catch- up learning they needed” (p.63).

It is remarked by the OECD (2008) "Since national education resources are limited, governments need to ensure that they are being directed to the poorer students" (OECD, 2008, p. 7). This from the researchers perspective is still necessary today. In the Aotearoa New Zealand perspective, funding for Alternative education was increased in 2019. What is important in the current global context during a global pandemic is to ensure funding reaches ‘poorer students’ in many ways. This needs to include access to warm, dry, adequate housing, educational resources- especially online resources as COVID 19 has impacted children and young peoples ability to attend school, to name a few. Boston (2014) notes the importance of mitigating the negative impacts of policy in the next section.

On the frontline, a lack of funding in the AE space makes it difficult to meet the needs of students. What this means is that staff must wear many 'different hats' such as youth worker, counsellor, educator, social worker, and administrator to deliver education.

Staff in the AE environment, because of the multiple hats and the complex needs present in AE, need to be well supported. "For classroom interventions to work, however, teachers need support to develop their techniques to help those pupils who are falling behind" (OECD, 2008.p.5).

Interestingly, whilst a strain is often felt in the AE space, this strain is also felt amongst other professionals across sectors. Often, other trained professionals working with youth in AE, feel the strain of increased caseloads, not enough time, and an inability sometimes to meet the needs of AE young people promptly. This needs to be considered in terms of AE funding, and funding for other professionals such as youth workers, teacher aides, social workers, doctors, and nurses who have caseloads that include AE students.

> Education plays a key role in determining how you spend your adult life - a higher level of education means higher earnings, better health, and longer life. By the same token, the long-term - social and financial costs of educational failure are high. Those without the skills to participate socially and economically generate higher costs for health, income support, child-welfare and social security systems" (OECD, 2008 p.1)

It makes sense that equitable funding for education, is prioritised as it has the capacity to benefit the individual, their family, nation, community, and country. Whilst the issue of funding is evident throughout this literature review, an observation made is the accomplishments of Kohanga Reo (Early Language Nests). These language nests were established with minimal funding, led by Māori elders, the community and family. The key here is that Kohanga Reo was supported by Māori hapū (subtribe) and Iwi (Tribes) across the country.

Another question that arises is data collection of the numbers of Indigenous students enrolled in education and how many of these students access post-secondary qualifications. What information is currently collected regarding Indigenous student engagement in education, and how is this information disseminated? With this information, from the writer's perspective, adequate resourcing may be better allocated, and programmes and policies implemented accordingly.

2.5.3 Poverty

There is extensive literature that illustrates the impact poverty has on educational achievement.

Boston (2013) and Levin (1995) note that family income matters in terms of a child's educational achievement levels. Poverty can also have far reaching impacts, affecting children in poverty in their adult years. "The social consequences of child poverty are long term and manifold. Research shows that children that grow up in poverty tend to have poorer health in adulthood, fewer educational qualifications, have higher rates of unemployment, get in trouble with the law more often and die younger" (Every Child Counts 2014, para 4).

Noted earlier in this chapter was the importance of mitigating child poverty as the impacts of child poverty have far reaching consequences across a person's entire life. What is also evident is the impacts child poverty has on educational engagement and achievement. Levin explains "Poverty is an important negative influence on educational attainment in Canada, a key barrier to educational improvement. Although educators widely recognise this, schools have not invested significant resources in dealing with poverty effectively" (Levin, 1995, p.211).

What may be beneficial is to look at the development of policies cross-sector to ensure the barriers of poverty are mitigated. These policies may include, eradicating homelessness, increasing the minimum wage, and providing additional financial support to low-income families. Boston (2013) highlights the impact poverty can have long term. "For society as a whole, the outcomes include higher fiscal costs, due to a greater number of beneficiaries and higher health care costs) and a lower rate of productivity growth" (Boston, 2013, p.14).

Child Poverty imposes substantial economic and social costs, and some of these are long term in nature. For the children exposed to poverty, "the consequences often include significant suffering and hardship as well as much more constrained life chances resulting from lower educational achievement, reduced lifetime prospects and

poorer health outcomes" (Boston, 2013, p.2). The impact of poverty has far-reaching consequences and implications for policy.

Boston highlights five main points regarding policy to mitigate poverty. Firstly, there is research both internationally, and locally that can support our most disadvantaged students to achieve good educational outcomes. Secondly, "prevention is better than cure" (Boston, 2013). Boston notes the importance of early intervention and high-quality interventions. One example is access to quality early childcare education as opposed to remedial type interventions. Thirdly, whatever else is on the agenda alleviating child poverty needs to be a part of the solution. Boston notes in the fourth point the far-reaching implications poverty has on society. "Alleviating child poverty, therefore, is not only about improving educational achievement and reducing attainment gaps. It is about enhancing overall wellbeing and building a more just society" (Boston, 2013, p.15).

Critical pedagogy looks at marginalisation and its impacts. "Marginalisation refers to groups who constitute the growing underclass of people who suffer severe material deprivation and are confined to lives of unemployment and 'expelled' from useful participation in social life" (McLaren, 1998, p.19).

Lastly, strategies committed to reducing poverty should also include continued efforts to mitigate the damaging effects of poverty cross-sector. Kia piki ake I ngā raruraru o te kāinga, a critical change factor identified in Kaupapa Māori theory and praxis focuses on supporting young people and their families to navigate socio economic difficulties to ensure the young person can engage in education. Other education examples: include the Food in Schools initiative and increasing the number of Teen Parent units; educational initiatives for youth most at risk of educational disengagement.

2.5.4 Gradual disengagement

The literature indicates that gradual disengagement is a barrier to education. Haywood et al. suggest that "severe disengagement from learning is a cumulative process that starts in primary school and becomes more entrenched in secondary school" (Haywood et al., 2009, p. 9).

There are many relevant factors here. A proactive approach needs to be taken by all educators in terms of early identification. This could be the role of mentors, social workers, and educators. They need to be identifying early, students who are experiencing difficulties, are truant or showing signs of disengagement early. This is where the work needs to be done. It is more than a phone call home or sending the young person to afterschool detention. The real need is to recognise the reasons for disengagement early. Providing breakfast in school, access to uniforms and resources could actively support engagement. "One way of improving performance and preventing dropout is to identify at-risk students early and take action quickly. This means monitoring information on attendance, performance and involvement in school activities, and having a concrete response to improve outcomes and prevent dropout" (OECD, 2008, p. 4).

2.5.5 Lack of motivation

Lack of motivation is a barrier to youth engagement in education as "the review indicates that the absence of motivation is linked to an individual's ability to read and young people's perceived identities. It is important to distinguish between those young people who are motivated to learn and those young people who might be motivated but feel hindered by institutional or situational barriers" (Haywood et al., 2003).

What is the role of policy regarding institutional barriers for Indigenous students which lead to lack of motivation? How can these barriers be mitigated? The New Zealand Government's first-year fees-free study for tertiary students is a good start. Practitioners, teachers, family, Iwi, Indigenous and community members can all play a role to support students to overcome situational barriers and keep up their motivation. This might look like career advice and support, supporting families to navigate the education system and access and support to apply for scholarships. Duncan- Andrade also identifies key components of offering 'hope' for students in urban classroom settings. "Materialistic hope" (2009, p.186). in the form of resources could support young people to reengage in education.

Relational Factors affecting dis/engagement There are several relational factors identified that impact students dis/engagement in education. These include friendship

and belonging, Student- teacher relationships, stress and learning, mental wellbeing and the impact of home life and supportof importance for disengaged learners is that "being able to access extra help and support in the classroom is critical for young people with a history of truancy and or disengagement" (Bruce, 2014, p. 16).

The ability to meet the individual needs of students is imperative to students' educational success. This support is mentioned throughout this literature review and may be implemented through 1-1 support in the classroom, assessments, extra learning support, access to mental health support and financial support if needed to participate in extra-curricular activities.

2.5.6 Friendship and belonging

Bruce affirms that "[h]aving positive relationships with friends and teachers is a significant reason thatyoung people engage in schooling conversely destructive peer relationships or having negative relationships with teachers are strong barriers which lead to truancy for many young people "(Bruce, 2014, p. 4)

2.5.7 Negative student teacher relationships

Negative behaviours displayed by teachers were reported by Hawk et al (2002) to affect the teacher-student relationship. The negative teacher behaviours students identified include put-downs, not believing students can succeed and not listening to students.

Students also described teachers' body language, and the impact negative body language can have on the teacher-student relationships and learning environment. "This total picture of a teacher's behaviour was used by students to assess the genuineness of their actions and attitudes. Appropriate body language also helps the learning process by making learning more interesting and by motivating students (Hawk et al., 2002 p.44).

2.5.8 Learning Factors

Learning factors that affect dis/engagement and retention in education include learning and learning difficulties, choice/autonomy and teaching and learning variation in the classroom. Access to funding such as intensive wrap-around support (IWS), and support services may help staff mitigate learning difficulties in the classroom. Adequate assessments would also support teachers to meet the needs ofstudents, supported by individual education plans. From the researchers perspective, this also means teachers and education staff are better equipped to meet the needs of the individual students and the whole class.

2.5.9 Learning and Learning difficulties

"The inability to read appears to be a fundamental risk factor associated with disengagement from learning" (Haywood et al., 2009, p.14). This can harm the young person's self-esteem, attendance, and engagement in class. Access to extra tuition and remedial support may help the young person toengage in their learning. "The Indigenous Services Canada (ICS) 's high-cost Special Education Programme helps eligible First Nation's students with high-cost special needs to access quality programmes and services that are culturally sensitive" (Government of Canada, 2019).

The funding intends to provide First Nations students access to programmes and services for students identified with learning disabilities to support remedial instruction, resources, and teacherfunding (Government of Canada, 2019, para 8). From a New Zealand perspective, Intensive wrap-around services (IWS) provide support for children and young people with complex mental health and or other needs (Bruns & Walker, 2010, p.1).

From a frontline perspective, this support is extremely helpful to meet the complex needs of students.Eligible students have access to a psychologist, counselling, family therapy and remedial services for literacy and numeracy. Whatever supports are needed, these can be accessed through IWS. Two students locally in Rotorua whilst attending Alternative Education were able to access IWS which provided support for

these young people to fully engage in education with the support of mentors, family therapy, and remedial services.

2.5.10 Mental Health

Mental health can affect engagement and retention in education. Timely access to mental health and drug and alcohol services within the school or education provider is necessary. "There are strong links between a student's mental and emotional wellbeing, their social behaviour and learning outcomes" (NZCER, 2015, p.47).

"Mental wellness and substance use are priorities for many British Columbia First Nations. Whilst challenges may vary in each community; key contributing factors include colonisation and assimilation; systemic and discrimination and racism; child apprehension; land dispossession; loss of tradition, language, and culture; the legacy of residential schools; and intergenerational trauma and its effects" (First Nations Health Association, 2018. P.5).

Wirihana and Smith (2014) note the importance of Indigenous knowledge as part of the healing process, "if Indigenous peoples utilise traditional forms of knowledge to define health and wellbeing, this knowledge will enhance the process of healing and historical trauma within these communities" (p.199).

Noted in this section is the importance of Indigenous knowledge to support healing and positive mental health.

2.5.11 A Brain Development View

Bruce (2014) states that "young people disengaged in education are more likely to have experienced significant trauma, grief and loss anxiety and depression" (p.6).

From a brain development view, there are three parts of the brain. The brainstem, limbic system, and the cortex. Young people who have experienced significant trauma, grief and loss anxiety and depression, especially in their early years are more likely to

be operating in their brainstem. In order to engage the young person in their learning Bruce (2014) recommends the following three step method.

1. Calm the Brainstem
2. Provide support to the Limbic System
3. Engage the Cortex

(Bruce, 2014, p.9).

This is quite important to discuss as there are activities and initiatives teaching staff and practitioners can do to support youth engagement in learning. Breakfast in schools, mindfulness practices, on-site counsellors and mentors are ways in which young people's needs can be met. These essential practices can support learning and engagement in the classroom.

Calming the brainstem and supporting the limbic system can also be supported by good Student- teacher relationships. 'Whanaungatanga' or relationships is vital to being able to calm the brainstem. With good relationships, staff can provide the support needed. Access to services and funding is also crucial to meet the needs of students, especially those who are disengaged. Bruce also identifies teaching students to 'self-calm' which may also be useful. Two key competencies of the New Zealand Curriculum (2007) 'managing self' and 'relating to others' are useful competencies that can support students to self-calm.

2.5.12 Homelife

> What we have to do in this school is to accept the child for who he or she is. We cannot cloud our minds with the fact that the child comes from a single-parent family, or that the father is an alcoholic, or that the mother is rarely home. As teachers, we cannot ignore that, but we cannot let it get in the way either. We have to try to make these kids feel like they are worth something.
> (McLaren, 1998, p. 102).

Critical pedagogy allows us to examine those systems that some of our young people live in. Critical pedagogy implores us to examine those systems and allow teaching and learning to happen in a waythat is emancipatory and evolving.

A student's home life, especially challenging home situations, can affect educational attendance and engagement. Identified by Bruce (2014) these issues can include, domestic violence, drug and alcohol use, shift work, homelessness, and solo parenting, to name a few.

There are several key questions related to the impacts of challenging home situations for Indigenous students. What is currently being done to mitigate the issues of poverty, homelessness, and domestic violence? Regarding access to services, are these services readily available to students and their families who need support? In terms of child safety, is information that is needed, shared with the relevant agencies to ensure services, and supports can be implemented? On the front line, are teachers and practitioners trained to identify child safety concerns? Are they supported to access services for students? Are child protection policies implemented school-wide?

A student's home life can be quite complex; however, to ensure students' have opportunities to engage in learning, providing students and their families support is necessary. As service providers - 'collaborative practice' is important to ensure student and family's needs are supported. Kaupapa Māori theory recognises the importance of supporting families to mediate socioeconomic difficulties. This support could include access to services and connection to 'wider support' including whānau (family), hapū (subtribe) and iwi (tribe) Nation, band, and community.

An example already discussed is the First Nations Role Model Programme in District 52 (Prince Rupert) which provides First Nationsrole models in the classroom. These role models could provide support in several ways, increasing students' access to social support and access to cultural knowledge in a culturally relevant way. Furthermore, these initiatives are critical for disengaged students with complex homelives.

2.5.13 Historical Trauma

Trauma has a significant effect on Indigenous wellbeing and can impact educational engagement.

"Historical trauma (HT) is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences; the historical trauma response (HTR) is the constellation of features in reaction to this trauma" (Wirihana and Smith, 2014, p. 198). Bombay et al. state that "[t]raumatic events exact an enormous psychological and physical toll on survivors, and often have ramifications that must be endured for decades. This includes emotional scars, and in many cases standards of living are diminished, often never recovering to levels that existed before the trauma" (Bombay, Matheson, Anisman et al., 2009, p. 6).

There can beindividual symptoms such as mourning, survivor guilt, rumination and intrusive cognition/ emotion, vicarious impacts on children via parents' re-living events, and indirectly through impaired parenting practices (Evans- Campbell, 2008). Other symptoms identified include "depression, self-destructive behaviours, suicidal thoughts, anger and difficulty expressing emotion" (Wirihana and Smith, 2014, p. 198).

There is considerable evidence that the effects of trauma and traumatic experiences are often transmitted, passed down to generations affecting children and grandchildren of survivors (Bombay etal., 2009,). Specific to this thesis, are the effects of colonisation which have had an extremely negative effect on Indigenous peoples in many ways.

Māori exposure to historical trauma has had a massive impact on Māori wellbeing across multiple generations. It began with the loss of entire communities during the land wars and was maintained bythe incapacitation of social, cultural and economic autonyms through land loss and psycho-social domination "(Wirihana and Smith, 2014, p. 201).

This historical trauma has the potential to impact Indigenous students' ability to engage in education. The impacts of colonisation are well documentedin this literature review (Wirihana and Smith 2014, Smith 2012), and those effects have been subsequently

passed down. "The high rates of indigenous peoples who are exposed to traumatic experiences are exacerbated by the effects ofhistorical trauma passed from generation to generation" (Wirihana and Smith, 2014, p.197).

Some of the 'health' impacts include mental health issues, depression, substance abuse and post-traumatic stress disorder (Bombay, Matheson, Anisman, 2009). These impacts are necessary to discuss as they relate to the factors and barriers for Indigenous youth engagement in education.

There are a couple of important points to be made when considering the impact historical trauma hason Indigenous peoples. Firstly, what are the factors to support Indigenous families through the impacts of trauma? How are we able to support Indigenous people in the healing process? Healing from the writer's perspective needs to happen to support individuals, families, communities, and Indigenous people as collective groups. Furthermore, Indigenous communities themselves have the tools to heal from historical trauma.

Social support is identified as a key factor. This might include support from family, tribal members, community and or organisations (Bombay et al., 2009). Interestingly the authors note how 'un-support' can negatively affect peoples. “Un-supportive social interactions do not simply refer to a lack of support but are specific (unhelpful or negative) responses received by a person under stress" (Bombay et al, 2009 p. 12). Practitioners who wish to remove barriers for Indigenous students’ engagement in education, will need to consider how to provide meaningful social support.

'Un support' is an interesting point. For practitioners, it is vital to remember the aspect of 'un-support' and how we in our roles could be 'unsupportive'. Not understanding a young person regarding those 'stressors' that exist in their life, a lack of empathy and knowledge around their life story, with a followup of well-meaning Initiatives- might be unhelpful. As practitioners, we need to be aware of the 'lens' through which we might see the world, and how different this lens might be to the young person. Thiscan affect how we engage and deliver services. If we are practising from a 'youth-centric' focus with the young person at the centre, we should be able to meet their needs and not deliver 'un-support', but rather true meaningful support that meets their needs.

It is evident from the research that the impacts of historical trauma, manifest in health problems, substance abuse and post-traumatic stress. Regarding healing, Duran states the importance of healing to be done at a community level "of community addiction, sadness, abuse, and violence. Through the healing of individuals, the groundwork can be laid for the greater healing of the community…healing on a community level will require long-term commitment and patience and has tocome from the community. (Duran, 2006, p.123).

2.5.14 The Impact of Policy

Introduced earlier in the literature review is the historical impact colonisation has had on Indigenous peoples. Not only this, the effects of intergenerational and historical trauma have had a very detrimental effect on Indigenous peoples and are still affecting Indigenous today. Those impacts are evident in the high number of Indigenous disengaged in education, the number of Indigenous incarcerated, the disproportionate levels of socioeconomic disadvantage (Smith, 2012) experiencedby Indigenous.
This is necessary because there is a whole lot of 'undoing' that needs to happen for Indigenous, without adding more 'trauma. Instead of adding to this trauma, the long-term impacts policy has on Indigenous peoples need to be considered, and new policies developed and implemented accordingly, with Indigenous people and communities being part of the solution. An Indigenous centred policymaking framework that centres Indigenous rights could be a possible solution.
From a critical pedagogy perspective, in terms of looking at policies and the impacts these may havein the classroom.

> "for teachers, this means that we must begin candidly and critically to face our society's complicity in the roots and structures of inequality and injustice. It means too, that as teacherswe must face our own culpability in the reproduction of inequality, in our teaching, and that we must strive to develop a pedagogy equipped to provide resistance to oppression" (McLaren,1998. P.29)

2.6 Current Contexts

The next part of the literature review will look at some of the initiatives, policy and reports in Aotearoa New Zealand and Canada that can support Indigenous engagement in education.

2.6.1 Alternative Education

Due to the large number of Indigenous students enrolled in Alternative Education (AE) this can be from the researcher's perspective one way to support Indigenous youth engagement and retention in education. Alternative education or alternate education is defined as "programmes (which) focus oneducational, social and emotional issues for students whose needs are not being met in a traditional school programme. An alternate education programme provides its support through differentiated instruction, specialised program delivery and enhanced counselling services based on students' needs" (Province of British Columbia, 2018, para 1).

Research from both Aotearoa New Zealand and Canada demonstrate the need for Alternative education that meets the needs of indigenous and vulnerable students. The Canadian Government note that "students who attend alternate education programs are often the most vulnerable population in the school system.

Alternate education programs have disproportionate numbers of children and youth in care, Aboriginal students, children and youth living in poverty or the street, gifted children who have difficulty in social situations, children and youth involved in drugs, alcohol and the sex trade, and youth with mental health concern" (Canadian Government, 2018).

Alternative Education statistics in New Zealand reflect a disproportionate number of Māori referred to alternative education in 2017. Of the 1840 students referred to alternative education, 1260 or 68% of those students were Māori (Hunter, 2018). Alternative education in Aotearoa New Zealand caters for students between 13 and 15 years of age who are alienated from mainstream school (Ministry of Education, 2017).

From the statistics, acknowledging the high number of Māori referred to Alternative education in Aotearoa New Zealand, it is imperative that indigenous students' needs are met in these learning environments.

Alternative education in New Zealand nowadays is associated with 'diverse pathways' for learners thatmeet the individual and often complex needs of the learner, providing learning opportunities within the alternative education setting through school and beyond. How are these 'diverse pathways' for learners implemented? Given that there is a high proportion of indigenous youth referred to alternative education, how is curriculum variation and Kaupapa Māori theory praxis supported and delivered in these learning environments?

