



**Te Whare Wānanga  
o Awanuiārangi**

# HEI KARAHIPi IWI HEI WHAKATUPU WHAANAU

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*A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the  
requirements for the degree of Doctor of Philosophy,  
Te Whare Wānanga o Awanuiārangi*

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## ABSTRACT

*“Ahakoa he ngaawari te haerenga, teeraa aanoo oona hutukitanga.*

*He terenga wai koia kia kore whitingia*

Though the journey looks easy, there will be stumblings. Is there a river so wide that it cannot be crossed? So much to learn and so many challenges ahead” (Tuurongo House, 2001, p.158).

The signing of Deed of Settlement was a momentous event for Waikato-Tainui. They became the first iwi to settle their Treaty of Waitangi claim under the "Fiscal Envelope" policy of the 1990s, receiving a settlement package of \$170,000,000.

The rangahau aims to analyse the impact of the Waikato-Tainui Education Grants and Scholarships program on whaanau from 2003 to 2017. To showcase how education transforms the lives of Waikato-Tainui whaanau, the rangahau analyses the situations of individuals who pursue higher education.

The benefits to the whaanau in the rangahau are how their education enabled them to secure better-paying jobs, significantly transforming their lives. There has been an intergenerational transformation from grandparents to parents to children and grandchildren; dedication and hard work have been essential in helping these whaanau grow and develop, enabling them to improve their lives. The rangahau also found that learning te Reo Maaori has helped these whaanau enriching their lives and giving them the ability to engage with people from different backgrounds, exchange ideas, and share their knowledge.

The rangahau used Kaupapa Maaori rangahau principles which prioritise relationships and whaanau. Qualitative data was collected through interviews and an e-survey, highlighting the significance of whaanau relationships with marae, hapuu and iwi. The rangahau found that the iwi's investment in education has transformed the hapori (whaanau group), making education a key factor in whaanau progress. The rangahau found that however small, the investment from their iwi in their education has transformed these whaanau. The findings suggest that intergenerational transformation has occurred in as much as iwi investment has provided tamariki with choices that were not available to their parents.

A limitation of the rangahau was that not all Waikato-Tainui whaanau who received an education grant were included, potentially limiting the results. Further studies could extend the scope of this investigation. The thesis focuses on the benefits of grants/scholarships to whaanau, not the distribution.

## ACKNOWLEDGMENT

*“Wairua of loved ones are all around us, always watching, listening, sometimes sharing”*

(Tuurongo House, 2001, p. 202).

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I am deeply grateful to my partner, tamariki (children), and mokopuna (grandchildren) for their unwavering support throughout my PhD journey. With their practical, financial, emotional, and spiritual assistance, I may have not succeeded and given up. To all my whaanau, I extend my heartfelt appreciation for inspiring me to achieve this goal. Accomplishing this is for tamariki and mokopuna. I love you all and hope this achievement inspires you to pursue your dreams, whether big or small. Thank you all for your support and encouragement. Ngaa mihinui kia koutou katoa mo to koutou awhi me manaaki.

## **PREFACE**

Personal introduction

Ko Taupiri te Maunga (Mountain)

Ko Waikato te Awa (river)

Ko Waikato me Ngaati Whaatua ngaa Iwi (Tribe)

Ko Tainui te Waka (Canoe)

Ko Ngaati Whaawhaakia me Ngaati Tahinga ngaa hapuu

Ko Kaitumutumu me Weraroa ooku marae.

In the Maaori world, it is customary to introduce oneself through whakapapa (genealogy). Undeniably, whakapapa is the genealogical environment within which I am indeed entwined. I descend from the iwi of Waikato and Ngaati Whaatua. Significantly, I have spent most of my childhood living in Raahui Pookeka (Huntly), the heart of the Kiingitanga (King Movement). Growing up under the realm of the Kiingitanga in Raahui Pookeka, the philosophy and values of the Kiingitanga have been entrenched in me since my birth. I was raised by parents who came from the era of not being allowed to koorero Maaori (speak Maaori) at Kura (school); both had little formal mainstream education but wanted their children to succeed in the Paakehaa (non-Maaori) world. In the words of Te Puea Herangi “Te ohonga i taku moemoeaa, Ko te puawaitanga o te whakaaro, turning dreams into reality” (Waikato-Tainui 2018b p. 5). For many Waikato-Tainui whaanau, turning their dreams into reality means the journey usually starts with acquiring a formal education. Education has always been an essential foundation for whaanau. Many of our dreams and aspirations would not have been achieved without education. It is hoped the rangahau will address the ongoing benefits of education and, in doing so, provide some valuable information for both my iwi and whaanau.



The word rangahau emerges in Jones' (1959) representation of the formation of Tainui. He discusses the creation of Tikiāhua and Tikiāpoa: "When Tikiāhua was completed, a heart was given unto it, and the heart was called Rangahau, the questing breath of life" (p. 240). When the heart was embedded, it was cleansed by Io with the following words, "This is Rangahau, the questing breath of life; it is Manawatina, the beating heart; It is Manawatoka, the throbbing heart" (p. 240). I hope my words bring a "breath of life" to the rangahau. The words written in this thesis are only the start of this kaupapa so that it will present a snapshot of the benefits to whaanau receiving a Waikato-Tainui Education grant or scholarship. Further rangahau is needed to gauge an extensive picture of the benefits of the Waikato-Tainui Education grants and scholarships process/programme. In the words of Winston Churchill, "this is not the end it is not even the beginning of the end. But it is, perhaps, the end of the beginning" (Churchill, n.d. para. 1).

## ORTHOGRAPHIC CONVENTIONS

As this kaupapa is about Waikato-Tainui, Maaori words used within this thesis will have double vowels, as with Waikato-Tainui tikanga (protocol) for te Reo Maaori. Consequently, no macrons will be used throughout this thesis. However, unless the books have been published by Waikato-Tainui themselves, where someone else's words have been directly quoted, their words will appear as they were found, including spelling that is not consistent with Waikato-Tainui writing of kupu Maaori (Maaori words) for example, Ngaati Mahuta may also be spelt, Ngati Mahuta or Ngāti Mahuta.

This thesis is written with my tamariki, mokopuna, and whaanau in mind, as I want them to read it and understand what is written. Therefore, I have used language that is easy to understand and follow. At the beginning of each Chapter, section or when I believe they further emphasise the koorero, I have included whakataukii (proverbs), tongi (prophetic saying), puuraakau (stories), and koorero from Waikato-Tainui whaanau to remind me that this kaupapa is about Waikato-Tainui and will keep me focussed on the kaupapa of my rangahau.