Vaughan (2014) acknowledges the units and programmes recognised as alternative education - are those for youth that are at risk which include Teen Parent units (TPU's) and activity centres. Reasonsfor a referral from an Aotearoa New Zealand perspective distinguish the following criteria for referral to alternative education:

1. Out of a registered school for two terms or more.
2. Excluded and enrolment is refused by local schools (including a history of stand-downs or suspension in the past two years)
3. Has dropped out of Te Kura (a state funded distance education provider in Aotearoa, New Zealand) after enrolment in either category 1 or 2.
4. Absent for at least half of the last 20 school weeks for reasons other than illness and theabsence has meant they are unable to maintain a mainstream programme.
5. Has multiple suspensions and risks further suspension.
6. Alienated.

At any one time, 20% of students do not have to fit one of the first five categories above. However, inthe professional opinion of the school, alternative education is the best option for the student. (Ministry of Education, 2017, p.4).

From experience, Alternative education does provide an opportunity for learners to engage or reengage in education. As suggested in the literature, there are disproportionate numbers of Indigenous students referred to alternative education.

Ensuring Indigenous students' needs are met within the alternative education space is important, as, for many, it provides a 'second chance' learning opportunity. Often, students referred to alternative education are 'alienated', have been 'absent/truant or excluded' and/or had enrolment refused by local schools. Alternative education then has another opportunity to reengage and support these students to reengage in education. Interestingly, if those students were not referred to alternative education, what happens in terms of their educational achievement and engagement? What other educational options exist for these students? Do these students continue to disengage in education fully? More than likely, these students make up the NEET (Not engaged in employment, education, or training) statistics in which Indigenous people feature highly.

Even worse, there are pockets of students who do not even feature in these statistics as they are disengaged and have been disengaged for a long period of time. If alternative education is to meet the needs of the students, funding needs to be adequate. Furthermore, staff in alternative education need to be 'trained' and mentored in this space.

The literature noted by Booking et al 2009 discusses the complexities related to students referred to Alternative education, so staff need to be equipped to work with these students. Often these roles, are varied and rely on staff wearing multiple hats in order to respond to complex and varying needs. Staff also consider the 'fast-paced' nature of the work, and the need to not only be connected to community but to also be able to work across the sector - at least initially - until otherservices are connected with students. Staff may also need support to connect to Communities, Nations, Whānau, Hapū and Iwi.

If we are to critically look at Alternative education and other initiatives to deliver education to our most vulnerable populations in Aotearoa, we would see that the majority of young people, engaged and referred to these settings are Indigenous. Noted earlier is the high number of indigenous young people referred to AE are Indigenous. What we see, however, from a critical pedagogy perspective are the contradictions that exist.

Whilst education, on the one hand, purports to provide equal opportunity for all, there seems to be limited 'actual equal opportunity' for all Indigenous. Also relevant to these statistics, is the numbers of Indigenous in both Canada and New Zealand. In Canada, Indigenous represent approximately 4% of the population and we Māori are approximately 15% of the population in New Zealand. Nevertheless, in alternative education as one example, Indigenous represent at least 65% of alternative education enrolments in New Zealand. In Canada, Indigenous makeup a large percentage of alternative education enrolments, even though they only make up 4% of the total population.

There are a couple of relevant points that need to be further examined.

Firstly, the concept of marginalisation. "Marginalisation refers to groups who constitute the growing underclass of people who suffer severe material deprivation and are confined to lives of unemployment and expelled from 'useful participation in social life" (McLaren, 1998, p.19). For the majority of young people referred to alternative education, from experience, they are marginalised. How is alternative education set up to support those students that are marginalised?

For those students who live in poverty, live on the street or are 'materially deprived?' Noted earlier in the study by Brooking, Gardiner & Calvert (2009) the students believed alternative education did not have the resources to meet their educational needs (p.63) However, education is purported to provide equal opportunity.

From first-hand experience, like that of many educators, not being able to provide the basics in the classroom and having to cut corners to deliver education is a very real reality.

In personal communication one teacher noted "our kids rarely bring lunch, especially after the weekend. That is when they would come in the most hungry. We always tried to have a hot breakfast for them after the weekend" (Personal communication, June 2019). Another teacher discussed one young person and their family not being able to pay rent and deciding to live in a tent over the summer to reduce costs. “The material deprivation for many of our young people is very real, and this affects everything, especially their ability to learn" (Personal communication, June 2019).

2.6.2 What makes a good life?

A collaboration between Oranga Tamariki and the Office of the Children's Commissioner released a report titled "What makes a good life". The report was designed to capture the views of children and young people to ensure their "voices were heard in the development of the Child and Youth Wellbeing strategy, consistent with obligations under the Children's Act 2014" (Office of the Children's Commissioner & Oranga Tamariki, 2019, p.1). Key findings include:

Having basic needs met- This was crucial to children and young people, with basic needs including having a place to live, having enough food, and having enough money. This feedback relates directly to poverty and material deprivation.

Being happy and enjoying life- children and young people identified that a good life meant being happy and enjoying life, which means having fun and enjoying their life. Integral to this was having 'hope' and aspirations for the future.

Having supportive Family and Friends: another insight from Children and Young People identified the importance of supportive, positive relationships with friends and family. This is also relevant to the literature about supporting social networks, the importance of family and extended family and positive relationships.

Being Healthy; a key theme, that includes mental health. "Having a good life for me means to be happy and healthy both mentally and physically" was the statement of a 14-year-old. (Office of the Children's Commissioner & Oranga Tamariki, 2019, p. 18).

Feeling Safe- Children and Young People want to feel safe in their homes, at school and in public places. The feeling safe also included safe from bullying and the ability to express their individuality.

Experiencing Positive Education- Key themes include having a sense of belonging at school, l preparing for their future and learning in a way that suits them. This has been discussed in the section on Features of Learning Approaches for Indigenous Students in terms of curriculum variation and cultural pedagogy from an Indigenous perspective.

Feeling valued and respected - which also includes family, connections and genealogy and the importance of culture, religion, belonging and acceptance. From an Indigenous

perspective, this mayinclude, crucially, people, place, and land. "All people have a right to maintain their cultural and linguistic identities, and education is key to actualising that" (Assembly of First Nations, 2010, p.4).

Also observed was the importance to young people in terms of their participation in decision making. The New Zealand Children's Convention Mentoring Group released a document in June 2019 that looked at Children's Participation Rights in Government Policy (Office of the Children's Commissioner& Oranga Tamariki, 2019).
This document notes the importance of the young person and their view and encourages the active participation of young people in policy decision making and how these decisions may affect them. This is supported by Article 12 of the Children's Convention: "For the purpose, the child shall, in particular, be provided the opportunity to be heard in any judicial and admirative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law" (United Nations International Children's Emergency Fund, 2015).

From the writer's perspective, this is valid, as young people know what they need in the learning environment. Regarding children's participation in educational reform, at a national level, online responses were captured (Office of the Children's Commissioner & Oranga Tamariki, 2019). This included youth participation in an online survey whereby 8% of responses were aged 5-18. Other ways in which youth participation was captured was via national workshops held throughout New Zealand recently (Office of the Children's Commissioner & Oranga Tamariki, 2019). These workshopswere great for young people to actively participate, share their views about what makes a good life.

What was good about these workshops were that active participation was encouraged and students who would not usually participate in these discussions did. In our community, some of the vulnerable student population, who were disengaged in education, had their say. Furthermore, the facilitators were well equipped and had the right skills set to engage with students.

These students commented that "they did not think anyone cared about what they had to say," but the people (facilitators) made them feel "that their information was important" (Young Person, Personal Communication, August 2019). The workshops and how they were delivered managed to mitigate many barriers for young people to participate. These included access to internet/ computers, transport, understanding the questions and what was expected of the students and students feeling 'safe' to share some information that was stressful to them. The next critical step is how this information will be shared, and actively implemented in policies to improve the lives of all young people.

2.6.3 Truth and Reconciliation

The Truth and Reconciliation Commission was established in Canada to rectify the trauma and oppression of the residential schools, a lasting impact for many Indigenous peoples of Canada. "Oppression involves the fear of systematic and legitimised violence, for instance, systematic violence is directed at members of particular groups simply because members belong to those specific groups" (McLaren, 1998, p.20).

In 2008, following mass litigation and the outcry of Survivors of the residential schools for justice and healing, the Truth and Reconciliation Commission was launched in Canada (Royal Canadian Geographical Society, 2018). The Commission intended to bring the voices forward of Residential school survivors and to "fundamentally shift the national narrative away from a culture of domination and oppression towards a culture of respect, reciprocity and understanding (Royal Canadian Geographical Society, 2018.p.60).

Furthermore, from a critical pedagogy perspective, an examination of the system and structures that oppress minority culture will enable society to "to disrupt and deconstruct these cultural practices in the name of a more just, democratic, and egalitariansociety (Kincheloe & McLaren, 2005, p.285 in Eds, Denzin et al., 2005, p.9). One of the results of the Commission were 94 Calls to action (Truth and Reconciliation Commission of Canada, 2015).

These calls, specific to education include: -Repealing the Section 43 of the Criminal Code of Canada which currently states that "every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care if the force does not exceed what is reasonable under the circumstances" (Government of Canada, 2019).

- The elimination of education and employment gaps between aboriginal and non-aboriginal Canadians (Truth and Reconciliation Commission of Canada, 2015 p.12). This is extremely relevant to this thesis, in terms of identifying the factors and barriers for Indigenous young people's meaningful engagement and employment in education. Also relevant to this call to action is equitable funding, appropriate programmes that support Indigenous education, increased support in the classroom, professional development programmes to support teachers to deliver high-quality education and, support for educators and practitioners to deliver place-based learning that is culturally relevant.

- The development of education legislation with the full participation and informed consent of aboriginal peoples This is crucial, not only in education, but cross-sector, and in the writer's, opinion not just limited to education. From a critical theory lens, how are the structures that continue to reinforce the status quo being examined? Full participation and informed consent are important; However, a look at those structures that legislation and policy is posited in, is critical. This from the writer's perspective will ensure a meaningful change could happen. "The solution is not to integrate them into the structure of oppression but to transform the structure so that they can become beings for themselves" (Freire, 2012, p.74).

- Also noted in the Canadian context calls to action were actions related to education for reconciliation. These calls state "Provide the necessary funding to post-secondary institutes to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms "(Truth and Reconciliation, 2015, p. 7)

- There are many other calls to action that are identified pertaining to the wellbeing of Indigenous people that highlight the need for structural reform that will enable

Indigenous communities to heal from the detrimental impacts of the Indian Act, residential schools, and other damaging legislation.

From the writer's perspective, a look cross-sector, at the systems in both Canada and Aotearoa New Zealand is necessary, because then the healing can begin.

Strategies for the future progressing forward, what does this look like from an Indigenous perspective? Many Iwi in Aotearoa have education strategies to support our Indigenous youth.

One example is of Te Taumata o Ngati Whakaue, who are mandated by the Iwi to deliver education. "Te Taumata o Ngāti Whakaue Iho - Ake Trust is a leadership organisation established by Ngāti Whakaue to achieve the aspirations of the Iwi in the areas of education, language and wellbeing. It is a vehicle to drive development in social determinants that we deem important to us"(Te Taumata o Ngāti Whakaue, 2019, para 2).

Some of the initiatives developed and implemented by Te Taumata o Ngati Whakaue include the establishment of two Puna Reo (Early language Nests), Paepae Wānanga, wānanga that support Iwi members who wish to learn about protocols and other educational initiatives which include, Kōkiri an alternative education initiative for students in years 7-11 and Te Rangihakahaka Centre for Science and Technology - a Ngāti Whakaue designated Character School for years 0- 10. (http://taumata.org.nz/).

Te Roro o te Rangi, a local hapū of Te Arawa, also have an education strategy that has established a Puna Reo (Early learning language nest) and engagement with local schools in Rotorua to ensure Te Arawa knowledge is incorporated in the New Zealand Curriculum.

Whilst not specific to education, the Wet' suwet' en Nation's vision in Canada is "dedicated to the preservation and enhancement of our culture, traditions and territories, working as one for the betterment of all" (Office of the Wet' suwet' en, 2019, para 1).

These are just a few examples of Iwi and Nation development in education, cultural revitalisation, and wellbeing. In terms of going forward concerning education, Iwi and Nation need to be able to lead what this looks like, to be able to collectively self-determine, where we as Iwi, Nations are heading in terms of our Indigenous development

2.6.4 Global Pandemic

The virus COVID 19, has affected the world on a global scale. Many countries including Aotearoa New Zealand and Canada are experiencing the impacts of the virus. These impacts have affected many people on a mass scale. The impacts of this virus have meant losses of life, livelihood, and countries have gone into lockdown around the world. Ensuring access to education for all children and young people needs to be considered.

2.6.5. Transformative Praxis &, Critical Theory and pedagogy in the learning environment

Many academics write about the importance of Critical pedagogy and what this looks like in the classroom. By examining the 'systems' and challenging the status quo, we can, in fact, have a more equitable, just society. This thesis attempts to challenge the status quo and examine the systems that are barriers for indigenous engagement in education. As remarked by hooks, "my commitment to engaged pedagogy is an expression of political activism. Given that our educational institutions are so deeply invested in a banking system, teachers are more rewarded when we do not teach against the grain. The choice to work against the grain, to challenge the status quo often has negative consequences (hooks, 1994, p.203)

2.7 Conclusion

In conclusion, this literature review has first outlined some key features of the educational landscape in both Canada and Aotearoa pre-colonisation and shown what happened as the result of the colonisation process. Then it has identified definitions for key terms used in the thesis, including Indigenous, education, self- determination, NEET, and engagement. A wide variety of features to be considered when preparing effective learning approaches for Indigenous students have been outlined in a third section. Fourthly, factors and barriers for (re) engagement and retention have been described. The identification of these factors and barriers provides an opportunity for students, their families, Indigenous community members and practitioners to create new ways of doing things which support engagement in education. Finally, current contexts and opportunities for change in policy and process are noted to better support Indigenous engagement in education.

3.0 Te Upoko Tuatoru – Chapter 3 - Methodology and Methods

3.1 Methodology Overview

This chapter will first look at the methodologies and methods that guide this thesis. Following this section is a discussion about the ethical concerns and how these may be mitigated. The final section of this chapter will discuss the research procedures, including recruitment of participants consent and community agencies.

The research objectives of the thesis are:

- To investigate factors that contribute to Indigenous youth regarding engagement and retention in education and employment aged 15-24 in New Zealand or Canada.

- To investigate barriers that contribute to Indigenous youth re-engagement and retention in education and employment aged 15-24 in Aotearoa, New Zealand, or Canada.

Indigenous epistemologies are discussed in relation to the thesis which will place Indigenous knowledges at the centre rather than being as they so often are, at the periphery. Consequently, the chapter will centre Indigenous ways of knowing and being, with a focus on participants' feedback and experiences through 60 interviews. Critical theory and critical pedagogy, a liberatory methodology, also inform and guide this thesis.

> We are also contesting a history of colonization and colonizing policies. If you understand schooling and education as 'selection of knowledge that is taught in institutions and the dominant cultural groups can determine what knowledge is selected to be taught, then you will understand how schooling become sites for colonization and assimilation (Smith, in Kovach, 2009, p. 89).

Kaupapa Māori guides this thesis, as an Indigenous transformative theory and in turn this chapter looks at the 'praxis' or the action that is or can be derived from this thesis. Qualitative data is employed in the research utilising semi structured interviews across three interview participant groups. Finally, an evaluation of these methods is made, and the limitations of the study discussed.

3.2 Indigenous epistemologies

Kovach (2009) notes that Indigenous epistemologies live within a relational web, and all aspects of them must be understood from that vantage point (Kovach 2009, p. 57). This means, from the writer's perspective, that everything is related, from the environment, to animals, people, and the environment. Manu Aluli Meyer notes "every little thing. I mean, I can see a dead frog on the road, and it relates to epistemology" (Manu Meyer cited in Kovach, 2009, p. 113). Indigenous knowledge is holistic, grounded in Indigenous ways of knowing and being. As demonstrated by Meyer, it speaks to the interconnectedness of us, to each other and to the environment. Indigenous knowledge draws on the knowledge of the ancestors, a relational web that acknowledges the interconnectedness of all living things past and future.

Holistic models and frameworks also acknowledge the interconnectedness of all things. These models such as the Medicine wheel (author unknown) Te Whare Tapa Wha (Durie, 1994), Piki ki te Ao (Pomare, Haimona & Tiopira, 2019) and the Circle of Courage (Te Ora Hou, 2015) are all models that consider the importance of a holistic view of a person, family, clan, hapū, community and nation. They identify the interconnectedness of all things. Kovach notes the importance of a holistic view and the privileging of Indigenous knowledge (2009), identified in each of the models.

In addition, these models are highly specific. "Indigenous knowledges can never be standardized, for they are in relation to the place and person" (Kovach, 2009, p.56). This is one of the rationales for the centring of Indigenous epistemologies and Indigenous knowledge, as these are unique ways of knowing and being which people outside the immediate community may not be aware of. Indigenous knowledge centres participants' knowledge, experiences, values, and their truth. One of the most vital intentions of this thesis is to allow a space for participants to tell their stories, which is

very important, especially for those disengaged students who do not always get a voice, and who have not had a say regarding their education, or many matters in their life. For the Indigenous participants, one of the aims was to provide that space to tell their stories and do something with it.

The hope is that this thesis can and will impact change, whether that be in the classroom, on the frontline, with how mentors and educators support Indigenous students in their education journey; to impact policy to ensure the resources needed get to the classroom and are put on the table so that these young people can make a change, be the change and be liberated in education. That is the hope, and rationale for centring Indigenous epistemologies and Indigenous knowledges. “A powerful method for achieving this desire is the use of story, life history, oral history, unstructured interviews and other processes that allow participants to share their experiences on their terms” (Kovach,2009, p.82). Also noted about the privileging of methodology and knowledge “I am equally reminded of Susan Boyd, a critical researcher who points out that “knowledge is power” and the choosing of a methodology is a political act” (Kovach, 2009, p.53).

This thesis, as part of the data analysis findings has drawn on Indigenous knowledge, from a tribal perspective. A framework and conditions necessary are discussed in chapter five that is based on two taniwha that are the guardians of the Hokianga harbour and descendants of the Ngapuhi tribe.

Finally, regarding Indigenous knowledge, Smith identifies that “Vine Deloria Jnr reminds me that as Indigenous Scholars, researchers, thinkers, and writers, we have an obligation to challenge the ideologies that shackle us. The purpose, then, is to push the ideological certitude of what counts as knowledge and research in the academy” (Smith, in Kovach 2009, p. 93). Whilst this is not a new concept in terms of what counts as knowledge and research in the academy, as the researcher being able to contribute to this body of knowledge, from the perspective of the participants of this research, that may support indigenous youth engagement in education is important.

3.3 Kaupapa Māori

Kaupapa Māori theory is based on several principles, initially developed within the education space. It is connected to Māori ways of knowing and being, Māori philosophies and principles.

Kaupapa Māori is also concerned with the struggle for autonomy and cultural wellbeing and may be applied to Indigenous struggles of self-determination and cultural wellbeing. When looking at KaupapaMāori it is helpful to look at how it might create and nurture change, which leads to the section that focusses on Kaupapa Māori change factors, principles, and Indigenous projects.

3.3.1 Kaupapa Māori critical change factors

Smith (2004) provides principles that are considered critical change factors. These include:

- The Principal of self-determination or relative autonomy (Tino Rangatiratanga)

The main point made by Smith (2004) is the need for Indigenous to be self-determining. This is relevant to education, where Indigenous people need to have greater autonomy in decision making. Indigenous educators, students and communities need to be at the table deciding what outcomes need to be achieved, how these will be achieved, how funding decisions are made and what the visions and collective goals are. Toulouse (2013) references the many ways Indigenous can be at the decision-making table. "Developing relationships and gaining a broader viewof the educational landscape of Indigenous students is at the heart of it all. Investigating strategies, programmes and collaborations that facilitate student success in areas of mental health, literacy technology/e learning access initiatives and curriculum integration are beginning points of discussion" (Toulouse, 2013, p. 7). The Assembly of First Nations (2010) refers to self-determination in education as being by the people for the people. A recent review into the uplift of children by the New Zealand Government, noted the importance of solutions that are by Māori for Māori (Whānau Ora Commissioning Agency, 2020). Given that most uplifts by the state are Māori children and young people at 69% even

though Māori children make up only 25% of the number of children in Aotearoa, New Zealand (Children's Commissioner, 2019). The need for Indigenous to be self-determining and to lead and deliver their own solutions is critical. One of the Calls to action identified by the Truth and Reconciliation Commission in Canada notes the importance of Indigenous rights to self-determination (Truth and Reconciliation, Commission of Canada, 2015).

What this principle means is that Indigenous need to be self-determining in education, leading and developing educational responses and initiatives that meet the needs of Indigenous children and young people. The principle of validating and legitimating cultural aspirations and identity (Nga Taonga Tuku Iho) Related to the first kaupapa Māori principle is the validation and legitimating of cultural aspirations and Identity. This is endorsed by the Assembly of First Nations as "First Nations lifelong learning systems must be founded on First Nations languages, cultures, histories, philosophies, worldviews and values, as these are the heart of our identity" (Assembly of First Nations, 2010, p.8). Ways in which cultural aspirations and identity may be validated in the learning environment are identified in the literature review through initiatives such as Te Kotahitanga. Te Kotahitanga notes the importance of culture in the learning environment and taking care of a young person as a culturally located being (Bishop, Berryman, Cavanagh & Teddy, 2007).

The Truth and Reconciliation Commission calls to action identify the importance of the preservation, revitalisation and strengthening of Aboriginal language and cultures (Truth and Reconciliation, Commission of Canada, 2015).