Transcripts of the oral information in the interviews for the rangahau have been edited to provide a sense of flow and to exclude unnecessary or repetitive material. The meaning and conceptual integrity of the information has not been changed, and the audio recordings of the interviews remain the primary source of oral input.

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# 1. CHAPTER ONE: INTRODUCTION

*Ki te kotahi te kakaho ka whati, Ki te kapuia e kore e whati*  
Alone we can be broken. Standing together, we are invincible.  
(Tuurongo House, 1999)

## 1.1. Preview to the Thesis

*Chapter One* of the rangahau is the introduction to the kaupapa it gives some background information to the rangahau, including the geographical area of Waikato-Tainui. There is an explanation of the hapuu (subtribe) of the whaanau participating in the rangahau. Part of *Chapter One* is intended to give an overview of the establishment of the Kiingitanga, including some history from the first Kiingi (King) Potatau Te Wherowhero, Kuiini (Queen) Te Aatairangikaahu, Kiingi Tuuheitia and introducing the new Te Arikirinui Kuiini Nga wai hono i te po. This has been integrated to set the scene of the general culture and economic environment and give a glimpse of European education during the reign of each Kiingi and Kuiini. A segment of *Chapter One* discusses the Deed of Settlement and the current Waikato-Tainui Education Strategy. The following segments are dedicated to the rationale and significance of this project. The concluding section in *Chapter One* briefly outlines the methodology, including the rangahau questions.

*Chapter Two* introduces the literature relevant to this kaupapa. Part of this literature review explored the benefits of obtaining scholarships or grants for tauira participating in higher education. A portion of *Chapter Two* focused on iwi investment into education through scholarships and grants. Each iwi has individual goals, but there are definite similarities between each iwi's investments in whaanau and education. The literature examined the characteristics of Indigenous education from the perspective of Maaori education - pedagogy. There is also an analysis of the definition of "transformation" and what this looks like for whaanau. Next, the literature review outlines the theory of transformative pedagogy with a



segment devoted to Kaupapa Maaori. The following section considers success and how this differentiates depending on individual aspirations. The concluding section of the literature review addresses the kaupapa of Te Reo Maaori as a platform for success.

*Chapter Three* is about the rangahau frameworks and methodologies used in the rangahau and explains the methods used to gather the data for the rangahau. Included in *Chapter Three* are sections on Kaupapa Maaori rangahau; Ngaa Tikanga o te Kiingitanga, and the kairangahau's model of practice founded on the Te Piko model. *Chapter Three* also outlined the kaiwhakauru (participants) criteria and the ethical considerations undertaken in the rangahau, followed by details of the analysis, sorting of data and an overview of the process. *Chapter Three* closes with a synopsis of the implementation plan.

*Chapter Four* includes narratives from sixteen kaiwhakauru interviewed for the rangahau. In the case study/ies the kairangahau has taken a whaanau-centred approach where each kaiwhakauru is close or extended whaanau, and all have a relationship with the kairangahau. Each kaiwhakauru was selected to give their view of the benefits of a specific Waikato-Tainui roopu (group). The sixteen narratives are chosen to provide a perspective from diverse variables.

*Chapter Five* involves analysing and interpreting the qualitative and quantitative data collected. Part of *Chapter Five* is based on the results of the e-Survey, whaanau interviews and whaanau case studies. *Chapter Five* also examined the main themes from the interviews and the e-survey. The exploration of themes was identified using the six-phase thematic analysis approach by Braun and Clarke (2006). The common themes identified from the interviews and the survey were distinguished, coded, and assembled into units. These are all discussed in detail in *Chapter Five* the six themes identified were *Te Wairua o te Whaanau (Whaanau Inspiration)*, *Koha Atu*

*Koha Mai (Reciprocity), Te Angitutanga o te Whaanau (Whaanau Success), Te Whakatitinga o te Whaanau (Whaanau Transformation), Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education) and the final theme Tooku Reo Tooku Ohoo, Tooku Reo Tooku Maapihimaurea (Confident Maaori).*

*Chapter Six* examined the rangahau findings in conjunction with the two questions in *Chapter One*. By revising the questions, the kairangahau discussed any outcomes achieved through this project. *Chapter Six* contains the findings' analysis, presentation and interpretation in conjunction with the literature review and methodology. *Chapter Six* also considers the benefit of iwi investment in education and the benefits of scholarships and grants to the kaiwhakauru. Further discussion is on Indigenous and Maaori education and how this transpired for the kaiwhakauru. The next part of *Chapter Six* is about Transformative pedagogy and Kaupapa Maaori learning. There is a discussion of the finding around success and what success meant for this hapori. The next part of *Chapter Six* relates to Te Reo Maaori and how this has contributed to success. This *Chapter* also considers Kaupapa Maaori rangahau and answers questions about the kairangahau in the rangahau. The following section covered Ngaa Tikanga o te Kiingitanga, the Te Piko model of practice used by the kairangahau, and the kairangahau's performance in conjunction with these two concepts.

*Chapter Seven* provides a comprehensive summary of the rangahau that outlines the essential findings and draws compelling conclusions. It also provides recommendations that offer insights gained from the rangahau. Additionally, the limitations of the rangahau are outlined and finally, the kairangahau has identified potential areas for future rangahau that can build on the findings.

## 1.2 Introduction

“I look down on the valley of Waikato,  
As though to hold it in the hollow of my hand and caress its beauty  
Like a tender verdant thing, I reach out from the top of Pirongia  
As though to cover and protect its substance on my own.  
See how it bursts through the full bosom of Maungatautari and Maungakawa, hills of  
my inheritance:  
The river of life, each curve more beautiful than the last.  
Across the smooth belly of Kirikiriroa,  
It's gardens bursting with the fullness of good things,  
Towards the meeting place at Ngaruawahia.  
There, on the fertile mound, I would rest my head.  
And look through the thighs of Taupiri. There at the place of all creation.  
Let the King come forth” (King, 1977, p. 17).

*Chapter One* intends to give some background information to the rangahau and the geographical area of Waikato-Tainui and to explain the hapuu of whaanau participating in the rangahau. Part of this *Chapter* is intended to give an overview of the establishment of the Kiingitanga, including some history from the first Kiingi Potatau Te Wherowhero, Kuiini Te Aatairangikaahu, to the current Kiingi Tuuheitia, and introducing the new Te Arikirinui Kuiini Nga wai hono i te po. In this *Chapter* it is intends to set the scene for the general culture and economic environment and give a glimpse of European education during each Kiingi and Kuiini reign. A segment of this *Chapter* discusses the Deed of Settlement and the current Waikato-

Tainui Education Strategy. The following segments are dedicated to the rationale and significant of this project. The concluding section will outline the methodology and rangahau questions.

### 1.2.1 Background of the Rangahau

<i>Ko Mookau ki runga</i>	Mookau is above
<i>Ko Taamaki ki raro</i>	Taamaki is below
<i>Ko Mangatoatoa ki waenganui.</i>	Mangatoatoa is between
<i>Pare Hauraki, Pare Waikato,</i>	the boundaries of Hauraki, the boundaries of
	Waikato
<i>Te Kaokaoroa-o-Paatetere.</i>	To the place called ‘the long armpit of
	Paatetere’ (Waikato-Tainui, 2019, para. 2).

This section provides some background information about Tainui's geographical boundaries. Tainui consists of four principal iwi: Pare Waikato, Pare Hauraki, Ngaati Maniapoto, and Ngaati Raukawa. A fifth iwi, Kawerau a Maki, sits within the boundary of the Tainui waka. The rangahau will be conducted within the Tainui rohe (tribal boundary) as portrayed in the above whakataukii.

Mookau is a small town at the mouth of the Mookau River in north Taranaki; Taamaki is the strip where the city Taamaki Makaurau (Auckland) is situated. Mangatoatoa is a small town south of Te Awamutu. Pare Hauraki is the Hauraki region on the east coast of Te Ika a Maui, including the Coromandel districts. Pare Waikato is the rohe north of Kaawhia, to the Manukau Harbour, and across the Huunua Range. Hence, Tainui rohe has several cities and towns with

in it. (Royal, 2005). Some liken the Tainui rohe to a waka: “The Taamaki district is sometimes referred to as the kei (stern) of the Tainui canoe and Mookau district as the tauihu (prow). The Coromandel Peninsula is referred to as the canoe’s ama (outrigger)” (Royal, 2005, p. 1).

**Figure 1. Waikato – Tainui Rohe (boundary)**



The University of Waikato Te Whare Wānanga o Waikato (2007)

More specifically, the rangahau will focus on hapuu and specific marae from within Tainui, which will now be referred to as Waikato-Tainui (the iwi situated along the length of the Waikato River). Due to practical constraints, this project cannot comprehensively review all Waikato-Tainui whaanau, marae, hapuu or iwi. Still, it will focus on specific whaanau who have gained or are in the process of qualifying for a bachelor’s degree or higher from within specific Waikato-Tainui Hapuu.

### 1.2.2 Kiingitanga

*“He ahakoa he wai e kapua*

*Paaheke i te rangi ke te whenua*

*Ka horowai hoopuapua, ka mimiti*

*He wai manawa whenua tuhatuha*

*Kore mimiti mutungaa kore e.*

*Engari te Kiingitanga*

While rain in the clouds

May fall to the ground

Soon to be dried up by the sun,

However, Kiingitanga comes from the wellspring

Deep, deep in the earth

It will never dry up.” (Waikato-Tainui, 2018b, p. 2).

Rangahau demonstrates that many books have been written regarding the search for a Maaori king to head the Kiingitanga. The concept of the Kiingitanga started in the 1850s (Papa & Meredith, 2012), but it took a few years for the Kiingitanga to get established in Aotearoa (New Zealand). The initial purpose of the Kiingitanga was to protect Maaori land and Maaori customs, to govern and promote Maaori authority in Aotearoa, to end the tribal fighting and to establish a spirit of unity (Keenan, 2003). Maaori leaders united to try and stop the loss of Maaori land. Several Rangatira (Chiefs) from the North Island were considered suitable candidates to take on the leadership of the Kiingitanga. Many rangatira were approached, and many were reluctant to be the figurehead for the Kiingitanga (Keenan, 2003). Once established in 1858, there was widespread support from leading chiefs of the North Island for the concept of a Maaori King Movement. “In its inception, the Kiingitanga was close to being a national

organisation the kingship had been offered in turn to most of the Ariki (high chief) (who were also reigning chiefs), paramount in their areas of the North Island” (Ballara, 1996b, para. 8). The overall aim of the Kiingitanga was to form a Maaori nation by uniting Maaori under a single sovereign (Ballara, 1996a).

Since its beginning, Waikato-Tainui has been kaitiaki (guardian) of the Kiingitanga and remains committed to the Kiingitanga and its principles. From the beginning, the central purpose and function of the Kiingitanga for Waikato-Tainui was self-Government for Maaori, with Ngaruawahia as the capital (King, 1977). The Kiingitanga has evolved over the years; however, its guiding principle is its uniting strength, which continues to be an overarching driving force for Waikato-Tainui.

### **1.2.3 Kiingi Pootatau Te Wherowhero**

(Kiingi o Te Tika 2 May 1859 – 25 June 1860)

*‘Kotahi ano te kohao o te ngira*

*E kuhuna ai te miro ma te miro whero me te miro pango*

*A muri i an au kia mau ki te ture ki te whakapono ki te aroha*

*Hei aha te aha! hei aha te aha!*

There is but one eye of the needle,

Through which the white, red, and black threads must pass.

Hold fast to the law, hold fast to faith, hold fast to love

Forsake all else!” (Tuurongo House, 1999, p. 19).

The first Maaori Kiingi, Pootatau Te Wherowhero, was a descendant of the Tainui and Te Arawa waka (canoe) captains. He was a rangatira of Ngaati Mahuta born in Waikato during the late eighteenth century (Tuurongo House, 2000). He grew up during a time of peace and was educated in traditional Maaori lore. “He was an eloquent orator and, as high priest of Tainui, was well versed in the traditions of his race.” (Ross, 2011, para. 8). He also trained as a warrior when it came time to defend his iwi hapuu and whaanau Kiingi Pootatau Te Wherowhero was known as a fearless adversary, said to be an impressive man, “he stood over six feet tall and was one of the most famous warriors of his day” (Ross, 2011, para. 8).

Initially, Kiingi Pootatau Te Wherowhero did not desire the honour of the Kiingitanga leadership as he carried his mana (status and prestige) coming from a senior chiefly line within his iwi. He was at a time when he was long in years. However, his warrior reputation, high whakapapa lineage, and widespread tribal connections made him the necessary figurehead for the Kiingitanga. The writing of Pei Jones (1959) suggests that even though Kiingi Pootatau Te Wherowhero was thought highly of by many due to his deeds, he remained a humble man (Tuurongo House, 2000).

#### *1.2.3.1 Education*

Kiingi Pootatau Te Wherowhero embraced European Education, especially missionary schools. He was a spiritual man, and towards the end of his life, he started to identify with the missionary God. During this time, many Waikato–Tainui whaanau attended schools, “Willingly they became students at the missionary schools. They were taught how to read and write, and it seemed effortless to them” (Tuurongo House, 2000, p. 25). Missionaries set up many European schools, but there were also a few at the paa (village) schools set up and run by Waikato-Tainui whaanau themselves (Tuurongo House, 2000).