The principle of incorporating culturally preferred pedagogy (Ako Māori). Examples of this principle could include the Alaskan cultural standards (1989) and Iwi models of education such as Kōkiri, a Ngati Whakaue (2015) model of education. These are just two of the many examples of indigenous delivered education that could meet the pedagogical needs of indigenous students and their families. The Alaskan cultural standards are discussed in detail in the literature review and provide information for educators about how to embed culture in the curriculum. The assembly of first Nations identify the importance of culturally based education noting "First Nations vision of lifelong learning encompasses learning from the pre-natal to Elder level and includes

systems that are holistic, high quality, linguistic and culturally based" (Assembly of First Nations, (2010, p.8)

From a tribal perspective, Te Taumata o Ngati Whakaue, an Iwi entity works to meet the needs of the tribe, through a tribal development model that works alongside schools, providers, and fundersto ensure culturally preferred pedagogy is implemented locally and regionally in education. This is supported through professional learning development workshops, science kits for schools grounded in tribal knowledge and best practice frameworks (Te Taumata o Ngati Whakaue, 2019). This means Indigenous knowledge, traditions, stories, and place-based learning ensure that culturally preferred pedagogy is implemented in the learning environment. In the literature review, wānanga and ako are identified as modes of learning for Māori students. From a Métis perspective, Indigenous ways of knowing and being, need to be incorporated in meaningful ways that reflect their worldview "Through extensive kinship networks and shared experiences, Mètis people interacted with the natural world and spiritual world in a way that reflected their worldview, which included a profound shared sense of mutual responsibility for each other" (McDougall, 2017, p.9). For Indigenous students, place-based learning is also valid to connect the learner to the environment, through Indigenous ways of learning. In noting the importance of place-based learning, "Blackfoot scholar Narcisse Blood once spoke about places as being alive, that they are imbued with spirit and are our teachers" (Kovach, 2009, p. 61). The principle of mediating socio-economic and home difficulties (Ka Piki Ake I Nga Rarurarau). This principle is important, evidenced in the literature review and participant interviews. The literature identifies the negative impacts of poverty, and all participants groups in the interviews identified the hardships experienced at home that are a barrier to educational engagement. Some of the barriers identified include domestic violence, a lack of basic needs and resources and drug and alcohol use. The literature review identifies ways in which this principle can be implemented. Increasing social capital, working alongside families, providing support so they may achieve their aspirations and mentoring can also provide 'practical' support for both students and their families.

Smith identifies the importance of the extended whānau (family) as it "provides a collective and shared support structure to alleviate and mediate social and economic

difficulties, parenting difficulties, health difficulties and others" (Smith, 2004). Family is very important especially in terms ofa shared support system' as identified from a Mètis perspective. "Family (to our people) meant sharing all things - wealth, knowledge, happiness and pain. It meant brotherhood, loving, and caring enough about each other to be honest and from that honesty gathering strength to change those things which would hurt us all" (Campbell, 1973 in McDougall, 2017, p. 8).

From a Mètis perspective, the shared social structure is very important, in terms of family to providesupport that emphasises the collective and extended family. Building Indigenous capacity is expressed by Toulouse (2013) as crucial to the principle of mediating socio-economic and home difficulties. Mediating socio-economic difficulties to build capacity is required at many levels- within families, Indigenous communities, business, and infrastructure (p. 7). Furthermore, the historical context for Indigenous must be understood, to understand, the impact colonisation has had, and continues to have on Indigenous. There is a need to look back to understand, to move forward. Furthermore, Kovach notes "recognizing the colonial influence in knowledge paradigms andrevealing how Indigenous ways of knowing have been marginalized in research requires a brief historical detour (Kovach, 2009, p.76).

By understanding the history and the impacts of colonisation, education practitioners and providers can more effectively create programmes and initiatives that help individuals and communities overcome socioeconomic difficulties.

- The principle of a shared and collective vision/ philosophy (Kaupapa) Smith acknowledges the importance of 'Te Aho Matua' a collective vision of Kura Kaupapa Māori (Māori immersion Schools). This also can look like a shared community, clan, or tribal vision. It is important to note that the vision is derived by the people, for the people. Relevant to shared and collective visions and goals "Working collaboratively on common goals that reflect anticolonial sensibilities in action are important facets of decolonisation" (Denzin, Lincoln & Smith, 2008, p.31).

In implementing the research project described in this thesis, these critical change principles were kept in mind and acted as a check and balance as the researcher strove

to ensure that the conduct of the research always proceeded in ways which respected the community and the individuals concerned. Supporting and underpinning these critical change factors are several important Kaupapa Māori principles which are discussed in the next section.

3.3.2 Kaupapa Māori principles

Kaupapa Māori principles will guide the collection of data through the six principles identified below.

- Aroha ki te tangata (a respect for people)
- Kanohi kitea (the seen face- that is, present yourself to people face to face)
- Titiro, whakarongo, korero (look, listen…speak)
- Manaaki ki te tangata (share and host people, be generous)
- Kia tupato (be cautious in terms of confidentiality and protection of both researcher andresearched).
- Kaua e takahia te mana o te tangata (do not trample on the mana [authority] of people).
- Kaua e mahaki (do not flaunt your knowledge)

(Smith, 1999).

These principles are important in terms of how the research is conducted. Kanohi kitea (face to face interviews), allows an opportunity for the researcher and participant to build a trusting relationship, whereby information, perspectives and stories can be shared. This is very important especially when meeting participants for the first time, which was the case for many participants in Canada. Face to face interviews helped to build relationships, where participants were able to share their stories. Aroha ki te tangata means respecting and honouring participants. This principle relates to the other principles Kaupapa Māori principles and was applied by ensuring participants felt validated and respected when sharing their perspectives. Also, of importance, was honouring the land, customs, protocols and histories of the First Nations, Inuit, and Metis peoples. Kia tupato with regards to research means `being cautious in terms of confidentiality and ensuring participant anonymity. This was important, especially to many of the participants who were sharing their stories for the first time. Kaua e takahia

te mana o te tangata means do not trample on the mana or authority of people. One way in which this principle was applied in this research was ensuring informed consent was given by participants and deciding together (the researcher and participant) how we were going to work together. One example was the interview and interview process, agreeing on a time and place for the interview, ensuring participants were informed of the interview questions and their rights as participants of the research. These are the principles that guided the engagement, collection and use of any participant information collected.

3.3.3 Kaupapa Māori and the Conversational method

The conversational method will guide this thesis and the collection of information, in that "it is linked toparticular tribal epistemology and knowledge; is situated within an Indigenous paradigm. Is relational; is purposeful (has a decolonising aim); involves a particular protocol as determined by epistemology and/or place; involves informality and flexibility; and is collaborative and dialogical and is reflexive" (Kovach, 2009, p. 43). What this means is that semi structured interviews with participants that centre Indigenous knowledge and participants' experiences will be conducted in a dialogical, reflexive way through conversation with participants. This provides a space for participants to tell their stories.

Smith notes that "Storytelling, oral histories, the perspectives of elders and of women have been an integral part of all Indigenous research. For many Indigenous writers' stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further" (Smith, 2012, p. 146). Also noted by Thomas (2005) and Bishop (1999) is the importance of storytelling to gather information through conversation as a culturally organic means to gather knowledge in research. Archibald notes "I am suggesting that we, First Nations need some space to talk; to share our stories in our own ways, to create our culturally based discourse, develop our ways to validate our discourse, then open the conversations to others to join (Archibald, 1997, p. 26).

The conversational method supports participants to tell their stories, their perspectives. "Participants sometimes tell painful stories during the interview, that they never

imagined telling…" (Charmaz, 2006, p.29). Furthermore, the conversational method "aligns with an Indigenous worldview that honours orality as means of transmitting knowledge and upholds the rational which is necessary to maintain a collective tradition". (Kovach, 2010, p. 42). Relevant to both the conversational method and storytelling is the project of decolonisation: "Storytelling has always been one of the keyways knowledge was sustained and protecting within Indigenous communities. Reclaiming story-telling and retelling our traditional stories is to engage in one form of decolonization" (Lee,2009 p. 2).

Storytelling, connecting, intervening, and representing are discussed in the next section as they relateto Kaupapa Māori and the wider Indigenous communities.

3.3.4 Kaupapa Māori Indigenous projects

Storytelling

Smith (2012) notes in Kaupapa Māori theory, twenty-five Indigenous projects relevant to Indigenous success education. One project is storytelling. This research aims to provide a space for Indigenous peoples to tell their story. Smith considers that "these new stories contribute to a collective story in which every Indigenous person has a place" (Smith, 2012 p. 145). Furthermore, through storytelling and this research, as Indigenous, our ways of knowing and being are centred, privileged and valid. Thomas (2005) Bishop (1999) Archibald (2008) and Smith (2012) identify the importance of Indigenous knowledge being passed down through the generations and ensuring Indigenous have aspace to share this knowledge, in a way that is meaningful, values and centres our knowledge. Of importance is the 'space' for Indigenous knowledge, through storytelling, through our cultural belief systems and traditions. Providing this space is necessary for Indigenous people and communities both now and in the future.

Connecting

Connecting is another identified project. In practice this could look like participants connecting to whothey are, through place, language, and culture. Kovach discusses

the importance of place, in that “Place links present with past and our personal self with kinship groups. What we know flows throughus from the echo of generations, and our knowledges cannot be universalized because they arise from our experiences with places “(Kovach, 2009, p. 61). This research aims to support participants to connect to where they are from. An example of this connection is demonstrated in the semi structured interviews where students, whānau and Iwi members discussed they that they were able to connect to their place, through the making of a maara (garden) for the community of Rūātoki, a settlement located in the Bay of Plenty, Aotearoa New Zealand.

Writing and Theory Making

This research also aims to “write and theory make” another one of the identified Indigenous projects. The thesis aims to write, and theory make about how to successfully support Indigenous young people to engage in education in Aotearoa New Zealand and Canada.

Intervening

Intervening is another identified research project. This “takes action research to mean literally the process of being proactive and of being involved as an interested worker for change” (Smith, 2012, p.148). Through this research the aim is to have a framework that supports Indigenous engagement and retention in education to give back to the community. As stated by Kovach (2009) “Indigenous methodologies require methods that give back to community members in a way that is useful to them”(Kovach, 2009, p.82). Intervening from the writer’s perspective, needs to centre the aspirations of the Indigenous community to ensure intervention is done with the community, as opposed to interventionsdone to a community.

Intervening from an educator and critical theory perspective could look like engaging in education thatis dialogical as opposed to the banking system form of education noted by Freire. Families, Clans and tribes and community can also intervene, be workers for change, through initiatives or providing support (financial and other) to

Indigenous students engaged in education. A current example is that of the Northern Promise Partnership. This is an agreement between the Llheidi T'enneh Nation and the University of Northern British Columbia. This agreement ensures First Nations (2019) can engage in an undergraduate degree at no cost. This is an example of intervention that supports Indigenous engagement in education.

Another example of intervening and giving back to the community as part of this research. Smith (2003) notes the value of transformative praxis and the 'ringa raupa' or the calloused hands from doing the work - from theory to practice.

In terms of transformative praxis - as part of the interviews, during a conversation with a kaumatua it was discovered that support was needed to make a maara (garden) that would support the hapū. The researcher, students, and staff from an Alternative Education programme in Rotorua offered support to build the maara garden. A three-day noho (stay) was then organised to help the kaumatua and other members of the hapū (subtribe) build a garden.

This provided several benefits. Firstly, the hapū now have a garden, that provides food. Students and staff learnt new skills such as gardening, kaitiakitanga (taking care of the environment) and about Rongoa Māori (Māori medicine). Students and staff were able to connect to the land, which, for some is 'their place of belonging', even though many students had never been there before. This from the writer's perspective is intervening and giving back to community in ways that are useful to the community.

Another way in which intervening is important is in the policy making space.

> The various departments and agencies involved in such a project are also expected to be willing to change themselves in some way - to redirect policy, design new programmes train staff differently. Intervening is thus directed at changing institutions that deal with Indigenous peoples, and not at changing Indigenous peoples to fit their structures (Smith, 2012 p. 148).

In relation to intervening, Charles Fraser writes about what it means to intervene and to be an authentic ally. In his work he notes "Being a white male, I could never fully

know the hurtful feelingsattached to racism, but I am aware it exists and will work as an ally, to rid it from the world "(Fraser, 2004, p. 6).

Representing

Representing is part of the Indigenous projects as "Indigenous communities have struggled sincecolonization to be able to exercise what is viewed as a fundamental right, that is to represent ourselves" (Smith, 2012, p.151). One of the aims of this research is to provide a space for the storiesof participants, especially Indigenous to discuss and identify the barriers to Indigenous youth engagement and retention in education and in doing so to represent themselves and their communities. Representing from an Indigenous perspective also looks at "rewriting' and 'rerighting' (Smith, 2012) history.

The next section will discuss critical theory and critical theory in action with an example oftransformative praxis and critical pedagogy.

3.4 Critical Theory & Pedagogy

Critical Theory allows a space for those who are marginalised to challenge the structures, the systems that have been and are oppressive. As observed by Smith (2004) Critical Theory helps us make space for ourselves, our culture, our ways of thinking, knowing and being. Furthermore, Freire notes regarding the term Conscientization that it is "learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2012, pp.35).

However, to achieve conscientization or Conscientization it is necessary for one to understand their own reality. Then this is followed by transformative praxis, which is how we engage theory with action - and make that action a reality. There are many examples of what transformative action can look likeand how that can positively impact students we are teaching. An example observed as the researcherand guest lecturer at the University of Northern British Columbia was whilst teaching in the First Nations

department in Prince George, Canada. With the student's permission, I can talk about her experience.

Student X studied Māori perspectives in education as part of her undergraduate degree. This paper enabled the student to learn, engage and identify as First Nations. This was her first time openly engaging and learning about her culture. Student X noted that because of the trauma experienced from family members that attended residential schools, she and her immediate family did not identify as First Nations. Through student X's learning journey, she learnt more about her culture, cultural practices and who she is. Student X asserts,

> It is hard to reconnect with culture when you are not in a space where it is readily available. It takes strength and confidence reaching out to people in my life who have been affected negatively through residential school. I feel that for me it is important to learn more about my family and their cultural history for me to understand the full story of who I am, how I fit into the world of university and life outside of university (Student X, 2019).

This is the beginning of transformative praxis for this student, reinforced by the student's act of conscientisation and understanding of her reality in order to change her circumstances. As shown here, conscientisation "refers to learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2012, p. 35).

From an educational perspective hook notes the importance of education, as liberatory: "to educate as the practice of freedom is a way of teaching that anyone can learn" (hooks, 1994, p. 13). There are necessary elements to liberatory education. "To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (hooks, 1994, p. 13). This quote relates to student X's ability to learn deeply and intimately when the necessary conditions for learning are in place. These conditions for student X included opportunities to learn and dialogue about the impacts of residential schools experienced for her and her family. An opportunity to identify the

'losses' felt by student X regarding her culture, and access to cultural support and resources, so she may continue her learning journey.

What does this mean in terms of how Kaupapa Māori and Critical Theory are related? Furthermore, how does this relate to effective education? The Kaupapa Māori critical change factors outlined above provide a 'clear' way for Indigenous to move forward in education. Critical theory can be useful in identifying the funding issues, lower achievement rates of Indigenous education, and colonial education systems and can help educators to "expos(e) underlying assumptions that serve to conceal the power relations that exist within society and the ways in which dominant groups construct concepts of common sense and facts to provide ad hoc justification for the maintenance of inequalities" (Pihama, 1993 p.57).

3.4.1 Critical Pedagogy

Mohammed and Faraji (2011) suggest that,

> Critical Pedagogy like critical theory tries to transform oppressed people and to shift them from being subject to and subjects of the prevailing discourse of education, to subjects of their own autonomy and emancipation. In this view, students should act in a way that enables them to transform their societies which is best achieved through emancipatory education. Through problem posing education and questioning the problematic issues in learners' lives, students learn to think critically and develop a critical consciousness which help them o improve their life condition and to take necessary actions to build a more just and equitable society (p.77)

This quote demonstrates the value of problem posing education that enables the student to critically understand their world and develop a critical consciousness so the student may make changes to improve their lives and be liberated in education. Freire (2012) notes that "the oppressed must be their own example in their struggle for their redemption" (Freire, 2012, p.54). There are several questions that arise as they pertain to critical theory and critical pedagogy. As educators, what are our roles to ensure students develop a critical consciousness so they may make meaningful changes for

themselves, their families, and communities? Also, how can the curriculum support a critical pedagogy approach?

Through problem posing education and questioning problematic issues in learners' lives as provided by critical pedagogy, there is opportunity at both an individual and collective level to develop a critical consciousness to improve the living conditions and to be self-determining through education.

Kaupapa Māori theory identifies the importance of self-determination for Indigenous peoples and "Critical Pedagogy challenges any form of domination, oppression and subordination with the goal of emancipating oppressed or marginalized people" (Mohammad & Faraji, 2011, p.78).

3.5 Methods

Qualitative methods are utilised in this research to capture participants stories and perspectives about education.

Qualitative research is described as a:

> situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin et al, 2005 p.3).

Semi structured interviews "have a set of key questions that are followed in a more open-ended manner" (Mutch, 2013, p.119). This will allow participants to tell their stories, talk about their educational journey and perspectives in education.

Charmaz (2006) identifies the importance of open- ended questions, and ensuring participants are comfortable throughout the whole process of the interview. There are a few guidelines that Charmaz suggests.

These include, ensuring participants comfort over obtaining 'juicy data'. This aligns to one of the Kaupapa Māori principles that talks about ensuring the 'mana' or authority of the people. This meanspaying attention to when to probe and understanding when to ask more questions by reading a participant's body language. Charmaz also notes the importance of trying to understand the participants experience and validating the significance of the experience.

It is important to note that the researcher does not necessarily have to agree with the responses orexperiences, just validate the participants responses. Lastly, towards the end of the interviews, a good idea is to "Slant ending questions towards positive responses "(Charmaz, 2006, p. 30). This is important so as to not leave the participant having unboxed a whole lot of trauma and then having to leave the interview in a negative space. This is vital for the 'vulnerable' populations' who may be participants in this research. Also related to this step is ensuring supports are in place for participantsif they need it. This might look like counselling, social work, cultural or family support.

Other interview types include structured interviews which follow a set of predetermined questions andunstructured interviews which start with a single open-ended question or a broad theme, and the respondent plays a bigger part in determining the direction of the interview (Mutch, 2013, p.119)

It is noted that one of the advantages of interviews over questionnaires is that ability to read is not an issue. This can be an advantage for participants for whom literacy may be issue. However, one of thedisadvantages of interviews is that they can be time intensive.

3.6 Data Collection

Charmaz notes the following questions for researchers to ask themselves in relation to datacollection:

- Have I collected enough background data about persons, processes, and settings tohave ready recall and to understand and portray the full range of contexts of the study?
- Have I gained detailed descriptions of a range of participants views and actions?
- Do the data reveal what lies beneath the surface?
- Have I gained multiple views of the participants range of actions?
- Have I gathered data that enable me to develop analytic categories?
- What kinds of comparisons can I make between data?
- How do comparisons generate and inform my ideas?(Charmaz, 2006, p. 19).

These questions are helpful for the researcher whilst conducting the interviews, as they will guide the researcher through the data collection process. This is key to ensuring the information collected ensures a range of participants views and actions to develop analytic categories to make comparisons to generate and inform ideas.

3.7 Data Analysis- Thematic Approach

The data for this research was analysed using a thematic approach. Simply put the data from participants was analysed according to common themes. Thematic analysis is defined as “a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail” (Braun & Clarke, 2006, p.1). Thematic analysis involved“searching across a data set” (Braun & Wilkinson, 2003, p.15). The data set analysed are the semi structured interviews, across the 3 participant groups. These involve youth, members of the tribe or family, and practitioners.

Braun & Clarke (2006) identity a six-step process for data analysis utilising the Thematic approach.These steps are discussed next.

Step one- Familiarisation of the data.

Phase one of the Thematic analysis approach is to become familiar with the data. transcribing, reading and re reading the data. To immerse yourself in the data means repeated reading of the data actively, to read the data through at least once, before coding begins to start to look for emerging ideas or patterns with the data set (Braun & Clarke, 2006, p. 16). Transcription of the data is included in phase one of the data analysis as it allows the researcher to become familiar with the data set, and gain "a more thorough understanding of the data" (Braun & Clarke, 2006).

Familiarisation of the data is also noted as a process across many qualitative analytical approaches and is the bedrock for doing good thematic analysis and provides an entry point, immersion, and deep engagement into the data (Terry, Hayfield, Clarke & Braun, 2013).

Step two- Initial codes.

In this phase, initial codes are identified from the data. The research objectives guide the identification of initial codes. The research objectives in this project seek to identify both the barriers and factors to Indigenous youth engagement in education and employment.

Step three- Generating Initial themes

This phase involves generating initial themes from phase two. An examination of initial codes and collated data occurs in this phase to identify patterns and potential themes. "It then involves collating data relevant to each candidate theme, so that you can work with the data and review the viability of each candidate theme" (Braun & Clarke, 2006).

Step four- Reviewing and refining themes.