Kiingi Pootatau Te Wherowhero's reign was brief: "His reign as King was only one year and fifty-four days" (Tuurongo House, 2000, p. 25). He passed away in Waikato in 1860, and his son Kiingi Taawhiao, Tukaroto Matutaera, succeeded him in becoming the second Maaori King (Dictionary of New Zealand Biography, 2018).

#### *1.2.3.2 Economy*

Before establishing the Kiingitanga under the leadership of Kiingi Pootatau Te Wherowhero, Waikato-Tainui was prosperous, with food in the rivers, lakes, and fields. Kiingi Pootatau Te Wherowhero welcomed traders and missionaries into his rohe (region), and his people learnt from these traders and missionaries. Waikato-Tainui people learnt to use Paakehaa (non-Maaori) tools such as ploughs from traders and missionaries. Waikato-Tainui whaanau learnt how to process wheat into flour; they built their flour mills, supplied Auckland with flour, and exported it to Australia. Waikato-Tainui whaanau were self-sufficient (Tuurongo House, 2000) and were prosperous.

#### **1.2.4 Kiingi Taawhiao Tukaroto Matutaera Pootatau Te Wherowhero**

(Kiingi o Te Maungaarongo 5 July 1860 – 26 August 1894)

*“Maaku anoo e hanga tooku nei whare*

*Ko ngaa pou oo roto he maahoe, he patatee*

*Ko te taahuuhuu he hiinau*

*Me whakatupu ki te hua o te rengarenga*

*Me whakapakari ki te hua o te kawariki.*

I shall build my house from the lesser-known trees of the forest.

The support posts shall be maahoe and patatee, and the ridge pole of hiinau.

My people will be nourished by the rengarenga and strengthened by the kawariki” Kiingi

Taawhiao, (Waikato-Tainui Anniversary Booklet, 2005, p. 4).

Kiingi Pootatau Te Wherowhero, a grand high priest of the Waikato-Tainui sacred house of learning, ensured his son Tukaroto (Kiingi Taawhiao) was also entered into the Waikato-Tainui sacred house of learning (Tuurongo House, 2000). As with his father, Kiingi Taawhiao could identify with the new God introduced by the missionaries. While upholding the teaching of Tainui and being well-versed in the ancient rites of the Tainui priesthood, Kiingi Taawhiao was a student of the Bible. As the figurehead for the Kiingitanga, he was an influential spiritual and political leader. He was regarded as a great visionary, and his teachings and sayings were prophetic. Kiingi Taawhiao, like his father before him, was committed to peace; he wanted a collaborative relationship with Paakehaa (King, 1977). He was “... quiet, moderate, and passionately devoted to peace, and throughout his reign” (Tuurongo House, 1999, p. 14). History informs stories that Kiingi Taawhiao reigned for thirty-four years during one of the most disheartening periods for Waikato-Tainui.

#### *1.2.4.1 Waikato Land Wars*

This kaupapa is not a revisitation of the wrongs done to Waikato-Tainui; however, not including the Waikato land wars would be an injustice to this kaupapa. The first few years were alarming and turbulent for Kiingi Taawhiao (second king), Waikato-Tainui, and other iwi, with the beginning of the Maaori land wars (Tuurongo House, 2000). Under the realm of the Kiingitanga, Waikato-Tainui was against the selling of Maaori land. Governor George Grey considered the Kiingitanga to be the cause of his problems with Maaori, and Grey vowed to ‘dig around’ the Kiingitanga until it fell (Ministry of Culture and Heritage, 2014a, para. 7). In July 1883, Grey commanded the ‘chiefs of Waikato’ to guarantee their loyalty to Queen Victoria. Before Waikato-Tainui had a chance to respond, “Colonial Government ordered all Maaori living in the Manukau district and on the Waikato frontier north of the Mangataawhiri stream to take an oath of allegiance to the Queen and give up their weapons. Those who refused

were warned that they would ‘forfeit the right to the possession of their lands guaranteed to them by the Treaty of Waitangi’ (Tuurongo House, 2000, p. 56). Governor George Grey declared war on Waikato–Tainui because of Waikato–Tainui’s defiance in allegiance to Queen Victoria. Almost all Waikato–Tainui land was confiscated. This is known as “The Raupatu” (confiscation). From the extensive loss of land eventually came the birth of the Deed of Settlement to settle historic claims 1863-1995.

#### *1.2.4.2 Raupatu (Land Confiscation)*

As a result of Waikato–Tainui’s refusal to give their allegiance to Queen Victoria, they lost almost all of their land. “The New Zealand Settlements Act 1863” allowed the confiscation of land belonging to any tribe or section of a tribe judged to have rebelled against the Queen’s authority. The confiscated Waikato territory initially comprised 1,202,172 acres (4869 sq. km), including virtually all of Waikato north of a line drawn from Raglan to Tauranga. Approximately 314,364 acres (1273 sq. km) were ‘returned’ to those Waikato Maaori who were judged not to have rebelled or, as Waikato-Tainui claimed today, to Maaori who were not the correct owners. The area finally confiscated totalled 887,808 acres (3596 sq. km). This was the “raupatu.” (The Waikato-Tainui Claim, 2019, p. 8). Kiingi Taawhiao was angered by what he felt was the betrayal by the Colonial Government and was deeply concerned for his people. At Ngaruawahia, he declared, “*E kore tenei whakaoranga e huri ki tua o aku mokopuna, ka puta ka ora* -This suffering will not survive beyond the days of my grandchildren when we shall reach salvation” (Tuurongo House, 2000, p. 60). Disheartened, Kiingi Taawhiao and many of his followers who lost land found refuge in the King Country, where they stayed for nearly 20 years (Tuurongo House, 1999). Over the years, there has been a misconception that Kiingi Taawhiao and his followers were in exile, “historians have consistently stated that during that period the King and his people were in exile. This is a misleading statement. They were not in

exile” (Tuurongo House, 1999, p. 72). In July 1881, Kiingi Taawhiao laid down his weapons to signify that this would end warfare and Waikato–Tainui would never fight again. Not a formal surrender; he and his followers still chose not to pledge allegiance to Queen Victoria. Upon his return, he gave a tongi (prophecy): “*Māku anō e hanga tōku nei whare. Ko te tāhuhu he hīnau ko ngā poupou he māhoe, patatē. Me whakatupu ki te hua o te rengarenga, me whakapakari ki te hua o te kawariki.*”: ‘I myself shall build my house. The ridgepole will be of hīnau, and the supporting posts of māhoe and patatē. Raise the people with the fruit of the rengarenga; strengthen them with the fruits of the kawariki.’ (Waretini-Karena, 2015, p. 23). In saying this it is said that Kiingi Taawhiao was referring to transforming Waikato–Tainui and Maaori in general through the power of the ordinary people.

#### 1.2.4.3 Education

The people were destitute due to the invasion of Waikato–Tainui. They were no longer in control and were disconnected from their whenua (ancestral land). Education was not a priority throughout the reign of Kiingi Taawhiao. Survival was the key driving force for him and his people. It was rare for Waikato–Tainui people to receive a European education. “About education throughout the reign of the King, no inspiration was forthcoming. To attain education of any substance was a rarity in the times of Taawhiao” (Tuurongo House, 2000, p. 143). Kiingi Taawhiao was firmly against Maaori children going to school to get a European education. Princess Te Puea Herangi stated that her grandfather, Kiingi Taawhiao, believed getting a European education would weaken Maaori in their traditional beliefs (King, 1977). As a result, Waikato-Tainui whaanau were only able to get unskilled work and it was not until much later, in the late 1940’s with the establishment of the Tainui Maaori Trust Board (Tiakiwai, 2001) that Waikato-Tainui was eventually convinced of the benefits of formal education in schools.

#### 1.2.4.4 Economy

The strong anti-Paakehaa education position became a source of distrust of the Colonial Government, and loss of self-determination led to growing seclusion and inferior standard of living for Waikato–Tainui compared to other iwi Maaori in Aotearoa (Tuurongo House, 2000). “The business of survival was uppermost in the minds of the people” (Tuurongo House, 2000, p. 143). Times were extremely hard for Kiingitanga followers, and it was predicted that Waikato–Tainui was a dying iwi (Tuurongo House, 2000). However, they survived: “The people scavenged from the land no matter who had the title. They shared the little they had, and although many were lost through disease, Waikato survived’ (Tuurongo House, 2000, p. 143).

#### 1.2.5 Kiingi Mahuta Taawhiao Tukaroto Matutaera Pootatau Te Wherowhero

(Kiingi o Te Rangimarie 14 September 1894 – 9 November 1912)

*“Papa te whatitiri, ka puta Uenuku, ka puta Matariki.*

*Ko Mahuta te Kiingi*

The thunder crashes, Uenuku appears, Matariki appears.

Mahuta is the King” Kiingi Taawhiao, (Tuurongo House, 2000, p. 214).

Kiingi Mahuta, the eldest surviving son of Kiingi Taawhiao, was the third reigning monarch of the Kiingitanga. Kiingi Mahuta, as the leader of the Kiingitanga, had the additional responsibility to manaaki (host) manuwhiri (visitors) from across the motu (island). This set the course for his rule, the expectation and heavy burden on his people to establish hui (gathering) as an expression of the functioning of the Kiingitanga. The very people disadvantaged by confiscating their lands still had to continue to provide for hui with the extraordinarily little they had.

While other iwi were starting to recover and cope by selling or leasing land, Waikato–Tainui whaanau were still in a severe state of poverty. This drove Kiingi Mahuta to try to find compensation for the confiscation of Waikato land in the 1860s. “These were the root of a deepening economic crisis which was producing a vicious cycle of poverty, disease and depopulation at a time when Maaori in some other areas were beginning to recover” (Ballara 1996b, para. 9). In addition to plans to establish mana motuhake (local autonomy) and other initiatives, there were plans to develop Kiingitanga schools to revitalise the King Movement (Ballara, 1996a).

#### *1.2.5.1 Education*

Even though he was skilled in Waikato customs and composing waiata, Kiingi Mahuta obtained little European education. He spoke almost no English and was unable to read and write proficiently in English. As an adult, he made use of others to such a degree that it left him heavily reliant on their literacy, numeracy skills, and integrity—at times to his own detriment.

In 1894, schooling was made compulsory for tamariki Maaori in Aotearoa (Calman, 2012). However, during Kiingi Mahuta's tenure, there were very few schools in Waikato. Whaanau, who fought in the land wars, were acrimonious about confiscating their lands and did not want to attend European schools (King, 1977). Those tamariki who did attend school only went as far as the primary level. The school was not enjoyable for tamariki Maaori, so very few went on to gain a high school education. Most tried to find work as labourers and unskilled workers (Walker, 2016). “Consequently, no leaders or potential leaders with a European education beyond elementary level” (King, 1977, p. 33) emerged from Waikato.

### 1.2.5.2 Economy

Kiingi Mahuta grew up during the Waikato–Tainui wars. His childhood was embroiled in war and seclusion. When Kiingi Mahuta succeeded his father, many Waikato-Tainui whaanau was exceptionally poor. This was in stark contrast to the legacy passed onto Kiingi Taawhiao upon his commencement as the head of the Kiingitanga (King, 1977). With the confiscation of land, Waikato–Tainui decreased in size and influence with previous Maaori supporters. Despite this, it assumed a more official organisational form in many ways. Several plans were formalised through Kauhanganui (Great Council), and the form of mana motuhake was coming to fruition. Consequently, due to a lack of support from the Colonial Government, these plans did not eventuate. “The plans foundered through official resistance to King movement assumption of Government or local Colonial Government functions and also through lack of means” (Ballara, 1996b, para. 8).

### 1.2.6 Kiingi Te Rata Mahuta Taawhiao Tukaroto Matutaera Pootatau

#### Te Wherowhero

(Te Taupoki Whakamaarie o taa Te Atua i Pai Ai 24 November 1912 – 1 October 1933)

*“Ko te mutunga o te pakanga i roto i tenei whenua.*

This is the end of warfare in this land. Kiingi Taawhiao

(Tuurongo House, 2000, p. 195)

Kiingi Te Rata was the fourth leader of the Maaori King movement. “He was a quiet and thoughtful person who had little liking for the public environment required of him as the King” (Tuurongo House, 1999, p. 25). There was no doubt from others that Kiingi Te Rata was thought to be the most fitting contender to take over from Kiingi Mahuta (Tuurongo House, 1999).

#### *1.2.6.1 Waikato resistance*

When the First World War started, Kiingi Te Rata urged his followers to uphold Kiingi Taawhiao's beliefs for Waikato–Tainui: never to take up arms and to be guided by Kiingi Taawhiao's whakataukii. "*Ko te pakanga I runga I tenei motu, Kua rite ki te koka harakeke. O te Tangata whakaaro pakanga a muri ake nei, Koia tonu hei utu.* Warfare in this land has ended just like a withered flax bush. For those who wish to promote warfare after this, they, in turn, shall suffer" (Tuurongo House, 1999, p. 25). In response to questions asked of him in 1917 about Maaori involvement in the war, "Kiingi Te Rata adopted the position that it was a matter of individual choice and that no one should be forced to serve" (Tuurongo House, 1999, p. 25).