This phase looks at the themes identified based on clusters of codes identified in phase two and three. In this phase, the reviewing of themes is important to ensure the themes

are suitable and reflect the data and dataset. Braun & Clarke (2006) identify two levels to this phase. Level one involves reviewing at the level of coded data, extracts for every theme. If these make sense and 'form a coherent pattern, then you move to the second level of this phase (p.12). However, if the candidate theme does not work, reviewing the theme is necessary and reviewing the extracted data again.

Renaming the theme and re homing the extracted data for a better fit are opportunities within this phase.

Level 2 is a similar process, which involves the whole of the data set. Here you consider the validity of individual themes in relation to the entire data set. There are two important parts to this level. The first is ensure the themes work and are representative of the data set. The second part of this level allows the researcher to code any data that may have been missed initially.

Step five Defining and Refining themes.

This phase required the researcher to name, define and refine the themes that will be presented in the data analysis. A key component of this phase is to identify the core of what each theme is about. One of the key points in this phase is, when identifying, defining, and naming themes is to keep the themes simple. "Not to try and get a theme to do too much or to be diverse and simple" (Braun & Clarke, 2006, p.22). To define and name themes requires the researcher to revisit the collated data extracts and organise these logically, in a way that makes sense. Each individual theme tells a story. One Important consideration to be made within this phase is how does the theme fit within the broader story as it relates to the research objectives and the data. Also, identification of subthemes is relevant within this phase which can provide structure within a large complex theme.

Step six Producing the Report.

This was the last phase of the thematic analysis, which provided the final analysis and story of the research findings. For each theme, data from participants was included

providing the rationale for the chosen themes. This process was utilised to analyse the data in this research.

This phase is discussed in detail in chapter five, findings, and discussion.

3.8 Ethical issues

There were several ethical issues identified. Firstly, it is possible that the disclosure of information part of the research process may cause participants anxiety.

To mitigate this issue, the researcher ensured that there were services available to participants, such as youth services, counselling, mentoring and Whānau Ora. These services were known to the researcher and participants referred to these services upon request. The researcher also worked alongside services already accessed by the other alternative education providers to ensure timely access for participants.

The researcher worked alongside local Ngati Whakaue Koeke (elders) and other Indigenous / Iwi leaders to ensure culturally relevant support is accessible should this be required. The importance of preparation is identified in the literature. Preparation is necessary when the research involves sensitive topics such as family violence or child abuse. The researcher needed to be prepared and aware of the supports available in the community for timely access if these are required (Kovach, 2009).

Another issue identified was that participants may decide that they no longer wish for their information to be submitted as part of the thesis. In the initial process the researcher will ensure informed consent isgained from all participants. In this process participants will be assured confidentiality, and all information gained will be reported back to participants as part of the writing process. Throughout thisprocess participants will be assured that they can choose not to have their information submitted as part of the thesis at any time.

Lastly as the Manager of a local alternative education provider there may be a reluctance of participants to share information and a ‘power imbalance’ in relation to my role as researcher and Manager. To offset this, as the researcher and Manager I

worked alongside Kaiarahi and Kaiako toensure informed consent and will be guided by Kaupapa Māori methodology to gather the research.

Mutch identifies both the advantages and disadvantages of being an insider and insider research. Theadvantages include:

- Easy access.
- No travel costs.
- You can fit research around your other duties.
- Knowledge of the history and culture of the organisation.
- Knowledge of the right channels to work through.
- Knowledge of whom to approach and how to approach them and.
- Credibility with the participants.

From the writer's point of view these are all advantages that support the research. There are howeverpossible disadvantages to consider as an insider researcher. These include:

- Time commitments and keeping up with regular duties.
- Trying to maintain confidentiality and anonymity.
- Insider knowledge and possible lack of objectivity.
- Discovering things about your colleagues you would rather not know.
- Your colleagues may feel that you are judging them.
- Your colleagues may judge your research ability when you are just a beginner.
- Role conflict (When I am the researcher and when I am the Manager).

(Mutch, 2013. P 84).

The disadvantages identified were mitigated in the following ways.

The researcher was guided by the Team leader of her organisation in Aotearoa, New Zealand, via weekly supervision Dr. Tina Fraser (Professor, UNBC) provided cultural support. Also useful was the cultural and professional support provided by the wider organisation - Te Taumata o Ngati.Whakaue. This support guided the research and provided practical guidance and other levels of accountability to the hapū, Iwi and Tribal members. This support and guidance were invaluable especially the guidance

from tribal members who in many ways offered support generally through informal discussion.

As quoted by Smith “Insider research must be as ethical and respectful, as reflexive and critical as outsider research. It also needs to be humble. It needs to be humble because the researcher belongsto the community as a member with a different set of roles and relationships, status and position” (Smith, 1999, p. 139). This quote related to my role as the researcher, alongside the roles I already have within the community, organisation, hapū (subtribe) and Iwi (Tribe).

3.8.1 Confidentiality & Anonymity

All participants remained anonymous, and perspectives were reported in the thesis via their participant groups which are young person, family member/tribal member or practitioner. Findings from each participant will also be grouped in themes to protect participants’ anonymity. In terms of confidentiality, participant interviews are stored in a locked computer, which is password protected. Information I labelled only according to participant number. This ensures both the confidentiality and anonymity of participants.

3.8.2 Vulnerable Populations

One definition of vulnerable populations is “those who have restricted capability to make independentdecisions about their participation in a study” (Health and Disability Ethics Committee, 2019). The definition also covers people who: “May be unable to consent freely to participating in the study. May be particularly susceptible to harm because of their health status, physical or mental capacity,employment status or as a result of imprisonment (Health and Disability Ethics Committee, 2019)

Another definition incudes children, prisoners, speakers of other languages, and or those that are disadvantaged either economically or educationally (Perry, 2011). With these definitions in mind, many of the participants may fit within the category of vulnerable populations especially young peopleand family members. Ensuring both

informed and parental consent of youth participants, in New Zealand and Canada is important, as is confidentiality and anonymity for all participants. Access to services and supports is also imperative should any of the participants require further support.

3.9 Research Procedures

The research was conducted over six months, collected via semi structured interviews. Semi structured interviews were conducted kanohi kite kanohi -face to face/the seen face (Smith, 2012). Participants decided on the location of the interview. The information sheet was discussed with participants. The researcher also summarised the information sheet to ensure participants were fully informed. During this process participants were encouraged to ask questions if they needed to.

During the consent process, the researcher asked permission to audio record the interview for the purposes of the interview only and assured participants of their anonymity. Participants were also asked to sign the consent to audio record. The researcher also advised participants that data would be reported in the thesis via a thematic approach that protects the participant's anonymity.

In the first part of the interview participants were invited to introduce themselves. The researcher also took time to introduce herself as an educator, mother, family member and Indigenous researcher. In the initial part of the interview rapport was established with participants. Where possible, food was provided as a way of showing manaakitanga to participants. This is an important principle identified in the Kaupapa Māori principles (Smith, 1999).

With semi structured interviews this enables participants to tell their stories, emphasising that which is important to them. The researcher throughout the interview 'checked in' with participants, taking notes and repeating main points back to participant, to ensure the information was clear. This also provided opportunities to elaborate on main points. Throughout the interview, the researcher double checked with participants throughout the interview to make sure it was ok to audio record- especially regarding subjects that may have been uncomfortable. The use of 'humour' where applicable was also used.

At the end of the interviews, the researcher checked with participants to see if services were needed.The researcher also ensured there was at least one service professional involved with the young person to ensure access to follow up. Of importance in valuing the participants' stories, knowledge and experience the concepts of look, listen, and speak, and do not trample on the authority of the people (Smith, 1999) were followed to ensure the mana or authority of participants, as noted in Kaupapa Māori principles. The researcher was also cognisant of the language used and this was adapted for youth participants where needed.

Where applicable, as a follow up to the interview process, if the researcher could give back to the individual, family, or community, this was done. This was important from the researcher's perspective to give back to the community in ways that were beneficial and tangible.

These opportunities included providing support to access part time work, building a garden with others to sustain the subtribe, access to warm clothes, blankets and food, access to services to support re-engagement in education, support to navigate the education and other systems, and the development of a curriculum vitae - all these things were important to the participants. From the researcher's perspective thiswas another way to show manaakitanga and aroha, a respect for people (Smith, 1999).

3.9.1 Recruitment of Participants

Participants were recruited via word of mouth. The researcher has extensive networks in the Bay of Plenty area. For participants interested in being a part of the research an initial conversation took place to explain the research, answer any questions and identify other relevant information such as service engagement (if applicable). Informed consent was also discussed.

A time and interview venueestablished. Access to transport if necessary was also established and any other barriers if applicable. The participants for the research include Indigenous students (Māori, First Nations, Mètis and Inuit),teachers, principals,

educators, practitioners, Iwi and First Nations, Mètis, or Inuit leaders and members, managers, funders and whānau(family) members.

Regarding participants there were 60 in total across three groups. These groups were Indigenous youth, Iwi (Tribal members) and whānau members and practitioners (which also included teachers and principals). 20 participants for each group were interviewed for this research.

Due to limited time spent in Canada, 10 participants were from Canada and 50 participants from Aotearoa, New Zealand.

Consent

Informed and Parental consent was discussed at the initial meeting. For the most part these meetingswere informal, to get to know the participant and build rapport. Written consent was obtainedbefore the interviews. If participants wanted a referral to other support services, this was also verballyobtained, and referrals made.

Community Agencies

As identified earlier, the researcher has extensive networks in the education, health, justice and social and Iwi (tribal) sector. Consultation with individuals within these sectors ensured timely access to services if required. From a Canadian context, the researcher, prior to travelling to Prince George, British Columbia completed a stock take of services available for Indigenous and their families. The researcher was also fortunate to be guided by educators and professionals, such as Dr Tina and Chuck Fraser, who have extensive knowledge in the Prince George, British Columbia Province. This meant easier service accessibility for participants, if required.

3.10 Conclusion

In conclusion, this chapter has identified and discussed the methodology and methods that guide this research. A discussion about the ethical concerns including confidentiality and anonymity was covered in this chapter, followed by research procedures. This included recruitment of participants, consent, and community agencies.

The next chapter will describe the phases and presentation of data, followed by the data analysis.

4.0 Te Upoko Tuawha – Chapter 4 - Data Analysis

This chapter presents the data analysed utilising a thematic analysis approach. Chapter Three discussed the six - step thematic analysis approach identified by Braun & Clarke (2006) which wasutilised in the project. This chapter presents the findings from the data alongside discussion and research noted in the literature review.

Thematic analysis is utilised to analyse the data. As noted in Chapter Three, thematic analysis is defined as “is a method for identifying, analysing and reporting patterns (themes) within data.” (Braun & Clarke, 2006, p.1). Thematic analysis involves searching across a data set (Braun & Wilkinson, 2003, p.15). The data set analysed are the semi structured interviews, across three participant groups.

These are youth, members of the tribe or family, or youth practitioners. Regarding thematic analysis, it is widely used but there is not clear agreement about what thematic analysis is and how you go about it in terms of a process. Braun & Wilkinson (2003) note that thematic analysis is subjected to qualitative analysis for commonly recurring themes (p.30).

Braun and Clarke note regarding the purpose of Thematic analysis “is to identify patterns of meaning across a dataset that provide an answer to the research question being addressed. Patterns are identified through a rigorous process of data familiarisation, data coding, and theme development and revision” (Clarke & Braun 2018).

Initially the data was analysed using a grounded theory approach and an online data analysis application called Quirkos. The researcher was unfamiliar with many of the phases in grounded theory and struggled to apply grounded theory to analyse the data. Furthermore, the process was complicated and the themes that emerged did not quite match the data, hence the switch to a thematic analysis approach.

The Quirkos application that was used initially, was complicated and the analysis became more about the approach, rather than the data from respondents. It was

decided that the data analysis process would be simplified so that the themes identified could truly reflect participants' data. These observations from previous data analysis attempts will also be discussed in the limitations chapter of the research.

To reiterate, there were six steps identified by Braun & Clarke (2006) that make up thematic analysis.

Step One was the familiarisation of the data, to ensure researchers were familiar with the data prior to analysis.

Step Two, the initial coding stage, is where data was analysed and labelled according to initial codes identified.

Step Three identified the initial themes recognised from the data

Step Four was the stage where themes were reviewed, and Step Five is where themes were defined.

The final Step of thematic analysis was the writing of the report. Step 5 is presented in the second section of this chapter as the discussions and findings.

Finally, within this Step six approaches an extra step that was added by the researcher to include Step Seven, for further data analysis.

These steps were discussed in detail and how they relate to this research in the next section.

4.1 Phases of data analysis

Step One: Familiarisation of the data

Step one of the Thematic analysis approach is to become familiar with the data. This involved transcription, reading and re reading the data." To immerse yourself in the data means repeated reading of the data actively, to read the data through at least

once, before coding begins to start to look for emerging ideas or patterns with the data set" (Braun & Clarke, 2006, p.16). Transcription of the data is included in phase one of the data analysis as it allowed the researcher to become familiarwith the data set, and "a more thorough understanding of the data" (Braun & Clarke, 2006 p.16).

Familiarisation of the data is also noted as a process across many qualitative analytical approaches and is the bedrock for doing good thematic analysis and provides an entry point, immersion, and deep engagement into the data (Terry, Hayfield, Clarke, and Braun, 2017 p.17).

The researcher read through the data and started identifying patterns and themes. What was interesting were the initial patterns evident in the data. For example, similar themes were evident forparticipants from both Aotearoa New Zealand and Canada. During this step it was decided that the data would be presented together, based on themes as opposed to separating findings into two countries. Because the data had already been partially analysed using the grounded theory analysis theresearcher was very familiar with the data. Notes had already been taken and the researcher hada fair idea of some of the codes present within the data.

Step Two: Initial codes.

This step was straightforward and initial codes were identified based on the research objectives andresearch questions.

The research objectives were:

- To investigate the factors that contribute to Indigenous youth re engagement and retention ineducation and employment aged 15-24 in New Zealand or Canada.
- To investigate the barriers that contribute to Indigenous youth re engagement and retention ineducation and employment aged 15-24 in New Zealand or Canada.

The research questions were.

- What are the factors that contribute to youth engagement in education and employment?

- What are the barriers that contribute to Indigenous youth engagement in education and employment?

It is important to note that where necessary the research questions were reframed to suit participant understanding. For example, for some participants, the researcher asked about those things that got in the way in education, as opposed to just asking about barriers.

The research questions and objectives guided the data analysis throughout the Six Step process, alongside Indigenous epistemology. As the research was focussed on identifying both the factors and barriers for Indigenous educational engagement it was important to ensure that the findings centred Indigenous epistemology and Indigenous perspectives.

Initial codes were identified that best represented the data. As noted, “Coding reduces the amount ofdata… breaking it down to manageable section’s (Vaismoradi, Jones, Turunen, Snelgrove, 2016, p.104). It is also noted that segments of the data could be coded in more than one code, which was the case in this analysis process.

Codes were assigned demonstrated in Table One located in the appendix of this research which depicted all the initial codes identified from the data. There were 121 initial codes Identified in Step two. These initial codes are listed in the appendix.

Step 2·5

Whilst this was not a phase identified in the thematic analysis, in this step, data was coded according to the codes identified in step two using the data analysis application Quirkos. This extra step allowed the researcher to check the reliability of the codes and allowed opportunities to refine codes where necessary.

During this process, codes were further refined, deleted, or merged as some of the codes had the same meaning.

Figure 1 shown below depicted the codes, identified in step two, and shows some of the data that has been coded. The data is represented on the right, and the codes, are represented by the coloured circles on the left. As seen on the right, a large piece of text is highlighted and subsequently coded into numerous codes. This is signified by the coloured stripes next to the text.

Each coloured stripe represents one of the codes the data had been coded within. The use of this application enabled the researcher to see how the data is coded across multiple codes and the significance of the codes early. This application allows at a glimpse, to see the ‘multiple relationships’ of the data to each of the codes. The researcher, within this step could also demonstrate how the codes were identified, and where each of the data sits within each code.

Figure 1 - Step 2·5

Step 3: Generating Initial/Candidate themes

Step Three identified initial themes from the codes found in Step Two. “Theme development first involves examining codes (and associated data) and combining, clustering, or collapsing codes together into bigger more meaningful patterns (Terry et al, 2017, p.27). The combining of codes is also demonstrated in the presentation section, depicted in the final themes presented. This step also,“involves examining the codes and collated data to identify significant broader patterns of meaning (potential themes). It then involves collating data relevant to each candidate theme, so that you can work with the data and review the viability of each candidate theme (Clarke & Braun 2018).

There were 10 candidate themes identified in Table 2.

Table 2 Candidate themes, Step 3

Positive student teacher relationships
Barriers in the learning environment
Indigenous aspirations
Indigenous knowledge
Factors that support education engagement
Leadership
Policy impacts positive
Policy impacts negative
Negative student teacher relationships
Services and service delivery

These candidate themes were further refined throughout the thematic analysis process. Whilst thesethemes were true descriptors of the codes and reflected both the research objective and research questions they did not allow for a deeper analysis of the data. One example were the candidate themes, Policy impacts- negative, and Policy impacts- positive. These themes were further refined in the next step.

Step 4: Reviewing and Refining Themes.

This phase looked at the themes identified based on clusters of codes found in Steps Two and Three. In this step, the reviewing of themes was important to ensure the themes were suitable and reflected the data and dataset. This step was also important to ensure the codes identified reflected participants narrative. Common themes were identified across the data and data set, for both Aotearoa New Zealand and Canada.

Braun & Clarke (2006) identified two levels to this phase. Level one involved reviewing at the level of coded data extracts for every theme. If these make sense and 'form a coherent pattern, then you move to the second level of this phase" (p.12). However, if the candidate theme does not work, reviewing the theme is necessary and/ or re-examination of the extracted data necessary. Renaming the theme and re homing the extracted data for a better fit are opportunities within Step Three of the thematic analysis process.

Level two of Step Four is a similar process which involves the whole of the data set. Here you consider the validity of individual themes as it relates to the entire data set. There are two important parts to this level. The first part was to ensure the themes worked in relation to the entire data set and represented the data set. The second part to this level allowed the researcher to code any data that may have been missed initially.

This phase reviewed the themes identified in Step Three. The 10 themes from Step three were refined and are demonstrated in the table below.

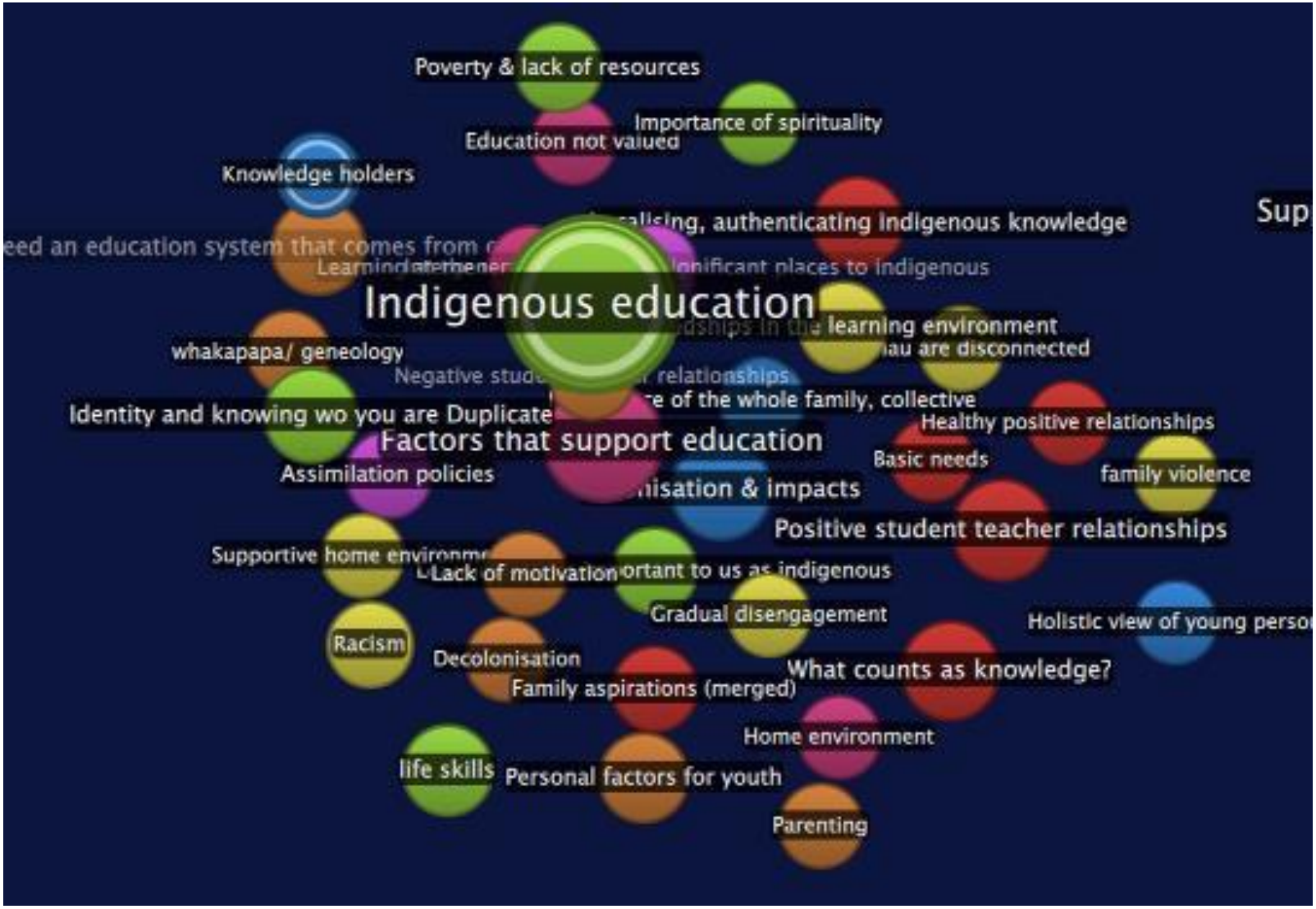
***Table* 3**

Indigenous education
Services and service delivery
Liberation in education
Indigenous centred policy making frameworks
Indigenous aspirations

Step 4 Review and Refine Themes

Following the refinement of the candidate themes, these were sorted into clusters, demonstrated in Figure 2 which depicts one of the themes, Indigenous education. This is the overarching theme. Subthemes that support this theme are depicted in Figure 2.