During this time, conscription for the war was inflicted on Maaori from Waikato-Tainui. Those who refused to fight were arrested. "Any who refused to wear the army uniform were subjected to severe military punishments, including 'dietary punishments' (being fed only bread and water) and supplied with minimal bedding" (King, 1977, p. 208). Kiingitanga followers wanted a solution to the land confiscation issue to be resolved before Waikato men could be encouraged to enlist.

#### *1.2.6.2 Education*

Little is written about European education for Waikato-Tainui Maaori during his reign - apart from in the late 1920s – when only one Waikato–Tainui Maaori had received any university education (King, 1999). Te Rata was considered well-educated in the European education system (Ballara, 1996b). Many believed that his knowledge of Paakehaa affairs would benefit



his people. “Kiingi Te Rata was a scholar and passionately encouraged relationships between Paakehaa and Maaori, including education and land development programmes” (Tuurongo House, 2001, p. 185).

#### *1.2.6.3 Economy*

Kiingi Te Rata worked hard for the people. He endeavoured to remedy the injustices of the 1860s land confiscation. In 1913, Kiingi Te Rata’s whaanau sold their land to finance an expedition to England. The purpose of the trip was to petition the British Crown to restore Waikato–Tainui’s confiscated land. Each whaanau member agreed to support the trip by contributing a shilling (Ballara, 1996b). Even though Kiingi Te Rata was the first Maaori King to meet a reigning British monarch, his trip was deemed unsuccessful. He was referred to the New Zealand Government to redress Waikato–Tainui’s grievances. After the war, to support Waikato–Tainui whaanau, he strove to ensure the Land Development Schemes (Ballara, 1996b) were realised throughout Waikato-Tainui. “The Government schemes gave the opportunity that Maaori had long waited for as it gave money in advance. Up to Ninety per cent of the estimated value of the land was given to landowners, which was seen as a complete turnaround” (Tuurongo House, 1999, p. 25). Kiingi Te Rata was considered a champion of the scheme and looked to his cousin Princess Te Puea Herangi to get his people and their remaining lands on board with the programmes (Tuurongo House, 1999).

### 1.2.7 Te Kirihaehae Te Puea Herangi

(Princess 1910 – 12 October 1952)

*Mehemea ka moemoea ahau, ko ahau anake.*

*Mehemea ka moemoea a taatou, ka taea e taatou.*

If I dream, I dream alone.

If we all dream together, we can succeed. (King, 1977)

Princess Te Puea was included in this kaupapa because she played a vital role alongside three successive kings (Kiingi Mahuta, Kiingi Te Rata and Kiingi Korokii) in reviving the Kiingitanga. Princess Te Puea was raised by whaanau who struggled with the Government invasion of the Waikato in 1863 and who were embittered by the hardship she and her whaanau had to endure through the deprived years that followed. Princess Te Puea was the granddaughter of Kiingi Taawhiao and the daughter of Tiahuia (Kiingi Mahuta's sister) and Te Tahunga Herangi. Princess Te Puea became crucial in achieving national recognition of the Kiingitanga. She played a significant leadership role in re-establishing the strength of Waikato–Tainui under the realm of the Kiingitanga. She achieved this because of her mana, character strength, ability to inspire others, and remarkable planning and organisational skills (King, 1977).

#### 1.2.7.1 Raupatu

Princess Te Puea had little reason to trust Paakehaa. Nevertheless, as time passed, she realised there was a need to move forward and reconcile with Paakehaa. After virtually twenty years of negotiating, Princess Te Puea started discussions with the Government in 1946, making it known that Waikato–Tainui was willing to accept money to compensate for the loss of their lands. Princess Te Puea accepted, on behalf of Waikato-Tainui, a settlement presented by the

then Prime Minister, Peter Fraser. An initial grant of ten thousand pounds and five thousand pounds a year was later changed to fifteen thousand pounds yearly, spread over forty years. Still, by the time the deal was put to the tribe, the amount had changed to six thousand pounds for fifty years and, after that, five thousand pounds in perpetuity (King, 1977).

#### *1.2.7.2 Education*

Princess Te Puea was educated in traditional Maaori from an early age. Her European education started at twelve when she began attending Mercer Primary School. Later, she attended Mangere Bridge School and Melmerby College in Parnell (King, 1977). “As a consequence of almost three years of European schooling, Princess Te Puea’s subsequent command of spoken English and written Maaori was good” (King, 1977, p. 44).

Princess Te Puea soon realised that her people's future was in European education this was a complete change for her to see the benefits of European education, so she became a member of a school committee, “In the 1920s, she had told Ramsden that European education diluted Maaori values and weakened the power of Maaori institutions” (King, 1977, p. 248). She wanted to guarantee that any future Kiingitanga leaders would be better equipped to deal with Paakehaa matters (King, 1977) and to change the European influence on Maaori life. Therefore, she promoted the approach that Kiingitanga leaders should get a European education.

Princess Te Puea was instrumental in the Education of Sir Robert Mahuta, ensuring he went to a European school. He later became the principal negotiator for Waikato–Tainui claims against the Crown for confiscating their land. Te Puea was also influential in the education of Princess Piki, having her sent to Anglican Diocesan School (King, 1977). “Princess Te Puea

stressed that both children were to work as hard as possible and learn as much as possible, but they were not to forget that they were Maaori. This Education was for the benefit of the people” (King, 1977, p. 249).

#### *1.2.7.3 Economy*

After World War One, farmers were reluctant to offer Kiingitanga loyalists work; it was hard for the unskilled followers of the Kiingitanga to find work. Princess Te Puea spent most of her adult life fighting her people's poverty and powerlessness, using all the means available to her and with little recognition.

#### **1.2.8 Kiingi Korokii Te Rata Mahuta Taawhiao Tukaroto Matutaera Pootatau Te Wherowhero.**

(Te Mana Motuhake o Ngaa Waka o Te Motu 8 October 1933 – 18 May 1966)

*“He mea ake naku kia tika rawa te whakahaere. Kia tika atu I ngaa tika katoa. Kia tino tika a Koutou whakarite. Ka mauria e au I roto I ooku ake ringa ko era tikanga e pono ana, e whai oranga ai te katoa. No reira ki te pono Koutou whakahaere, ka u aku kupu ki era.*

Let the future management be better than the best. Let your actions be just. I will carry my own arms which is right and that is good. Let your administration be just and my word will be fixed upon that” Kiingi Taawhiao, (Tuurongo House, 2001, p. 182).