Figure 2 - Step 4 Review and Refine themes. An example of a theme and clustered subthemes.



This phase required the researcher to name, define and refine the themes that will be presented in thedata analysis. Crucial to this phase is identifying the core of what each theme is about. One of the key points in this phase when identifying, defining, and naming themes is to keep the themes simple. “Not to try and get a theme to do too much or to be diverse and simple” (Braun & Clarke, 2006, p.22).

To define and name themes required the researcher to revisit the collated data extracts and organisethese logically, in a way that makes sense. Each individual theme tells a story. One Important consideration to be made within this step was how does the theme fit within the broader story as it relates to the research objectives and the data. Also, identification of subthemes is relevant within this step which can provide structure within a large complex theme. Some of the subthemes identifiedare discussed below.

Figure Three depicts the three themes identified from the data. These themes are Indigenous success in education, services and service delivery for Indigenous youth engagementand Indigenous aspirations. These themes are discussed in detail in the next section, discussions, and findings.

Figure 3 – Define and refine themes.

Step 6: Producing the report.

This is the last step of the thematic analysis which provides the final analysis and story of the research findings. For each theme, data from participants is included which provides rationale for the chosen themes. This is discussed in the next section of this chapter.

4.2 Findings and discussion

This section will discuss both qualitative and quantitative data for this research project. Regarding the qualitative data this is discussed in themes and subthemes derived from the thematic analysis approach.

The first theme was supporting Indigenous success in education. This theme is discussed in sub- themes. These are Indigenous traditional learning systems, Indigenous values, localised learning, culture, barriers and factors and support systems. The second theme, Indigenous aspirations looked at self-determination, 'unwrapping the layers' which considers the impacts of colonisation, and aspirations identified by participants of this research.

Finally, the last theme, service and service delivery is examined. Sub-themes include best practice and models, collaborations, and access to services. In analysing the data, it is valid to note that many of the themes and subthemes are interrelated and do not belong exclusively to one theme, rather they sit across all identified themes.

4.2.1 NEET data

This data is based on the number of Indigenous young people not engaged in education in Aotearoa New Zealand and Canada. Noted in the introduction chapter of this thesis are the statistics for young people not engaged in education, employment, or training (NEET).

The statistics demonstrated in 2019 for NEET young people seem comparatively low with compared with other OECD countries. New Zealand rated 15 of 33 countries and Canada 21st of 33 countries for NEET young people aged 15-19. For the 20-24-year-old age group, New Zealand rates 10th of 33 countries and Canada 15th of 33 countries.

However, for both Aotearoa New Zealand and Canada, the number of Indigenous young people not engaged in education or employment is disproportionately high. The data notes higher proportions of Māori (40%), women (34%) and Pacific (33%) of the total working-age population experiencing limited employment during the year. This is considerably high, given the fact that Māori only makes up approximately 15% of the total population of New Zealand.

The Canadian context shows a large number of Indigenous young people who are not engaged in education, employment, or training. Statistics for Indigenous NEET (First Nations, Mètis, or Inuit) aged 20-24 is 23%, almost double the national average, despite Indigenous making up approximately only 5% of the population. Research from both New Zealand and Canada recognises the value of engagement in education and employment and the disproportionate representation of Indigenous youth in NEET statistics.

In the current context, COVID 19 and the global pandemic have contributed negatively to the rising number of employment rates around the world.

The next section of this chapter section will discuss further the qualitative data of this research. The first theme identified is supporting Indigenous Success in Education

4.3 Theme one Supporting Indigenous Success in Education.

This theme considered both the factors and barriers identified by participants that support Indigenous success in education. The first sub-theme identified is Indigenous traditional learning systems.

4.3.1 Indigenous traditional learning systems

> *And the fact is that we also need to remember is that, from a time prior to colonisation, we had all those practices put in place, we had our own roles. We had our own education. We had our own health. And we had our own conversations and the way we dialogue, our own songs and now prayers, our own sense of understanding ourselves as people, and how we place ourselves and how we connect to the land* (Tribal member participant, 2020).

This quote shared by a participant acknowledges the importance of Indigenous knowledge systems prior to colonisation. Jones et al (1995) also offers an insight into Indigenous systems before colonisation noting that,

> Prior to the arrival of Pākehā people in Aotearoa, Māori had a sophisticated and functional system of education. This system consisted of a powerful knowledge base, a complex oral tradition, and a dynamic ability to respond to new challenges and changing needs. The traditional system of education, while complex and diverse, was also fully integrated in that new skills, teaching and learning were rationalised and sanctioned through a highly intricate knowledge base. The linking of skills, rationale and knowledge was often mediated through the use of specific rituals" (Jones et al, 1995, p. 34).

Smith also identified that "for many Indigenous peoples the major agency for imposing the positional superiority over knowledge, language and culture was colonial education" (Smith, 2012, p. 67). This education was implemented in two forms, either through missionary or religious schooling (often through residential schools) which was later followed by public or secular schooling.

These quotes demonstrate the impacts of colonisation on traditional Indigenous learning systems. What was clear from the data findings were aspirations of participants to return to Indigenous traditional systems of learning. Other participants noted that "knowledge around identity is really critical because you have to understand the future by acknowledging where you came from.

So, we cannot move in the future without placing ourselves and having that deeper understanding of who we are as a people. So, having that knowledge and understanding our existence" (Tribal member participant, 2019).

From participants' perspectives, learning from an Indigenous perspective is a necessary starting point that supports Indigenous success in education. This is further reiterated by another participant who commented:

"recognition of our own system works for us, that Indigenous knowledge is valid. Our systems as Indigenous is good Māori practice" (Tribal member participant, 2019).

The first main point that appears in the findings is the importance of an education system that centres Indigenous knowledge,and Indigenous ways of knowing and being and values. These values are discussed in the next sub- theme.

4.3.2. Indigenous values

Participants note the importance of learning values, such as taking care of the land or kaitiakitanga (guardianship) as one example. The learning of these values, according to participants, is necessary, and there should be a space for thislearning to occur in the learning environment. For example, one participant considers learning about roles and responsibilities to the environment through sustainability. Sustainability, from this participant's perspective means ensuring the environment is sustainable for future generations and being self-sustaining as Indigenous communities. As noted,

"*When we are talking about sustainability, we actually have to live it, it's a living thing.*

More so focus around our hapū and whānau internally. Then we need to look at what learning is happening at schools—There is space to learn about this type of thing. We need to" (Tribal member participant, 2019). This quote demonstrates living life according to certain values shared by Kovach (2009, p.62), who writes that these values are action orientated and demonstrated in everyday life.

Another participant shares a similar perspective stating

> "*What does the future look like in 10 years' time, looking at developments creating our own industry? For example, we have got stones, sand, our gardens, and we don't have to rely on a supermarket, we should be able to sustain our selves and how we see our food cupboards and not be reliant on money. That is a whole Kura (school) to teach our people how to provide the kai (food). There's huge potential for our people to be self-sufficient*" (Tribal member participant, 2019).

There are two main points demonstrated in the research and findings regarding Indigenous values. The first is the importance of Indigenous values such as kaitiakitanga (guardianship). These values benefit everyone. Taking care of the land and understanding our roles and responsibilities to the environment serves everyone and is a collective responsibility. From a Cree perspective "Calliou tells us of showing respect for the earth, of reciprocity, and the importance of observation and attentiveness in learning as knowledge is transmitted through kinship relationships. The importance of land is tied with the value of collective responsibility and stewardship" (Kovach, 2009, p.63).

Secondly, space to learn these values is necessary for the home, communities, tribes and learning environment. Ngata (2014) demonstrates both points regarding Education for Sustainable Development (ESD) a global initiative led by the United Nations as "earth is at crisis point and change is necessary" (Ngata, 2014). Ngata asserts that education for sustainable development and the goals of the United Nations (UN) can be supported by learning from Indigenous knowledge about how to take care of the environment. Noted earlier in this analysis, Indigenous knowledge and values can benefit everyone and is necessary as "science has confirmed that our planet has reached the threshold which, once passed, will not allow for a reversal of the degradation and will result in Earth being inhospitable for human habitation" (Steffen 2015, p.736).

Values such as kaitiakitanga or guardianship are a necessary part of education on a global scale as education is identified by the UN and member states, as a catalyst for development, and a vital component for the achievement of UN sustainable

development goals. We must therefore consider that urgent action is required, that it must be innovative, challenging, new, and that it should first and foremost be located within the realms of education and learning"(Ngata, 2014, p.3).

It is apparent in both the research and literature that Indigenous values and knowledge are necessaryfor education. To support not only Indigenous success in education but also humanity from a global perspective so that the earth may be sustainable now and for future generations.

There is one other point that needs to be made, is the learning of Indigenous values such as kaitiakitanga (guardianship) - that we must not be too quick to drag it into the classroom (Ngata, 2014)rather take the learning to the environment.

One such example of what ESD looks like in practice is a Noho Marae held at Ruatoki in 2019 for an alternative education provider from Rotorua. This Noho Marae (overnight stay) provided hands-on learning for students, family members and staff to learn how to make a garden (Maara). The intention for the Maara is to serve the community and is located right next to one of the local Marae (Meeting House). Students and staff were taught how to plant a garden, learnt about their connection to the land (whenua) and were able to give back to a community they had Whakapapa (genealogical) links to. Students learnt from a Māori perspective about how to take care of the land, how to use the Maramataka Māori (Māori calendar), learnt about Rongoa Māori (Māori plants for medicinal purposes) and connections to Ngai Tuhoe. Photos of this Noho are included in the Appendix.

Kaitiakitanga was the main value identified by participants throughout the research. Other important values identified by participants included taking care of each other (Manaakitanga) and relationships (whānaungatanga). These values are discussed within the factors section of this chapter.

What is evident from the research is the necessity for Indigenous knowledge and values to be core components of education. There are several models and frameworks such as the Alaskan Cultural Standards (1989) and Te Rangihakahaka (2015) to name two successful models that integrate Indigenous localised learning. The evidence is

clear in that Indigenous knowledge included in the learning environment supports Indigenous success in education and all peoples globally to take care of the environment for themselves and future generations. This subtheme leads us to the next subtheme that is localised learning.

4.3.3 Localised learning

Localised learning is another theme identified by participants:

> *like the basic curriculum here needs to have Indigenous knowledge and to learn across the entire curriculum, English, math, like absolutely everything, has to have a little bit of Indigenous curriculum. So, I think that will empower our students. And then, like I know what works for our school is if we take stuff outside for localised land-based learning so they too can learn about the different medicines and plants, learn about our governance systems, relevant to Wet'suwet'en territory and at the same time learn who they are. I love pushing for it because it's part of localising and authenticating our Indigenous knowledge* (Tribal member participant, 2019).

One of the interview participants identified the importance of 'Indigenous localised learning' which supported a young person to learn about who he is. According to a family member this "*is important because he was getting in trouble, and generally just lost. Through the learning, he could connect to himself, his wider family and learn more, in a way that did not feel like learning"* (Family member participant, 2019).

Another participant noted that learning at places of cultural significance such as the marae (Meeting house) was important, as it supported the learning and provided a hands-on approach and connection to whakapapa (genealogy) and stories shared and learnt in such a learning environment.

Other participants noted that the marae was: "*not just a place for tangihanga (funerals) and birthdays;it is a place of learning*" (Tribal member, 2020).

The literature demonstrates the aspirations of culturally based learning as "First Nations' vision of lifelong learning encompasses learning from the pre-natal to Elder level and includes systems that are holistic, high quality, linguistic and culturally based" (Assembly of First Nations, 2010, p. 8). Culturally based learning leads to the next identifiedfactor identified by participants, which is culture.

4.3.4 Culture

Bishop et al. (2009), Macfarlane et al. (2007) and Haywood (2009) discuss why culture is a necessary component to support Indigenous success in education. Youth participants discussed knowing who they are and learning about who they are in the learning environment as important. Being able to learn their Indigenous language is also important.

An educator talked about the texts used in mainstream schools and having books and resources that represent Indigenous cultures so young people could recognise themselves.

> *"There is nothing worse than not being able to recognise yourself in books, texts or the literature; you just cannot connect to it,can't connect with the knowledge and learning and do not want to engage in it*" (Practitioner participant, 2019).

Another educator remarked how culture impacts the learning, "*We can teach our kids who they are, in the learning environment, teach them our history, take them to noho Marae (overnight stay at a local meeting house) teach them the importance of our values, like manaaki (to care) and aroha(love)"* (Tribal member participant, 2020).

The literature acknowledges "the benefits of a culturally inclusive classroom" Macfarlane et al. (2007) and "caring for students as culturally locatedbeings" (Bishop et al., 2009, p.4).

There are several ways identified by participants for how culture can be included in learning environments. Participants noted localising learning by taking students to

learn from culturally significant places, ensuring culture resources are available, and learning opportunities with elders and knowledge holders.

4.3.5 Culture and racism

Participants also noted cultural barriers such as racism and stereotyping. For example, one student noted, *"the teachers, I think they were racist. They would not help me, because you know, I think they thought I was dumb, and I was not even going to succeed. My hair was a problem, even though it has a cultural significance"* (Youth Participant, 2019).

Another student remembers vividly the time she was told by a teacher "that she was going to end up a statistic, in jail". Another family member identifies a similar sentiment from one of her teachers who told her "she was going to end up as a teen mother". Barriers such as stereotyping, and racism can negatively impact young person's educational success. To support Indigenous success in education, these barriers need to be mitigated.

4.3.6 Barriers in the learning environment

All participant groups in Canada and Aotearoa New Zealand discuss the barriers that impact educational engagement for Indigenous. The barriers identified in the research are many and complex and need to be addressed at different levels. Many of the barriers identified are discussed across all three themes.

Barriers reported by participants that affect Indigenous educational engagement include negative Student-teacher relationships, lack of resources, mental health, addictions, family violence and a lack of family support.

One student noted about negative Student-teacher relationships "*I think probably the biggest part is the teachers that make you feel like they don't care about you or you're not there like I have had conversations with teachers were like I know I'm not their number one priority, where they don't even want me there*" (Youth participant, 2019).

Another participant noted, *"just constantly being judged andlabelled negatively before my kid even steps foot in the classroom he was made to feel like he was dumb, not going to amount to anything, so teaching him was a waste of time"* (Family member participant, 2019).

Another participant asked "What are those lasting impacts of negative Student- teacher relationships? What are the impacts of labelling our young people that can have a negative lasting impacting on a young person and their family, in education?" From the researcher's perspective, a negative Student-teacher relationship can ultimately impact a student's engagement in education. Bruce (2014) affirms that "[h]aving positive relationships with friends and teachers is a significant reason that young people engage in schooling conversely destructive peer relationships or having negative relationships with teachers are strong barriers which lead to truancyfor many young people "(p. 4).

All participant groups identify a lack of resources as having a detrimental impact on Indigenous engagement in education. Young people noted not having enough food, or school uniforms, transport, and housing as the main socio-economic barriers.

> *"Not having proper food at home, no food to bring with them or not being dressed*" (Practitioner participant, 2019).

A young person noted, *"there's lots of things that get in my way in education. Money used to get in the way until I started working myself andI could buy some of the stuff I needed, just like food, or my uniform or shoes or whatever. Even bus passes*" (Youth Participant, 2019).

Another participant discussed the lack of long-term housing for many students. "*We often pick students up from hotels, as they don't have a permanent house. Often,they have one room to share for all of them, and each week, they would have to re-apply for their short-term accommodation"* (Practitioner, 2019).

Another noted, *"Housing is an issue, of the referrals we have had 22 out of 58 students so far this year had either been homeless, living in emergency housing or living in overcrowded situations. Our kids are coming in sick, and they have let us know that their homes are cold too"* (Practitioner participant, 2019).

Another youth worker shared that youth homelessness and sexual exploitation were some of the biggest barriers for Indigenous youth engagement in education.

One of the Kaupapa Māori principles identified the importance of mediating socio-economic barriers for students and their families in education. Many practitioners in this research show how they do this, in practical ways such as providing food, transport and resources. However, it is noted in the literature that the impacts of poverty are far-reaching, with consequences that can impact a child across their entire lifespan. "The social consequences of child poverty are long term and manifold. Research shows that children that grow up in poverty tend to have poorer health in adulthood, fewer educational qualifications, have higher rates of unemployment, get in trouble with the law more often and die younger" (Every Child Counts, 2014, para 4).

From the researcher's perspective, more needs to be done and supported by policy.
Mental health is another subtheme identified by all participant groups. Youth participants discuss mental health issues as a barrier to education, such as cutting and suicide ideation. From a young person's perspective, engaging in learning *"does not work because there's too much going on in my head, so I would rather just ditch"* (Youth participant, 2019).

Youth workers and educators discussed the impact of mental health. One practitioner asked, "*Do we need more clinicians, senior practitioners in the mental health sector? Waiting lists for mental health services in our area are high*" (Practitioner participant, 2019). It is noted that mental wellness is a priority:

"Mental wellness and substance use are priorities for many British Columbia First Nations. Whilst challenges may vary in each community, ... key contributing factors include colonisation and assimilation; systemic and discrimination and racism; child apprehension, land dispossession, loss of tradition, language and culture, the legacy

of residential schools and intergeneration trauma and its effects" (First Nations Health Authority, 2018).

Another practitioner commented, "*our caseloads are always high, and we are often short-staffed. We do need more mental health practitioners because at the moment were unable to meet the needs of our clients"* (Practitioner participant, 2020). This is a valid point in terms of ensuring the needs of Indigenous young people are met, given mental health is an identified barrier to educational engagement. What can be done in the mental health space, to ensure adequate staffing and access to mental health services?

Furthermore, whilst there seems to be a need for adequate staffing and access to Mental health services identified in this research in the current context it seems that the COVID 19 global pandemic has exacerbated access to mental health services even more. The World Health Organisation note "The COVID 19 pandemic has disrupted or halted critical mental health services in 93% of countries worldwide while the demand for mental health is increasing" (World Health Organisation, 2019).

Whilst the need for more mental health funding may not have been overly apparent pre-COVID 19, the World Health Organisation has made it clear that there is a worldwide increase in the demand for mental health services. Increased mental health funding needs to be prioritised around the world, to not only support Indigenous engagement in education but peoples worldwide as we navigate the uncertainties of a global pandemic. This could be an area for further research to ensure mental health services are readily accessible for all people.

Addictions are a barrier identified across all three participant groups. Young people noted that the impact of alcohol and other drugs (AOD) had on their engagement in education. One family member noted, "*rangatahi X was excluded from school for marijuana use. Because of the exclusion, it was a very long process to get rangatahi X re-engaged in some form of education*" (Family member participant, 2020).

The family member also described her ability to navigate the education system and a good support system that enabled the young person to re-engage in education - other families may not have these resources. One young person noted drugs as his main

barrier to getting a job. "Drugs is the main thing that gets in the way of me getting into work. I would give it up for mahi(work) though. I would, it would be hard, but it would be ok. If my brothers can do it, I reckon I could" (Youth participant, 2019). Another young person noted, "*Drugs, they get in the way sometimes. Like sometimes I wake up, and someone will come over and give me some cones or whatever, sometimes heaps and then I can make money out of it too. So, I just stay home and get high and make me some money"* (Youth participant, 2019). Participants also identified the impact AOD abuse by family members, has on Indigenous youth engagement in education as one young person noted.

> *Whānau stuff gets in the way. I would always come to school tired and just want to sleep, and the teachers would just let me go for a sleep, give me a feed and yeah that helped a lot. You know the stuff like family violence, like drugs. Even though you are the kid you take on all the adults' stuff, you don't want too, but you do it anyway* (Youth participant, 2019).

The literature demonstrates some links between substance use and mental health, noting access to services as a priority across many British Columbia First Nations. Also noted are the impacts colonisation, racism, land dispossession has had on Indigenous people's mental health and substance use. "The high rates of Indigenous peoples are exposed to traumatic experiences are exacerbated by the effects of historical trauma passed from generation to generation" (Wirihana and Smith, 2014, p.197). Some of the 'health' impacts include mental health problems, including depression, substance abuse and post-traumatic stress disorder (Bombay, Matheson, Anisman, 2009, p. 6).

The barrier of substance abuse to Indigenous educational engagement is evident in the research, affecting many young people and their family members. The evidence also suggests that the impacts of colonisation and assimilation policies alike, contribute to many of the barriers identified, including mental health and substance use. There is a need then, to understand how to mitigate these barriers to support Indigenous development and educational success. The next subthemes identified are family violence and homelife.

4.3.7 Family violence and Homelife

Family violence, also known as domestic violence, is another barrier identified. An educator noted "Witnessing domestic violence as many of my young people have before they come to school, go into class and then are expected to get it together". A youth participant also commented:

> "*Growing up, I witnessed and went through some situations I don't ever want to be in again. Like, violence. Yeah, that was not good. Sometimes I still think about it. It doesn't affect me as much, but yeah*" (Youth participant, 2019). Another participant noted *"Violence, yeah. that gets in the way of my education. That affects me heaps. It still does. It is hard to care sometimes"* (Youth participant, 2019).

Regarding homelife, it was noted by an educator "*So, when it comes to education or being in the classroom, they can't be present. They are worried about everything, and sometimes education just isn't the priority"* (Practitioner participant, 2019). Also noted is that whānau (family) influences can sometimes be a barrier too. "*These influences can get in the way. Whānau can be stressed, we see times when there is no money or a car, heaps of people in the house, drug use, Police involvement and Oranga Tamariki, and then education is not seen as important, so the kids don't. Also, the basic needs not being met, you know like food, they are barriers too"* (Practitioner participant, 2019).

As outlined above, the barriers identified in both the research and literature are complex. A key barrier is poverty and how this impact Indigenous student engagement in education, and potentially their whole life. Other barriers identified are mental health and substance abuse.

Relevant to the conversation about how these barriers can be mitigated, is where these barriers need to be mitigated, and at multiple levels. This might be through policy, funding, tribal and community development, with a commitment to long term solutions. Research participants identified potential solutions to the current education system. *"Education needs to be well supported, by Iwi instead of Government, across the*

sector, across our lives" (Tribal member participant, 2020) and "*Iwi gets putea (money/funding) in place to deliver our own education initiatives"* (Tribal member participant, 2020). Smith notes the failure of educationalists and policymakers to do this. "Māori have provided a classic example of the failure of mainstream education to deliver equal educational opportunities and a massive failure to by educationalists and political reformers to address the needs of the Māori population in general" (Smith and Smith 1995). Smith's sentiments are still evident today, reiterating the need for policy reform that centres Indigenous rights and aspirations to support Indigenous educational success.

4.3.8 Factors in the learning environment that support success.

The next part of this chapter identifies the factors that support Indigenous educational success. Meeting the basic needs of students, Positive Student-teacher relationships, and social supports are identified.

Many practitioners discussed the importance of basic needs for students. These include transport, food, school uniforms, school supplies, to name a few. *"Basic needs they must be met first. If your basic needs are not being met, you have not eaten, you do not have a safe place to live or any support. How are you going to be prepared to go to a school setting and sit there all day?"* (Practitioner participant, 2019).

Another participant noted how a service was delivered to meet the needs of Indigenous young people*. "There was counselling and their alcohol and drug counselling. We had a little laundromat in there so kids could come in there and do the washing. They have some food there. And we had a youth employment project too*" (Practitioner participant, 2019).

Teachers discussed the importance of providing basic needs and fostering positive relationships with students. *"Teachers can build a relationship through talking to them, using humour, find(ing) out what they need, give them a pen, a book, a feed. Those things help to build a connection. I just look at our new kids and how we, as Kaiako (teachers) can build relationships*" (Practitioner, 2019). The literature notes that "Relationships and interactions between teachers and students are key to effective

teaching of Māori students" (Bishop & Berryman, 2009, p.27). Another teacher asked *"What type of classroom environment are you fostering? I have found we need to be able to create one that is safe, food available and working spaces where kids can work whenever. Music, warmth. All those things that meet the students' basic needs"* (Practitioner, 2019). Supporting young people to access basic needs, for one student demonstrated, that the teacher cared for her. *"There's one cool teacher; she cares about us. Like, if we don't have food, she will go out of her way, take her time and money to get us food. She understands and cares for us*." Another participant commented *"Access to showers shampoo, conditioner those things that we might take for granted but they were a real need for young people"* (Practitioner, 2019)). Furthermore, McLaren suggests that whilst providing basic needs for students is important, so too is quality teaching. McLaren continues that whilst this may be a relatively simple concept to understand, teachers must realise that the most valuable form of material hope they can provide is 'quality teaching'. McLaren says, an effective teacher is herself a material resource: "an indispensable person who can connect schooling to the real, material conditions of urban life" (McLaren, 2009, p. 7).

> *One student in the interviews noted, Miss, the struggle is real. I didn't use to go to school someday because there was no food, or I stayed home and looked after my brother and sisters. I come now, even when there's no food, even though that is embarrassing, but it's all good cos one of my teachers gets it, she has been there before, and she knows what the struggle is. It's good too, cos she is from the hood, she knows that struggle* (Youth participant, 2019).

Meeting basic needs and positive student-teacher relationships are identified as factors that support Indigenous youth engagement. Furthermore, the quantitative data reflects the urgent need to support Indigenous youth engagement in education, as the statistics for Indigenous youth not engaged in education, training (NEET) or employment are disproportionately high. The next factor identified is support systems.

4.3.9 Support systems

Support systems identified by participants, include family members and other social supports for example, "*I think good supports are important- if not at home, in their*

friend's circle—even wider whānau (family) members, like aunty and uncles" (Practitioner participant, 2019). Participants also spoke about the home environment: "*Our kids need a safe place to make mistakes, ask questions and challenge norms. It is important that they can have conversations about whatever*" (Practitioner, 2019) Other participants shared similar views "*Young people need a system to support them, whether that be family or friends, or a mentor, someone. They also need trusting relationships*" (Practitioner participant, 2019). A practitioner also identified the need for wider support:

> *Whānau (family) support is needed, especially for rangatahi (youth) Māori and pacific. Young people knowing what they want and supported by whānau (family) providing wrap-around support. Whānau (family) need to be immersed in the journey. If whānau cannot- by whakapapa, what about a kaupapa (shared purpose) family. Support people that can support the young person's journey in education. Also, families need to be met where they are at* (Practitioner participant, 2019).

Young people in the research shared that having at least one person who supports them in their education journey is important to engagement.

Encouraging parental involvement, working with children at home and actively participating in school activities- does improve results. Schools that foster participation by parents and help parents to support their children in their schoolwork tend to have better outcomes. For this to work, schools need to target their efforts on improving communication with parents in the most disadvantaged homes and to help develop home environments conducive to learning" (OECD, 2008, p.5).

From a personal perspective, whānau support has been the key factor for re-engaging the researchers own daughter in education. Whānau support in this context takes into consideration, the wider family: The Nanas, the Papas, aunties, uncles, and cousins. Not only have they been the number one 'support system' to help raise my child, but they have also supported my child to re-engage in education. As I wrote this chapter of my thesis, I knew my child was being taken care of by my wider family, my support system in the Hokianga. For this, I am very grateful.

Supporting Indigenous aspirations in education is the next major theme identified in the research. Indigenous people stated very clearly, what their aspirations for development and education are. The main aspirations were centred around 'self-determination' ensuring Indigenous knowledge was taught in education and that Indigenous were active participants in decision making. Participants also noted that the impacts of colonisation need to be mitigated for Indigenous to achieve their aspirations.

Participants identified the value of working in collaboration with education providers and education initiatives that are developed and led by Indigenous.

4.4 Theme two: Indigenous aspirations

The next theme is Indigenous aspirations that are identified by research participants. Before these are discussed, some definitions of self-determination are offered. "*Tino rangatiratanga, is a sovereign point of view. Mana Motuhake is absolute power"* (Tribal member participant 2019). To add to this discussion, a tribal member talked about being self-reliant and not having to rely on the state. *"To be able to do things our way, in education, we need to be able to do this in a way that works for us. Is us. It Is manaaki (caring for one another), it is our whakapapa (genealogy), it is who we are"* (Tribal member participant, 2019).

Many participants also discussed aspirations for their family, subtribe, tribe, and communities. From an Iwi (tribal) perspective:

> *I would like to have our own education system. I personally and professionally started to influence change within the current system- I started with the concept of mana Māori and utilising principles such as taonga tuku iho, mana atua, mana whenua, mana tangata, mana o te kupu. Mana whenua means both the whenua and the land. Both are nourished and nurtured They give life to mankind. All concepts are interrelated and interconnected* (Tribal member participant 2019).

Another member identified *"we need to be united as a tribe. We need to walk our talk, be united. We have to be able to create our own pathways do not take pieces from*

mainstream" (Tribal member participant 2019). Indigenous aspirations meant to another tribal member that, *[w]e can use our knowledge to show them our knowledge is positive all the way through and to show our knowledge and our models are for everyone. We can use our knowledge and educatepeople with it. Our vision is clear. Keep our kids educated; the picture is clear. Maintain our land, keep us all together* (Tribal member participant 2019).

Another comment was: "*Iwi need to agree that the system is broken, then come up with our own. Weneed to trust our own, and Iwi gets putea (funding) in place to deliver our own education initiatives"* (Tribal Member participant, 2019).

Unwrapping the layers to achieve Indigenous aspirations.

Within the research, participants acknowledged the damaging impacts of colonisation and the need tomitigate these impacts to achieve their aspirations. One tribal member discussed the impacts of colonisation and having to 'unwrap' ourselves from the damaging consequences*. "We have five generations at least to what I call 'unwrap'. I think if you are going to unwrap, start in education, then we can work our way out. But first we need to unwrap from colonisation" (*Tribal member participant, 2019).

One participant spoke about the impact of urbanisation:

> *The impact of urbanisation shows how differently kids are being raised from 50 years ago. I was lucky; I was raised with 10 mothers. We would walk into town, it would be a long walk, butthe community, they knew us, and we knew them, and they would keep my family updated as to where we were. You couldn't get into trouble, because everyone was watching you, keepingan eye on you, taking care of you. I remember someone saying that they felt like a princess because everyone knew who they were"* (Tribal member participant 2019).

This quote demonstrates the traditional social structure of Māori and Indigenous cultures. Children were raised collectively by the wider family. Aunties, uncles, grandparents, and the wider support system had a role to play in the upbringing of the child. From a personal experience, it truly takes a village to raise a child. As mentioned

earlier, this is the case for my family and me, as I write this chapter, the village is taking care of my child. Furthermore, if it were not for my village, my child would not be engaged in education. One participant commented about many families today.

> *"I think if we look at disenfranchised whānau (families), we see a lot of our whānau (families) are disconnected*" (Participant, 2020*). Another commented, "people moved away as a result of urbanisation, which contributed to a break down in whānau (family) structure. (it is) never the same as living by the marae*" (Tribal member participant, 2020).

The breakdown of Indigenous family social structure is noted in the high number of Indigenous children and young people in the care of the state. One practitioner commented, regarding the uplift of Indigenous children and young people from their family, *"and that is what they said, they would say that now the children are not speaking English properly, or whatever. So, there was always something going on, and that was used as an excuse not to bring them back to their homes or they had they take the children away*" (Practitioner participant, 2019).

It was also noted: *you must remember like 60 to 70% of the kids in the care of the ministry or jail are Indigenous. And that is what is happening today, as we reflect on some of the trauma that happened years ago, like the residential schools, like the 60's scoop, we still see these impacts*." (Practitioner participant 2019).

Another participant also commented, Because historically, for 100 years, white social workers would come in and take First nation kids away nobody and see would see them again. After the residential school system shut down, there are still more kids in care now than before. Yeah, so now the state has now become the baby taker (Practitioner participant 2019).

Participants spoke about wanting young people returned to their families, hapū (sub-tribes) tribes and reserves.

The Whānau Ora commissioning agency in 2020 completed an Independent review on Oranga Tamariki- a NZ Government agency tasked with the care of vulnerable children

and young people. The Māori led review was brought about following an attempted uplift of a Māori new-born baby from his 19-year-old mother. A video was captured and released to the media. Iwi spokesperson, Naida Glavish stated, "the days of state agency collusion and discrimination are over. It was a time that Māori mums were asked for solutions and not always viewed as the problem" (Glavish, 2020 p.6).

The review noted that a structural review and analysis of Oranga Tamariki systems and processes and policies are necessary, and solutions were needed that were for Māori, by Māori.

For Indigenous, by Indigenous solutions is an important theme discussed by research participants. How this can is done can only be determined by Indigenous. Participants in this research also spoke about Iwi (tribal) developments that were done for and by the tribe, *"with our solutions"* (Tribal member, 2019). This notion is shared by Squires in Kovach (2009) noting "All problems must be solved within the context of the culture-otherwise you are just creating another form of assimilation.

In terms of unwrapping the layers, many participants spoke about the impacts of historical policy on Indigenous. Some discussed the loss of land, loss of cultural practices and social structure. Others discussed the intergenerational trauma that continues to impact many Indigenous families today and that is supported in the literature: Partridge (2010) and Battiste (2002) identify the use of residential schools, the trauma left amongst Indigenous, and the impacts this has had. Partridge demonstrates the impact of residential schools and the losses felt by residential school survivors.

These losses include a loss of family, language, and a loss of childhood (Partridge, 2010). Wirihana and Smith (2014) Bombay, Matheson and Anisman (2009) and Evans-Campbell, (2008) discuss the impact of historical trauma. Traumatic events exact an enormous psychological and physical toll on survivors, and often have ramifications that must be endured for decades.

These impacts include impaired parenting practices, depression, self-destructive behaviours and difficultly expressing emotion (Wirihana and Smith 2014' Evans-Campbell 2008).

These behaviours and impacts are noted in participant interviews. Many participants talked about theimpact of violence in their homes (see the section above on Barriers in the Learning Environment).

One participant talked about the impacts of family violence and drug abuse that had been present intheir family for over three generations. Many of the youth participants spoke at length about some ofthe barriers to engaging in education. These include substance abuse, family violence, poverty, and gang affiliation. Whilst it is not clear that the barriers identified by participants are in fact, historical trauma, such barriers have been present for many generations and have had a negative intergenerational impact.

What is also clear, documented by Battiste is:

> "the persistent and aggressive plan of the Canadian government and churches throughout the past century, the marginalisation of Indigenous knowledge in educational institutions committedto Eurocentric knowledge and the losses to Aboriginal languages and heritage through modernisation and urbanisation of aboriginal people have all contributed to the diminished capacity of Indigenous knowledge, with the result that it is now in danger of becoming extinct
> (Battiste, 2002, p.5)

With this, the impacts of colonisation must be mitigated to support Indigenous aspirations. Noted throughout the research are the importance of Indigenous aspirations, from all three participant groups. In terms of Indigenous aspirations, here are the voices of participants.

Many Indigenous youth interviewed in this research indicated that they wanted to get an education so they could find work and financially support themselves and their families. Comments made by participants include,

> *"I know the struggle to get through, to get by it is real. I am not the only one either Miss, all the bros, they know the struggle. The struggle is real*".
> He also stated: "
>
> *Miss, I don't reckon we want that much to be honest. We want the same as other kids that don't have to struggle, you know. I feel like we always miss out, because. yeah, were poor… I don't always want to be poor either and yeah, even though education sucks sometimes, I have two choices. Go and get my education, and get a job, or go the illegal way. And end up in jail. I don't want to end up there, cos who will take care of my little brother and my Nan? No one will, so yea that's up to me. That is what I am going to do. Get me my education, get me a job, and fill my nan's cupboards up. That is the plan*"
> (Youth participant, 2019).

This leads to the next point made by participants to ensure basic needs are available to students and their families so they can engage in education.

All the young people in the research identified 'basic needs' as important to engage in education. These needs included having food, transport, and housing. Others identified that support with uniforms and other school costs, would support educational engagement. All young people in the research wanted to feel safe in their learning environment and at home. As one commented

> *"If you have problems at home, you know you have to look after your brothers and sisters' cos your parents are having argues and whatever and you don't get enough sleep then go to school tired. And angry. Or if there's no food for school, or just no food, or no ride to school, you just go there angry. Then what are you supposed to do?* (Youth participant, 2019).

Many young people and family members in the research identified wanting a learning environment that supported who they are. The key factors for them were positive Student-teacher relationships and caring for them as Indigenous. "Learning about who they are, where they come from, that is important. Because I feel disconnected from who I am, it is important they can learn about who they are" (Family member participant, 2019).

A youth participant discussed positive Student-teacher relationships noting

> *"My teachers there are some cool ones, they know me, and theyhelp me to get through it, whatever it is. It is because of them that I am still in school; otherwise, I would be doing nothing. Oh, them and my Mum, yeah"* (Youth Participant, 2019).

Tribal members also discussed their aspiration for an education system that comes from an Indigenous world view.

All family members wanted to be supported to engage in their young person's education. Whilst some members felt comfortable doing so, their own negative experiences in education impacted their abilityto do so. As noted by a family member,

> *I was disconnected from who I am, and when I was going to school, I was disconnected, told being Māori would get you nowhere. I like going to the Kura, they help your moko (grandchildren), and they help you too, you don't feel like you don't belong, or you are not supposed to be there, because you do belong, we belong at that school because of whakapapa(genealogy)* (Family member participant 2019)

All of the tribal members who participated in the research identified 'self-determination' for themselves, their families, sub-tribes, and tribes as the number one aspiration. To be able to lead their development as they see fit for themselves and their people. Tribal members discussed wanting an Indigenous education system, having an education system that is premised on Indigenous ways of knowing and being and self-determination.

One tribal member talked about the aspirations of the hapū (subtribe) as being self-reliant. Not having to rely on the government, but rather, taking care of the environment (kaitiakitanga) and each other (manaakitanga). Other Indigenous participants spoke about wanting to know how to speak their language, and others spoke about increased Indigenous representation in the academy. An elder also spoke about 'returning land' so that we as Indigenous could build on it for our people.

All tribal members discussed the impacts of colonisation. Many identified that Indigenous solution to these impacts was necessary. Indigenous education and development were key areas that need to bedetermined and led by Indigenous. Durie (1994) notes that aspirations for Māori include to live as Māori and to be active citizens of the world and aspirations for wellbeing and good health.

All practitioners discussed ensuring services and service delivery that supports Indigenous engagement in education. Educators discussed having the resources necessary to support Indigenous engagement in education.

Comments include, "*the mental health issues taken care of, possibly counselling, and then that and ended, in turn, we would give them a place to live. There youknow, there had the place to live got their basic needs met like food, clothing, allowance and stuff*" (Practitioner participant, 2019).

The Truth and Reconciliation Commission established in 2008 in Canada was set up to “redress the legacy of residential schools and advance the process of Canadian reconciliation". (Truth and Reconciliation Commission, 2015). One of the outcomes from this report was the 94 action points identified to redress the wrongs committed to the Indigenous peoples of Canada.

These action pointsincluded 'active participation of Indigenous peoples in decision making at all levels, and to shift the national narrative away from a culture of domination and oppression towards a culture of respect, reciprocity and understanding (Royal Canadian Geographical Society, 2018.p.60).

Whilst this document is pertinent, and the redress for Indigenous peoples of Canada imperative, has the Truth and Reconciliation Commission been able to 'redress the needs of Indigenous'?

One question evident throughout the research is, how can Indigenous be supported to achieve theiraspirations? The United Nations (UN) Declaration of Indigenous Peoples, Article 18 notes that "Indigenous peoples have the right to participate in decision making in matters which would affect their own procedures, as well as to maintain and develop their own Indigenous decision-making institutions" (UNDRIP, 2013 pp.15).

Fleras and Maaka (2010) identify the need for policy that centres Indigenous rights and aspirations. What this means is a shift from Indigenous policymaking that continues to marginalise Indigenous people and perpetuate the status quo to a recognition of Indigenous as peoples with rights rather than needs. This challenges the "deeply ingrained Eurocentric mentality behind policymaking" (Fleras & Maaka, 2010, p. 3).

Furthermore, in indigenising policymaking, a principled approach is identified as collaborative engagement, the principles of mainstreaming recognise the needs for Indigenous concerns and realities to be incorporated into the design, implementation, monitoring and evaluating of policies; encourages policymakers to adopt an Indigenous perspective; and promotes the full participation of Indigenous stakeholders in policymaking so that Indigenous peoples' needs, and aspirations migrate from the margins to the centre
(Fleras & Maaka, 2010, p.3).

In discussing Indigenous aspirations, some of the participants identified how these could be supported through service and service delivery. Best practice and models, funding, services, and service delivery is discussed in the next part of this chapter.

4.5 Theme 3- Services and service delivery to support Indigenous success.

One of the participant groups of the research were practitioners who shared their perspectives about what is necessary for service and service delivery to support Indigenous success.

These practitioners worked in a broad range of sectors including health, the social sector, education, and justice. Some worked in the frontline as social workers on reserves, some as educators in early childcare through to tertiary education, and others worked as a health and mental health practitioners. Some worked for Government agencies in policy and others for Iwi (tribal) entities across several different sectors. Each of the practitioners discussed common subthemes. These included best practice & models, funding, collaborations, youth advocacy and support.

4.5.1 Best practice models

Participants noted that holistic models are necessary when working with young people and their families. For example, "our Indigenous frameworks, I think we need to be looking at them and how wecan use these" (Practitioner participant 2019). Another participant noted:

> *"Our models such as whare tapa wha (a holistic framework based on a meeting house) - this ina nutshell, if you get these four components right you will get a learner for life. The concepts of whare tapa wha identify a whole person. It is about welfare, social integration, health, and wellbeing. I find when you ask a Māori rangatahi (youth) and ask them what wellbeing is, their answers vary considerably.*
>
> *They always talk about whānau (family) and the wellness of the whānau (family). If the whānau (family) is well they are well if they have a home, they are happy, if the whānau (family) is fed, they are fed. If the family are connected to the environment, the land, then so are they. We don't think individually we think collectively*(Practitioner participant 2019).