Kiingi Korokii was 27 years old when his father, Kiingi Te Rata, passed away. Kiingi Korokii was a reluctant King. During the tangi of his father, he could see his people sacrificing to meet the obligations of the Kiingitanga (Tuurongo House, 1999). He was concerned with the heavy burden Waikato–Tainui had to bear for hosting vast hui for thousands of manuwhiri as the

kaitiaki of the Kiingitanga (Tuurongo House, 1999). “When his father died in 1933, he did not want to become King. He felt he was not fit for the task and because his people were so poor, he doubted whether they could support a king” (Ministry of Culture and Heritage, 2018, para. 1)

#### *1.2.8.1 Raupatu*

In the 1930s and 1940s, Korokii's standing in the Kiingitanga and the fiscal support needed for his role as Kiingi were critical drivers in negotiating reparation and compensation for the confiscation of Waikato lands in the 1860s (Ministry of Culture and Heritage, 2018). In 1946, an appeal was made to the New Zealand Government to acknowledge the position of Kiingi Korokii. This was eventually turned down as the Government needed evidence that he had gained support from other iwi for this appeal (Ministry of Culture and Heritage, 2018).

#### *1.2.8.2 Education*

Kiingi Korokii had little European education and spoke little English. His real education took place at home in Te Ao Maaori (Maaori world). At the age of fifteen, he was sent to a European school. However, he struggled there and longed to be home in Huntly (Tuurongo House, 1999). As an adult, Kiingi Korokii studied to improve his English, and he became an ardent supporter of Adult Literacy, encouraging his whaanau and friends to learn to read and write in English (Tuurongo House, 1999). As a result of completing an Adult Literacy programme, Korokii advocated for European education because he believed it could free his people from hardship and mistrust of Paakehaa (Tuurongo House, 1999).

Education for Maaori was suffering for Waikato–Tainui Maaori and across New Zealand. Bureaucrats believed that Maaori should only be taught manual skills, so Maaori schools teaching academic skills to Maaori children should change to agricultural training. “In 1931, T. B. Strong, Director of Education, argued that Maaori schools should train “Māori boys to be farmers, and Māori girls to be farmers’ wives” (Keane, 2010, p. 6). So much so that during the 1940s, there was a minimal number of Maaori working in professional roles;

Limited education meant few Māori professionals worked in towns and cities. There were small clusters of Māori in certain professions, such as nursing, the clergy and teaching. In 1945 there were a handful of managers, a single Māori lawyer, two law clerks (male and female), four doctors and two dentists. (Keane, 2010, p. 6).

Kiingi Korokii understood the benefits of an educated iwi with the establishment of the Tainui Maaori Trust Board in 1946. The Trust Board on behalf of Kiingi Korokii and the Kiingitanga pioneered and administered all grants including education grants for the people of Waikato-Tainui (Tiakiwai, 2001).

#### *1.2.8.3 Economy*

As with many of the whaanau in Waikato-Tainui, at the time of his inauguration, Kiingi Korokii and his whaanau lived in a modest home made of raupo (rushes plant) with no glass windows and a dirt floor. “In those days, everyone was seen as poor” (Tuurongo House, 2000, p. 14). Soon, wooden houses were built for Kiingi Korokii and the people residing at Waahi Paa in Raahui Pookeka.

### 1.2.9 Kuiini Te Aatairangikaahu

(Naa Te Ao Katoa 23 May 1966 – 15 August 2006)

*“Kei te haere mai te wa, ka puta mai i taku pito ake, he wahine, he urukehu, mana hei whakatutuki i tenei oranga.*

The time is coming when from my loins a woman will come of fair complexion. She will pave the way to fulfilment of this” (Tuurongo House, 2001, p. 236).

Kuiini Te Aatairangikaahu (Te Arikinui Paramount Chief), born in Huntly and named Piki Meena Mahuta, became the first woman leader of Kiingitanga. After her father's passing, Kiingi Korokii, she changed her name to her mother's, Te Aatairangikaahu. Te Arikinui came from a humble beginning and was raised with her sister and whaangai (adoptive) sibling. She led the Kiingitanga for over 40 years. The Kiingitanga and the guardianship of her people were embedded in her from the beginning. Speaking about the Kiingitanga, Te Arikinui once said, “It is as much a part of me as the very air that I breathe, part of every moment, though, dream and action” (Tuurongo House, 2001, p. 219).

#### 1.2.9.1 Education

Te Arikinui started her Education at Waikato Diocesan School, Hamilton. Coming from an altogether Maaori environment, she had to adjust to an environment surrounded by Paakehaa. She stated that suddenly plunged into the Paakehaa world was “quite traumatic.” Over time, she adjusted so much that she stayed to become a prefect and left school at nineteen (Tuurongo House, 2001, p. 14).

Te Arikinui could see the benefits of gaining a European education. She worked to revitalise Maaori culture and language and promote better education and welfare amongst her people. Many education initiatives were established after signing the Deed of Settlement for the raupatu claim in 1995. Some of these were based upon rental from lands returned in the Treaty of Waitangi settlement, lands upon which Hamilton City Council, Hamilton Police, and the University of Waikato exist.

In 1996, to reflect Waikato's seriousness about educational attainment, the land on which the University of Waikato is built was placed under the title of Potatau Te Wherowhero to secure it forever, never to be sold (Tuurongo House, 2001, p. 80).

In 1996, Waikato–Tainui re-established the Waikato Maaori Scholarships, which were the “Tumate Mahuta Memorial Waikato Raupatu Postgraduate Scholarship, Pei Te Hurinui Jones Travel Scholarship, Tainui Sports Education Scholarship and Nelson Mandela Scholarship” (Tuurongo House, 2001, p. 79).

#### *1.2.9.2 Economy*

At the start of her reign, life was changing for Maaori. Maaori were more aware that they were at the bottom of the economic scale in Aotearoa's society. Maaori were starting to assert themselves, demanding compensation for land confiscated during the Maaori wars. Waikato–Tainui took the lead nationally under the leadership of Te Arikinui and Sir Robert Mahuta. Waikato–Tainui was the first iwi to settle with the Crown, setting a precedent for other iwi. When the reigning monarch of the Commonwealth, Queen Elizabeth II, signed her assent to the settlement legislation compensating Maaori tribes for land confiscated, she declared: "The Crown expresses its profound regret and apologises unreservedly for the loss of lives because



of hostilities arising from this invasion and at the devastation of property and social life which resulted" (Waikato Raupatu Claims Settlement Act 1995, 2021, p. 13). This apology was included as a part of the 1995 Deed of Settlement and was considered one of the most significant accomplishments of Te Arikinui.