All practitioners discussed the need to work with a young person and their families holistically. Thismeans, taking into consideration their health, their relationships family, social supports, and overall wellbeing. Several different holistic models are identified in the literature review that identifies the importance of overall wellbeing of the young person and their families, including models such as TeWhare Tapa Wha and the Circle of Courage.

Authors such as (White, Spence and Max 2005) and Bruce (2014) note the importance of holisticframeworks and culturally responsive practice.

> Best practice according to the research participants is, ensuring practitioners "have the skills and knowledge to work with youth and their families" (Practitioner participant 2019) and another stated"*they need to understand what it means to be culturally competent when working with our young people*" (Practitioner participant 2019).

> A tribal member discussed the importance of education providers and agencies working with the tribe *"because we have our own models, aspirations and knowledge that can support*" (Tribal member, participant 2019).

Practitioners also noted that when working with young people and their families, working with the tribewas equally important. One social worker working on a reserve, spoke about "*working with the family,the grandparents, aunts and uncles to identify the best solutions for the young person*" (Practitioner participant 2019). Best practice also includes, working with the families from where they are; supporting young people and family's aspirations; and working from a youth, strengths-based, culturalperspective. Other practitioners talked about supporting access to services being important. As one noted,

> *Some practitioners are really good in terms of services that make the young people feel comfortable, and it is easy to engage with those services- we do not have enough of serviceslike that. Services and practitioners need to be consistent in their practice. There needs to be flexibility in practice and how we deliver services to young people, especially our Indigenous young people* (Practitioner participant 2019).

Finally, regarding best practice models, Kohanga Reo and Kura Kaupapa Māori education initiatives were established in the 1980's and 1890's as a result of the dire state of the Māori language. These are models of education that work well for Māori and are models that can continue to support indigenous student success in education.

4.5.2 Funding

Funding is another subtheme identified. All participant groups discussed the issue of funding. Youth participants discussed not having basic needs as a barrier to education, as did many family members. Practitioners in all sectors discussed the issue of funding and at times, not being able to meet the needs of their students. For example, staff in an alternative education provider often commented on the lack of funding received to deliver education.

The lack of funding is noted in a report published by Brooking, Gardiner and Calvert (2008) "Despite the success stories of AE, sixty-one per cent of the students told us in several different ways, that their AE centres were not resourced sufficiently to provide the quantity and quality of catch- up learning they needed (p.63). It is also noted by the OECD (2008) "Since National education resources are limited, governments need to ensure that they are being directed to the poorer students" (OECD, 2008, p. 7).

Other concerns noted about funding, were the seeming lack of long-term initiatives funded. One practitioner noted, "sometimes we're funded for a year, and we might be doing well with the young person, then that funding is cut or redirected and we're working with a different priority group when really, we need longer than one year to make any meaningful change" (Practitioner participant 2019). A Practitioner noted

> *Currently, initiatives, funding and policies support low levels of achievement for Māori rangatahi in particular, i.e., underlying racism continues to dominate the education sector for Māori in NZ. This is evident in aspirations for Māori rangatahi to simply gain a minimum qualification is primarily unskilled or skilled labouring trades training. This attitude needs to be changed in the public sphere in order to support the greater educational achievement of Māori in all aspects of life* (Practitioner participant 2019).

The issue of funding is also discussed in the literature: "It is unknown whether or not the funding provided by the department was sufficient to meet the needs of First Nations students and the funding mechanism did not ensure equitable access to post-secondary students" (Officer of the Auditor General, 2018). What is evident is the need

for equitable funding that supports Indigenous success in education across sector noted by the Assembly of First Nations, (2010) “as they reassert their refusal to sacrifice future generations to the continued inadequacies of federal government policy and funding... This requires Canada to uphold the Honour of the crown by finally meeting its obligation to provide stable, sustainable and adequate resources for First Nations education” (Assembly of First Nations, 2010, p.5)

Adequate funding is necessary to meet the needs of all students, particularly Indigenous students. This enables students' needs' to be fully met and will support engagement and retention in education. Furthermore, "Improving the performance of minority language and Aboriginal students would contribute to better equity and quality of education in Canada" (OECD, 2015, para 4).

What is not clear however, is where the funding needs to be made. Can agencies truly support Indigenous young people and their families? Or should iwi (Tribal) entities be funded to deliver education, health, and social services so that initiatives are Indigenous developed and led? Whatever the case may be for funding, it needs to be equitable, and as noted by a practitioner, *"long term investments need to be made in families*" (Practitioner participant 2019).

4.5.3 Collaborations

Regarding collaborations, Tribal members discussed working in collaboration with education providers, especially tertiary providers, to deliver education. *"I think there needs to be a collaboration between those institutions, hapū (sub-tribes) and marae (meeting houses) you know so they can engage and make use of the facilities and make use of what we got. The korero, the knowledge of whakapapa and the marae"* (Tribal member participant, 2019).

Other topics identified by practitioners to ensure collaborations in service and service delivery include ensuring access and support to services *"I think getting the right support person inside those organisations is key because not everyone is helpful. I remember I had a support worker who helped me a lot"* and *"there is a responsibility on organisations to go beyond ticking a box and meeting just those contractual*

outcomes, because the reality is, many of the needs of our families do not sit within those contractual outcomes" (Practitioner participant, 2019).

Regarding access, another practitioner noted the *"Importance of mentorship to young offenders. That includes access to services, whānau (family) hui (meetings), connection to culture".* (Practitioner participant, 2019). One practitioner provided an example of access to services for teen parents which meant services working together.

We had a good thing in a previous initiative. We had a teen pod that met the needs of young people. The teen pod met the needs holistically—Health, social, issues, education. There were social workers, nurses and mentors that could meet the needs of these teen parents holistically.

The majority of workers worked for the same organisation, some in other organisations. However, we all worked together, which enabled service collaboration to be seamless and prevented having loads of cars in a driveway for the client. This was evident in-service delivery and how the young people engaged with us. (Practitioner participant, 2019).

Another practitioner commented about the importance of collaboration to support access to services: and working alongside the young person and family to access the support they needed. "*We know that many of our whānau have social issues- is there handholding? Where do we hold their hands and support them through it? Where is that in our community?* "(Practitioner participant 2019). A young person demonstrated the importance of a practitioner working alongside her to re-engage her in education stating,

> *I had this one person, she would just turn up to my house and tell me to get in the car and go with her, as she was going to enrol me in Alternative Education. She was cool; she just helped me, went out of her way too. She told me she 'got me' told my nan that too. I had not been in education for more than a year. I am surprised now that I am even in education to be honest because this the longest, I have been in education* (Youth Participant, 2020).

4.6 Conclusion

In conclusion, this chapter has presented the data collected from semi- structured interviews. The first section of the chapter discussed how the data was analysed using a six- step thematic analysis approach. The next section of the chapter presented the findings from participants with three main themes. These themes are Indigenous success in education, services and service delivery for Indigenous youth engagement and Indigenous aspirations. These themes and how they may be applied are discussed further in the following chapters. From the findings presented in this chapter, they are offered as part of a framework and conditions necessary to support Indigenous success in education, presented in chapter five.

5.0 Te Upoko Tuarima – Chapter 5 – An Offering

5.1 A Backstory

This chapter extends on the backstory offered in chapter one, where the researcher as part of this thesis journey received a taa moko. There were many interpretations offered for the taa moko, one of which is the story of two Kaitiaki (guardians) Arai te Uru and Niwa who guided a waka (canoe) from Hawaiiki to Aotearoa, New Zealand.

The first section of this thesis identifies a conceptual framework named Piki ki te Ao, a framework based on a double hulled canoe, developed by the researcher and colleagues (Pomare, Haimona & Tiopira 2019) to support indigenous student engagement in education.

The conditions needed for the successful voyage of the canoe to its destination are discussed in the second section of this chapter. Those conditions are a summary of the findings offered by participants of this research. The conditions may also be thought of as what is needed by both the passengers on the waka (indigenous young people and their families) and the kaitiaki of the waka (Arai te Uru and Niwa) to ensure a safe and successful voyage. The end destination in this instance is the successful engagement and retention of indigenous young people in education.

5.2 Piki ki te Ao- Grow out into the world.

Piki ki te Ao- is a conceptual framework that can support young people into education and training. The model is developed, using a waka hourua (double hulled canoe), that represents young people and their whānau (family) on one side of the waka (canoe) and education and other service providers and employers on the other side.

Hapū and Iwi serve as the connectors of the double hulled canoe and play an integral role to support young people into education and or further training. Many of the interview participants, especially young people, spoke about wanting to go to school

and remain in education so that they might achieve credits and get jobs. Ultimately, these were their aspirations. Whānau members, alongside Tribal members spoke about the need for support for young people to get into jobs, and the development of Hapū and Iwi plans that could support the transition of young people into work or further studies.

There are a number of observations that can be made. Firstly, in terms of the conceptual model Piki kite ao, Hapū (subtribe)and Iwi (tribe) are in a prime position to be able to support young people and their families in a holistic way. In this respect, support can be provided not only in education and employment and connection to culture and Identity. Hapū and Iwi can work alongside local council and education employers to support Indigenous youth engagement in education and employment.

Another observation in terms of education, is that whilst the hapū and Iwi can support re engagement in education, if systemic changes are not made, what is the likelihood of educational and employment success? Can Hapū and Iwi provide their own alternatives to education, that support the needs of vulnerable young people and their families? The 'conditions' needed to support the successful voyageof the waka (canoe) are discussed in the next section.

Conditions necessary for Piki ki te Ao

This framework is derived from the information received from participants of this research. Theframework is an extension to Piki ki te Ao - a framework discussed throughout this thesis.

As noted above, the framework Piki ki te Ao is based on a double hulled canoe, likened in this case tothe double hulled canoe used by Nukutawhiti to travel from Hawaiki to Hokianga.

It is noted that Kupe gave his waka (canoe) to Nukutawhiti his grandnephew to voyage to Aotearoa.Before the voyage however, the waka needed to be restored as it had been sunk in a freshwater lagoon for decades (Ngapuhi.iwi.nz). Nukutawhiti set about

restoring the waka (canoe) with his toki (adze). Once completed the waka was renamed from Matawhaorua to Ngatokimatawhaorua, nga toki meaning the adzes.
Nukutawhiti, advised by Kupe set his waka (canoe) ready for his voyage. Kupe instructed him to points the bows of his re-adzed waka to the cloud pillar that lies to the southwest and at night steer Ngatimatawhāorua to the star Atua- tahi (Ngapuhi.iwi.nz) Kupe further advised Nukutawhiti to hold the waka to the left of the Milky Way (Mangaroa) and head towards the cloud pillar. Kupe then explained where Te Hokianga a Kupe (The great returning place of Kupe, Hokianga Harbour) is. Te Hokianga a Kupe is also the resting place of Kupe's son Tuputupu whenua, who was laid to rest at Te Puna ki te Ao Márama.

Nukutawhiti and his cousin Rūanui who travelled on another canoe named Mamari, recited a karakia (prayer) to call upon the Ngarunui (large wave) to travel on. Their travel companions included several taniwha, for protection.

On arrival at the Hokianga harbour, they were met by turbulent seas, "created by the karakia of Kupe," (Ngāpuhi, 2020). It was here that the two taniwha Arai te Uru and Niwa (also known as Niniwa) entered the Hokianga harbour to protect the two waka.

Arai te Uru now lives in the south, Niwa in the north, to guide and protect the Hokianga Harbour. It is noted that these taniwha "provide Ngāpuhi with much strength and mana" which is described in the following whakatauki:

Kotahi ki reira, ki Araiteuru. Kotahi ki reira, ki Niniwa.
A homai he toa, he kaha, E aua taniwha ki Ngāpuhi.

This is translated as

One there is for Araiteuru.
One there is for Niniwa.
May those taniwha bring courage and strength to Ngāpuhi.

There is some debate about the two taniwha and how they came to be the Kaitiaki (guardians) of the Hokianga Harbour. What is known however, is the importance of the

taniwha as protectors, guardians, and providers of courage and strength as demonstrated in the whakatauki above.
These two kaitiaki are depicted as the watermark on each page of this thesis.

As we look back at the pūrākau of the voyage of Nukutawhiti and Rūanui, what were the conditions needed to travel from Hawaiki to Aotearoa, New Zealand? Noted earlier in the Pūrākau (story) is the karakia or prayer recited by Kupe to enable the waka to travel on Ngarunui big wave). Also, prior tothe waka entering the Hokianga Harbour, the taniwha entered first to protect the waka from the turbulent seas.

In thinking about how the ancestors navigated the seas to travel to Aotearoa, New Zealand, what conditions were necessary for the waka (canoe) to arrive safely in Aotearoa, New Zealand? If we liken the waka, Ngatokimatawhāorua to that of Piki ki te Ao, the conceptual framework previously discussed, what are the conditions necessary for Indigenous young people and their families so theymay arrive at their destination safely? In this case, the destination is successful engagement in education and employment.

The next section discusses the conditions necessary for the successful voyage of the waka Piki ki teAo and uses these conditions as suggestions as to how Indigenous young people can successfully engage in education and employment. What are the conditions needed by the Kaitiaki (guardians) Arai te Uru and Niwa to guide and protect the waka (Canoe)?

5.3 Kaitiaki conditions

Supporting Indigenous success in education can be achieved by:

Indigenous epistemology centred in the learning environment and supported by policy. Culturally preferred pedagogy identified in Kaupapa Māori change factors in Chapter Three can support the delivery of the curriculum. Participants noted that education needs to centre Indigenous knowledge,in the curriculum and learning environment. Kohanga reo, Kura Kaupapa Māori and whare Wānanga are fine examples of ensuring indigenous epistemology is centred in education.

> *To be able to do things our way, in education, we need to be able to centre Indigenous knowledge in a way that works for us. Is us. "It Is manaaki (caring for one another), it is our whakapapa (genealogy), it is who we are"* (Tribal member, 2019).

As noted by Squires in Kovach (2009) all problems must be solved within culture, otherwise this becomes another form of assimilation.

Education Initiatives can be delivered successfully by Indigenous people, supported by funding and policy. Successful examples of Indigenous education include Kohanga reo, Kura Kaupapa Māori and Whare Wānanga. Other examples include Kōkiri an alternative education delivered by Te Taumata o Ngāti Whakaue.

Policy needs to be premised on Indigenous inherent rights and aspirations as first peoples. This principle is discussed as theme two in chapter four, which notes the importance of Indigenous self- determination. Participants provided examples of self-determination that include Iwi (tribal) delivered education. Participants identified that Indigenous need to be a part of all decision making.

This can be supported by indigenising policy making as a "collaborative engagement, the principles of mainstreaming recognise the needs for Indigenous concerns and realities to be incorporated into the design, implementation monitoring and evaluating of policies; encourages policymakers to adopt an Indigenous perspective; and promotes the full participation of Indigenous stakeholders in policymaking so that Indigenous peoples' needs, and aspirations migrate from the margins to the centre" (Fleras & Maaka, 2010, p.3).

Funding must be equitable, to support and promote Indigenous engagement and retention in education. In terms of equity the research notes" It is unknown whether or not the funding provided by the department was sufficient to meet the needs of First Nations students and the funding mechanism did not ensure equitable access to post-secondary students" (Officer of the Auditor General, 2018). Funding must also be long term, to mitigate the long-lasting impacts of colonisation. These impacts are identified

in Theme two, around ‘unwrapping generations. Long term funding is necessary and will support Indigenous aspirations and development.

The literature review notes the importance of services and service delivery identified in Theme 3. How the services ‘meet the needs’ of Indigenous and clients in general is important. One reflection however is instead of funding organisations to deliver services to Indigenous, can Indigenous tribes, subtribes and entities be funded and better equipped to deliver services?

There are good examples of Iwi entities delivering services across health, education, justice and social services for their people and communities. Is it beneficial to look at Government priorities and funding and how Indigenous entities can be equipped to meet the needs of their own people.?

One example is the recent review of Oranga Tamariki (2020) that determines that solutions for and by Māori are necessary. Investments made by subtribes, tribes and Government are important that support family, tribal and community development. Long term solutions are necessary and can be supported by funding and contracts that centre indigenous aspirations.

There are other interpretations of the Taa moko, discussed in the next section.

5.4 Taa Moko Interpretations

The following section provides interpretations of the Taa moko mentioned earlier in this thesis as part of the researcher context. This taa moko design is also the watermark placed on each page of this thesis.

5.4.1 Young person and their family

Another interpretation of the taa moko and model is a representation of a young person on one side and their support system on the other. The support system may include

their family, tribe, and community. Necessary to support a young person's success in education and employment are the support systems.
As the researcher, this interpretation of the taa moko, represents my daughter on one side and her support system on the other side. My daughter's support system includes her family, hapū and community. Grandparents, her Nana Mina and Papa Cecil, aunties and uncles, cousins, myself, and the community. The conditions identified above can be related to this interpretation of the taa moko, and necessary for the success of our young people's engagement and retention in education.

Another way in which this taa moko may be interpreted is through the concept of kaitiaki or guardians. Many tribes have their own guardians that take care of the people and the land. This taa moko represents kaitiaki (guardians) as they relate to the researcher's own tribal connection, knowledge, and genealogy. The conditions needed to support these kaitiaki in supporting Indigenous success in education may also be applied to this interpretation.

This taa moko design could also represent an eagle. Personal communication from a First Nations Wet'suwet'en tribal member and chief noted the importance of the eagle as "they are the closest to the creator, and highly revered in our culture". (Dini Ze Smogelgem, 2020).

This taa moko can be identified as the eagle, can also represent a guardian to support Indigenous young people's successful engagement in education.

The pūrākau of Arai te Uru and Niwa provide examples of the conditions needed to guide Nukutawhiti and Rūanaui. Karakia was important in guiding the waka safely to Aotearoa New Zealand, with the help and guidance of the waves. The waka was also guided by the advice of Nukutawhiti, to ensure the waka was aligned to Mangaroa (The Milky Way), headed in the direction of the white pillar, or Aotearoa. Finally, upon entrance into the Hokianga Harbour, both the Kaitiaki Arai te Uru and Niwa entered the harbour, to ensure the waka was safe. To this day, both Kaitiaki reside in the Hokianga Harbour. Arai te Uru in the south and Niwa in the north of the harbour.

These conditions were needed to guide the safe passage of Ngatokimatawhāorua from Hawaiki to Aotearoa New Zealand.

The conditions identified in this thesis to guide the waka (canoe) Piki ki te Ao to its destination are discussed in this chapter. These conditions are Indigenous knowledge centred in the learning environment and supported by policy. Policy premised on Indigenous rights and aspirations as first peoples and equitable funding for Indigenous students. Finally, long-term investments need to be made in the family and tribe to support Indigenous success in education. These conditions will support the successful journey of Piki ki te Ao, to the destination, which is Indigenous success in education.

6.0 Te Upoko Tuaono - Chapter 6- Evaluation

This section evaluated this study regarding the researcher's reflexivity and validity. The following section provides a summary of this study.

6.1 Reflexivity and Validity

Definitions for both reflexivity and validity are provided in the first part of this chapter, alongside Creswell's (2003) eight step validation approach. The next part of this chapter will provide detail as to how both reflexivity and validity are demonstrated in this thesis.

Kovach notes reflexivity as a "term often utilised within a variety of qualitative research approaches toreference the relational. Reflexivity is the researchers own self-reflection in the meaning making process" (Kovach, 2009, p.32).

Creswell (2003) notes an eight-step validation approach to assuring validity of a project. These include: a prolonged engagement and persistent observation in the field; triangulation; peer review or debriefing; negative case analysis; clarifying member checking; rich thick description; and external audits.

Furthermore, Creswell recommends using at least two of these validation steps in any given study.

Prolonged engagement and persistent observation in the field discusses the importance of building relationships with participants, learning the culture and checking and rechecking information back with participants. This was undertaken with participants of this research.

Peer review or debriefing is noted as "the review of the data and research process that is being explored by someone who is familiar with the research or phenomenon "(Creswell & Miller, 2000 p.129).

Negative case analysis is searching for elements of the data that does not support or appears tocontradict the research.

Clarifying involves the clarification of the researchers biases from the outset and throughout the process of the research. This includes the researcher understanding their own prejudices, biases,values, and experiences as it relates to the research.

Member checking includes, checking with participants the discussions and findings to judge theaccuracy and credibility of the findings.

Rich thick description involves providing vivid detail of the findings so the reader may interpret and apply the findings to “other contexts or similar settings” (Creswell & Miller, 2000, p. 129).

External audits allow an auditor unrelated to the research to examine the validity of the process and findings of the research.

The next section will discuss the researcher’s reflexivity and three of the steps of the validation approach identified by Creswell (2003) with examples, as they relate to the research.

6.2 Researcher’s Reflexivity

6.2.1 Self-location

In the introductory chapter, the researcher self-locates and provides the rationale for the study. Froma personal perspective, education has provided a way for me to provide for my child and family.

Secondly, being educated predominately in a eurocentric education system, I was always looking to see where I fit. Trying to find where I fit in the education system, also provided motivation to engage in this research. During this doctoral journey, my child as mentioned earlier was disengaged in education, which further provided motivation

to understand what the barriers and factors are for Indigenous student engagement and retention in education.

Education in my family has always been extremely valuable. This is demonstrated by some of my family members who are champions and advocates in education. These family members have inspired my own journey in education and to a large extent this research. One family member that has supported my education journey is my mother.

From my earliest memories, my mum has always been engaged in my education, from Kohanga reo (early language nests) through to High School. Mum was often present at school trips, fundraisers, and Parent teacher interviews. Whilst I did not recognise this at the time, my mother's involvement, and engagement in education, supported and positively influenced my journey in education.

Finally, working in the education, health, social services, and justice systems for over 10 years, successful education engagement seemed to be the way forward for myself and many other young people and families I had the privilege to work alongside.

In terms of reflexivity, the biggest impact for me in doing this research was the disengagement of mydaughter in education. I believed for a time during this process that I was unqualified to complete this thesis because I did not have it all together and I did not have the answers. It felt hypocritical to research and theory make about the factors for Indigenous student engagement and retention in education, when I couldn't do it myself, for my daughter.

However, one of the things mentioned in the research is the importance of support systems. I am privileged and humbled that in my family we have a strong, capable support system, that can supporteach other. This I believe is a product of the many valuable teachings of my Grandparents.

This experience has had a very real and direct impact on this research. Firstly, one of the conditions identified in the framework notes investments must be made in the family. This is a direct impact of my own experiences on this doctoral journey. The goal of this condition is to ensure that families may build on their own support systems, that

can help with parenting, raising their children and providing education support if needed.

Furthermore, it is important to understand and acknowledge my own privilege, in terms of having family members that can support each other to raise their children. The hope is that all families can build on their own support systems to support each other collectively.

In relation to Creswell's eight step validation approach two of the steps will be discussed next and how they relate to the research.

Mixed methods were initially utilised in this study to validate the findings. However, on reflection the quantitative data did not really provide any meaningful rich data, but rather provided rationale for the importance of the research. The quantitative data demonstrated the disproportionate statistics of Indigenous young people aged 15-24 from Aotearoa New Zealand and Canada who are not engaged in education.

Another step identified by Creswell is clarifying. This step relates to this research in that the researcher from the outset stated the intentions of the research to support Indigenous young people to engage in education and employment as.

Further noted in this research was the importance of centring and privileging Indigenous knowledge and the researcher's own experiences in education and feeling 'othered'. These experiences, biases and values from the researcher's perspective are discussed throughout the research.

Member checking is utilised in this research to ensure the findings were reflective of participants experiences. Practitioners, tribal members, and family members provided feedback on the findings, framework and conditions identified in this research.

Informal peer support was also provided throughout this research. This enabled the researcher to check findings and discuss the framework and conditions and how these might apply and support Indigenous engagement in education.

Other reflections relevant to the researcher are also discussed in the next section.

6.3 Reflections

6.3.1 Number of interview participants and giving back to the community.

The initial number of interview participants was revised and changed from 100 to 60 participants. These numbers were changed as the researcher received a scholarship to conduct research in Canada for three months. It is noted that interviewing 50 participants in Canada within this time period, alongside meeting the other necessary components of the scholarship was not realistic.

Asthe researcher, it was important to build trusting relationships within the community and with participants before interviews were conducted. The building of relationships took time and interviewing 10 participants, from the researcher's point of view, within three months, was a more realistic number.

To mitigate the uneven number of research participants from Aotearoa New Zealand and Canadamore time was spent with participants from Canada. This is reflected in the time spent with each participant and the interview transcripts.

Time was spent in Canada in the community of Prince George, British Columbia, working at the University of Northern British Columbia and staying on a reserve. What was also important was the sharing of culture and being able to give back to the First Nations culture through waiata (song), pūrākau (stories) and experiences.

Within this research, the researcher also hosted two Wet'suwet'en tribal members working in education in Canada, who visited Aotearoa New Zealand and learnt about Māori culture, gaining a Ngāti Whakaue tribal perspective on education. Conducting the research and completing interviews was important, however this needed to be balanced with being able to give back to the communities the research was based upon.

6.3.2 Grounded theory and thematic analysis approach

The grounded theory approach was the initial framework chosen to analyse the data. However, on reflection, because of the limited understanding of the researcher about this framework, the findingsdid not fully reflect participants' perspectives. Rather, using the grounded theory framework for the researcher, became more about the process of analysing data instead of reflecting participants perspectives.

Throughout the research, especially with regards to the chosen methodologies of Kaupapa Māori and Critical theory, centring Indigenous epistemology and participants' perspectiveswas the intention of the research. A thematic analysis approach was then employed and from the researcher's perspective better reflected participants perspectives.

6.3.3 Qualitative data

Qualitative data was utilised in this study to collect data from three participant groups using semi structured interviews.

Finally, from the researcher's perspective, the research achieved what it set out to do which was to identify the barriers and factors to Indigenous student engagement and retention. However, there is still work that needs to be done in this space to support indigenous engagement and retention in education.

These findings arediscussed in Chapter 4 of this research and a framework based on the research and findings offered in Chapter 6

The final section will provide a summary of the research and recommendations.

Te Upoko Tuawhitu – Chapter 7 - Summary

The objectives of the research were:

1. To investigate the factors that contribute to Indigenous youth regarding engagement and retention in education and employment aged 15-24 in New Zealand or Canada.

2. To investigate the barriers that contribute to Indigenous youth re-engagement and retention in education and employment aged 15-24 in Aotearoa, New Zealand, or Canada.

For this study, Indigenous youth includes Māori, First Nations, Inuit, and Mètis. The research demonstrates the importance of education and how it can impact one's life outcomes as engagement in education can positively impact one's broader socio-economic outcomes, increase levels of satisfaction, increased health and increase one's ability to save and generate wealth in the future (Te Puni Kōkiri, 2014).

The value of education is well documented in terms of how education can significantly improve one's life. However, educational statistics for Indigenous engagement in education report disproportionate gaps in achievement. Berryman, Kerr, Macfarlane, Penitito and Smith (2012) state that "current statistics for achievement suggest that although differences in achievement are narrowing, the education system is still failing a disproportionate number of Māori students (Berryman, et al., 2012, p. 7).

The research and statistics demonstrated a high number of Indigenous youths from Aotearoa New Zealand and Canada that are not engaged in education, employment, or training. Furthermore, the research shows that peoples of Indigenous cultures are more likely to experience the enduring effect of educational underachievement as a barrier to progress in life (Berryman, Kerr, Macfarlane, Penitito & Smith, 2012, p. 3).

Both the research and the low engagement rates of Indigenous in education, employment and training provided the rationale for this thesis. To understand the

barriers and factors for Indigenous engagement and retention in education, so that we, as family, tribal members, educators, practitioners, funders, and policymakers can support Indigenous engagement and retention in education.

Chapter 1 introduced the research alongside the research objectives and significance of the study.

Chapter 2 is the literature review. The literature identified Indigenous learning and knowledge systems before colonisation. This is followed by definitions of key terms used in the research including, Indigenous, education, self-determination, and engagement.

The impacts of colonialism and colonisation are discussed and evident in many of the barriers identified in the literature review. The factors related to student engagement in education are also considered. These include culture, Student-teacher relationships, family engagement in education and social capital and mentoring.

Many of these factors were discussed in the discussions and findings section, that identify what is important from participants viewpoint. The learning environment is also discussed, and the positive factors needed to support Indigenous student success in education and employment.

Values are also demonstrated and reflected in participant interviews—strengths-based approaches alongside holistic frameworks for working alongside Indigenous young people and their families are also discussed.

The barriers to educational engagement are considered in the second part of the literature review. These include colonisation impacts, knowledge and the curriculum, funding, and poverty. These impacts are identified by participants in their interviews and discussed in chapter four. Other barriers discussed in the literature review include relational and learning factors, mental health, home life, and the impacts of trauma and policy are discussed.

Finally, reference is made to two initiatives that were current at the time of writing this thesis. What makes a good life, an initiative by the New Zealand Government relevant to young people in Aotearoa, New Zealand and The Truth and reconciliation findings published in 2015, commissioned by The Canadian Government in response to the devastating impacts of the residential schools in Canada.

Also discussed is Alternative Education, and examples of pathways forward to support Indigenous engagement in education and transformative praxis.

Chapter 3 discussed the methodologies and methods utilised in this study. Kaupapa Māori and critical theory methodologies are utilised in this research. Qualitative data guide the data collection for this study. The method utilised in this study is semi-structured interviews.

Chapter 4 is the phases and presentation of the data. The data is presented and analysed using Step six Thematic analysis approach discussed by Braun & Clarke (2006).

The second section of the research presents the data collated from the semi-structured interviews, from three participant groups. These groups included Indigenous young people, their family members or tribal members and Indigenous practitioners.

The data was then coded, grouped into themes and subthemes. Identified themes presented in this section include, supporting Indigenous success in education, Indigenous aspirations and services and service delivery. Each theme was discussed in this chapter alongside associated subthemes.

The findings identified in chapter four have been further developed and offered as necessary conditions to support the framework Piki ki te Ao.

Chapter 5 presented the framework Piki ki te Ao noted in chapter one.

Chapter 6 is an evaluation of the research, with references made to both validity and researcher's reflexivity.

7.1 Results

The results, discussed in chapter four, were presented in three themes. The first theme is supporting Indigenous success in education.

Participants reflected on Indigenous knowledge systems prior to colonisation, noting the importance of these systems and how effective they were. To support Indigenous success in education, Indigenous knowledge must therefore be centred in education.

Participants also discussed the importance of Indigenous values such as kaitiakitanga (taking care of the land) and manaakitanga (taking care of each other) as core values that can be taught as part of the curriculum. Kovach (2009) and Ngata (2014) discuss the importance of Indigenous knowledge systems and values in education. Ngata (2014) alongside the United Nations (2014) in education for sustainable development (ESD) goals identify the necessity of taking care of the environment and how Indigenous knowledge can inform how this can be done, “as the earth is at crisis point and change is imperative (Ngata, 2014).

Furthermore, the ESD goals are discussed as being part of education and the learning environment. Participants also discussed the importance of localised learning, culture in the learning environment and both the barriers and factors identified for Indigenous engagement in education.

The second theme identified by participants is Indigenous aspirations. Participants identified their aspirations for their families, communities, tribes, and clans. Many of these aspirations were premised on ‘self-determination’ in education and development.

Participants identified that being able to deliver education that centres Indigenous knowledge and ways of knowing and being, is ‘by Indigenous, for Indigenous’ is necessary to support Indigenous success in education. Unwrapping the layers- a term offered by a participant talks about the impacts of colonisation. These impacts need to be mitigated and reconciled to support Indigenous aspirations.

Theme three is services and service delivery that supports Indigenous success in education. Participants identified what is important in terms of service delivery. Sub-themes identified includebest practice, funding and models, collaborations, and access to services.

These themes centre participant's narratives and the research inform the conditions necessary tosupport the framework Piki ki te Ao noted in chapter five.

In conclusion, the research set out to understand the barriers and factors for Indigenous youth engagement in education. Participants provided their perspectives about what the factors and barriers are for Indigenous engagement in education. These perspectives informed the conditions necessary to support Indigenous success in education.

7.2 Recommendations

Several recommendations emerged from this research. Based on the factors and barriers identified for Indigenous success education, there are many ways this can be supported.

Firstly, ensuring indigenous ways of knowing and being is centred in education. There are many ways this can be done. Ensuring indigenous participation in all decision making will ensure indigenous ways of knowing and being are centred. Tribal members need to be a part of all decisions in schools and education providers. The education curriculum must also centre indigenous knowledge. Indigenous centred policy can also support indigenous success in education, and more broadly indigenous aspirations.

From the researcher's perspective constitutional transformation can also be explored in the Aotearoa, New Zealand context

Secondly, appropriate funding is required to support Indigenous engagement, and retention in education is necessary. Funding is also required for services to support student retention, such as mentoring programmes, youth health and mental health.

Funding and investments made by both the Tribe and Government can support Indigenous youth in education. There have been many examples of Iwi (tribe) delivered education alongside successful models of indigenous education such as whare wānanga, Kura Kaupapa Māori and Kohanga Reo. These models serve as a blueprint for how Indigenous models of education work successfully.

Finally, long term investments in the family will support Indigenous engagement in education, family aspirations and tribal development. These investments are necessary and long overdue. Investments made by both the tribe and Government will support indigenous engagement in education. If we are to see any meaningful change for Indigenous success in education, long term investments in the familyand hapū are needed.

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9.0 Appendices:

As part of the researcher's Cross Cultural Knowledge Indigenous exchange (CCKIE) with Te Whare Wānanga o Awanuiārangi and the University of Northern British Columbia, the writer was privileged to engage in several teaching and learning opportunities,

First Nations Seminar 305: I was privileged to teach for one semester in the First Nations department in a course about Māori Perspectives in Education. Whilst teaching students about a Māori perspective in Education, students in this class also shared their knowledge about their Nations, clans and various systems that governs their ways of knowing and being.

Teaching and Learning Summit at UNBC:

The writer also participated in a teaching and Learning summit hosted by the University of Northern British Columbia (UNBC). The learning summit informed this thesis of First Nations, Inuit, and Mètis Indigenous knowledge.

Environ web series:

The researcher was a guest presenter for the UNBC environ web series, that focusses on land, health, and healing. The writer has continued to work in partnership with UNBC and presented again in June 2020. Several Te Whare wānanga o Awanuiārangi BHUM students also attended the web seriest this year.

Knowledge exchange

Whilst in Canada My Dad and I had an opportunity to stay on one of the Wet'suwet'en reserves with a hereditary chief and his family. Stories were shared and knowledge exchanged. As a result of this knowledge exchange, the writer and her family hosted two members of the Wet'suwet'en nation in Rotorua, in December 2020. The members learnt about Māori culture, visited a local Alterative education (AE) in Rotorua (Kōkiri)

and visited many important landmarks in Te Arawa. The two visiting Wet'suwet'en members also shared information with Kōkiri staff about their culture, and AE in Witset British Columbia.

Kōkiri, a local AE provider in Rotorua also hosted another First Nation's tertiary student who was visiting New Zealand via the CCKIE scholarship hosted by Te Whare Wānanga o Awanuiārangi andthe University of Northern British Columbia. The First Nations tertiary student attended a noho (overnight) marae (meeting) stay at Opatia (Taheke) marae in Rotorua.

Wet'suwet'en Wednesdays

I had an opportunity to attend Wet'suwet'en Wednesdays which was a localised workshop offered once a month for people of the Wet'suwet'en nation residing in Prince George. This was organised bythe office of the Wet'suwet'en for all. It provided an opportunity for members of the nation to come together to learn about their traditional ways of knowing and being, and to share and learn knowledge about traditional medicine. There were approximately 50 people in attendance, of all ages, including babies and children. Members learnt about the dream catcher and its significance, and a traditional song was shared alongside a prayer circle. Lastly members ate soup and bannock together. One of the members noted that she did not know much about who she is, as she spent a lot of time in foster care. She also identified only wanting to learn about who she is in the last few years because it was too painful.

Observation: Travel to Wet'suwet'en Nation

Whilst in Canada my Dad and I had the opportunity to travel from Prince George to Hazeltown (Gitxsan territory) which is approximately 400km in distance. We travelled through a number of townsincluding Vanderhoof, Fort Fraser & Le Jac (Residential school), Fraser Lake, Burns Lake, Houston, Smithers, Witset (renamed from Moricetown by the Wet'suwet'en Nation) and Hazeltown.

Whilst there we stayed on reserve in Witset, ate the local food (Moose, Dried Salmon & Bannock) and visited several different places of importance to the local nation, including the K'san Historical Local Village that displayed the traditional long houses and the Hagwilget Canyon.

One of the chiefs shared stories also known as Kungax that identified their traditions and ways of known and being. My Dad and I also had the privilege of listening to one of the local drum groups thatplayed songs that also identified their traditions through Oral history. We learnt about the importance of traditions, the Nations connection to their land and the revitalisation of the language.

Picture 1: A photo of a longhouse at Widzin Kwah Diyik Be Yikh (Widzin Kwah Canyon House Museum).

Photo 2: My Dad and I arriving at Witset (formerly Morricetown).

Photo 3: Two members of the Wet'suwet'en Nation visit Rotorua (Photo taken at Te Papaiouru Marae).

Photo 4: My support system in Canada. L- R, Ben Pomare (my dad), Charles Fraser, Dr Tina Fraser and myself.

Photo 5: A noho Marae held at Taheke Marae in Rotorua with young people from Kōkiri Alternative Education programme (Te Taumata o Ngāti Whakaue) and a member of the Anishinaabe Tribe.

Photo 6: A Noho Marae held in Ruatoki for Kōkiri young people to learn about Maara kai.

Table one: Step two Initial codes

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1. Assimilation policies	2. Leadership and qualities	3. Understand the future by acknowledging where you come from	4. Collaborations- education providers and Indigenous	5. Knowledge holders	6. Sustainable living
7. Tribal aspirations Family aspirations	8. Learning thatis important to us as Indigenous	9. Learning at the marae and othersignificant places to Indigenous	10. What countsas knowledge?	11. Decolonisation	12. Having to fit in Binary- us/them
13. Self- determination- Tino Rangatiratanga Mana Motuhake	14 Identity and knowing who you are	15. Supportsystems	16. Colonisation and impacts Land confiscation. Not being able to speak our language Residential schools. Trauma High number of Indigenous in care of state	17. Liberation Liberate ourselves before we can liberate others Liberate through motivation. Leave a legacy ofhope	18. Self- sustaining as apeople

19. Home environment	20. Challenging the norms	21. Supportive home environment	22. Negative home environment	23. Poverty and Lack of resources	24. Lack of motivation
25. Holistic view of young person	26. Education is everyone's responsibility	27. Experiences and hands-on learning	28. Flexibility ineducation	29. Positive studentteacher relationships	30. Negative student teacher relationships
31. Alcohol andother drugs	32. Familyviolence	33. Racism	34. Life skills thatare necessary- financial literacy gardening	35. Indigenous values Mana whenua Manaakitanga –care Kotahitanga Manaaki Aroha Whanaungatanga	36. Importance of the whole family & collective support system
37. It takes a village to raise achild	38. Papakainga Living communally and sharing resources	39. Different learning styles	40. Education notvalued	41. Intergenerational trauma	42. Food, housing, safety.

43. Whānau are disconnected	44. Long term solutions	45. Whakapapa Who are you? Where do you come from?	46. Indigenous ways of knowingand being	47 Basic needs	48. Peer relationships
49. Land ownership	50. Healthy positive relationships	51. Professional development	52. Need an education system that comes from our world view	53. Our Indigenous languages	54. Barrier- lack of information or knowledge
55. Tikanga and Kawa	56. Access tosupport services	57 Kura kaupapa Māori Kohanga Reo	58. Youth models/frameworks that are holistic and Indigenous	59. Factors in learning environment Breakfast Resources Transport Services. Family engagement Curriculum variation Positive relationships	60. School wide management
61. Housing	62. Belonging	63. Early disengagement	64. Parenting	65. Traditional Indigenous learning	66. Recognising ourselves as Indigenous in the

					learning environment
67. Mental health	68. Onlinelearning	69. Access to resources	70. Education isthe key to liberation	71. Youth advocacy Youth focus	72. Tupuna – great leaders! International navigators
73. Intergrated case management	74. Trauma	75. Responsibilites of organisations	76. Returning young people to their families, reserves, tribes.	77. Barriers to education Live in remote location	78. Being an ally
79. Elder knowledge sharing	80. Localising, authenticating Indigenous knowledge	81. Role models in jobs that can support young people into work	82. Family role models and Education valued in home	83. Friendships in the learning environment Peer influences	84. Best practice
85. Being treated fairly in learning environment	86. Learning about Indigenous history in education	87. Teaching through love	88. Engage the hearts and minds of people	89. Life skills	90. Access to scholarships

91. Responsibility to culture	92. Importance of spirituality	93. Treat people like human beings	94. High number of students in class- hard to teach behavioural issues of students	95. Invest in household Get resources in home Empower families	96. Demistifying education
97. Agencies and providers working in silo's	98. Too many professionals involved	99. Need a coordinated, collaborative approach to service delivery	100. Advoacacy for young people and their families	101. Critical thinking skills	102. Identification of successful interventions and Alternate school programmes
103. Belief in student ability	104. Liberation in education	105. Sufficient resources	106. Learning supported at home	107. Recognition of rights of young people	108. Recognition of rights of Indigenous
109. Mental Health Fighting at school Bullying	110. Education needs to have a purpose, something tangible for the student i.e., job.	111. Education needs to include practical needs, CV License.	112. Youth homelessness Sexual exploitation	113. Funding	114. Indigenous epistemology

115. Practical barriers Low literacy Access to computer Access to broadband Support to navigate and engage in online learning	116. Indigenous representation in education system	117 Building capacity and capability in our own Indigenous communities	118. What makes a good youth worker?	119. Decolonising before liberation	120. Importance of dialogue
121. Learning through socialisation	122. Teaching based on people, place, and land				

Table 2: Semi structured Interview Questions

Q1: What are the barriers/ things that get in the way for in indigenous youth engagement in education?
Q2: What are the factors that support indigenous youth engagement in education?
Q3: What are the barriers/ things that get in the way of indigenous youth retention in education?
Q4: What are the factors that support indigenous youth retention in education?

Ethics Research Outcome

TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2018.01.047

25/06/2019 Student ID: 2130549

Billie-Joe Eunice Pomare
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3015

Tēnā koe Billie-Joe

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 12th June and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Associate Professor Vaughan Bidois as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2018.01.047 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2018.01.047

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TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2018.01.047

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Photo 7:

A photo of my Daughter, Nataliah Q.P Maria Pomare- for whom this research is dedicated to.