#### **1.2.10 Kingi Tuuheitia Korokii Te Rata Mahuta Taawhiao Tukaroto Matutaera**

##### **Pootatau Te Wherowhero.**

(21 August 2006 - Present)

*Amohia ake to ora o te iwi, ka putua ki te wheiao*

It is paramount to protect the wellbeing of our people.

##### *1.2.10.1 Education*

Kiingi Tuuheitia is the eldest son of Te Arikinui Te Aatairangikaahu and Whatumoana Paki. Kiingi Tuuheitia started his educational journey in Raahui Pookeka at Rakaumangamanga Kura (school). He went on to Southwell School in Hamilton, and from there, he went to St Stephen's College in Bombay, South Auckland. He spent the last of his compulsory education years back in Raahui Pookeka at Huntly College.

Since Kiingi Tuuheitia commenced his reign, Waikato-Tainui has established three distinct functions in the current education framework for the whaanau of Waikato-Tainui: a provider, connector, and influencer. The tribe as a *provider* refers to their role to provide programmes mainly to whaanau and marae to support all whaanau to become life-long learners and leaders. The role as a *connector* is to connect whaanau with the appropriate providers and services to help them as lifelong learners, specifically in Maaori-medium and mainstream education

settings. As an *influencer*, the tribe's role is to develop and maintain quality relationships with the Crown, Government agencies, regional authorities, and other Iwi to support realising their education plans. (Waikato-Tainui, 2018a).

#### *1.2.10.2 Economy*

At the commencement of the reign of Kiingi Tuuheitia in August 2006, Waikato-Tainui enjoyed being one of the wealthiest iwi in Aotearoa (Royal 2017b); this was and is a time of economic stability and growth for Waikato-Tainui. The iwi was and is acquiring huge financial gains through establishing Tainui Group Holding, the tribal corporate arm that, through their business ventures, is expanding the iwi's assets. As an iwi, Waikato-Tainui were and are in an advantageous position. Marae and whaanau benefit from establishing marae grants, education grants, or scholarships.

#### **1.2.11 Te Arikinui Kuiini Nga wai hono i te po.**

(5 August 2024 – Current)

Thursday 5th September 2024 a statement from the Maaori Kings office states Te Kau Maa Rua Rangatira from across New Zealand chose Nga wai hono i te po as the new Kuiini and eight monarch and successor to her father Kiingi Tuheitia Pootatau Te Wherewhero VII (Tainui Group Holding, 2024).

### **1.3 Deed of Settlement**

*“E kore tenei whakaoranga e huri ki tua o aku mokopuna, ka puta ka ora.*

This suffering will not survive beyond the days of my grandchildren when we shall reach salvation” Kiingi Taawhiao (Tuurongo House, 2000, p. 60).

The rangahau will investigate the impact of the Waikato-Tainui Education Grants on the whaanau who have received them. The Deed of Settlement was signed by Waikato-Tainui in 1995, and the rangahau will focus on the period from 1995, when the first Education Grants were distributed, to 2017. The whaanau from Waikato-Tainui will provide valuable information to inform the rangahau's outcome.

As previously stated, one of the most momentous events for Waikato-Tainui was the signing of the Deed of Settlement at Tuurangawaewae Marae on May 22, 1995. The settlement package of \$170,000,000 mainly consisted of the value of confiscated lands returned to Waikato-Tainui. The Waikato-Tainui Anniversary Booklet (2005) reported that the Waikato-Tainui settlement comprised three parts. The first part contains the foundation for the grievance and outlines the specific history and the breaches of the Tiriti o Waitangi (Treaty of Waitangi) by the Crown. The second part covered the apology to Waikato-Tainui for the breaches. The third part encompassed the compensation, including the return of land and fiscal reparation (Waikato-Tainui, 2005). The changes experienced by Waikato-Tainui over the past twenty years remain unprecedented with the signing of the Deed of Settlement.

At the time of the settlement, Waikato-Tainui membership numbers were approximately 20,000. Waikato-Tainui (2005) specified that beneficiary numbers have tripled to over 86,000. In 1999, Tainui Group Holdings Ltd was founded as the tribe's commercial entity to ensure the financial growth of Waikato-Tainui. The income and profit produced by Tainui Group Holdings have been dispersed to whaanau and marae through grants (Waikato-Tainui, 2005). Since its establishment, Tainui Group Holdings, by way of dividends, has given back

\$104,000,000 to Waikato Raupatu Lands Trust (Waikato-Tainui, 2005) while simultaneously distributing \$56,000,000 for education grants, study, marae development and various other initiatives (Waikato-Tainui, 2005).

### **1.3.1 Waikato-Tainui Education Strategy**

This kaupapa is about education grants and scholarships, and this section gives an overview of Waikato-Tainui's commitment to educating the iwi. Since the inauguration of the Tainui Maaori Trust Board in 1946 (Tiakiwai, 2001), Waikato-Tainui has recognised the need for iwi members to embrace education, significantly higher Education, to grow iwi development. Over the years, Waikato-Tainui has developed various education priorities and strategies. The 1987 education priority centred on initiatives around the formal education sector. On behalf of Waikato-Tainui, Sir Robert Mahuta considered Education crucial to Tainui's growth (Waikato-Tainui, 2005). As a part of this kaupapa in 1996, he defined *Education* as the principal means to achieve "tribal growth, financial independence, social self-reliance, maintenance of cultural integrity, and investment in the talents of our people" (Waikato-Tainui, 2005, p. 34). His vision for Waikato-Tainui was to build the endowed college at Hopu Hopu.

In their Whakatupuranga Waikato-Tainui 2050 Plan (2008), Waikato-Tainui centred on increasing tribal identity and integrity through three key priority areas. In "Tribal Success," the priorities are to build capacity at all levels. Waikato-Tainui considered rangahau a pivotal priority to keep the tribe informed of local and global changes. The strategy identified the need to grow leaders through succession planning and mentoring programmes.

## **TRIBAL SUCCESS 5. To succeed in all forms of education and training**

5.1 To develop an integrated Tribal Education Strategy that supports educational achievement in Maaori and mainstream education across all sectors and at all levels, i.e., Te Koohanga Reo/Early Childhood, Kura Kaupapa / Primary, Wharekura / Secondary, and Ngaa Waananga / Tertiary.

5.2 To review and maintain an effective educational scholarships and grants programme that enables tribal students to utilise their knowledge, skills and experience through tribal/marae capacity building and development programmes.

5.3 To recognise success in all forms of education and training through establishing tribal achievement awards and initiatives in education, sports, arts, music, culture, and business (Waikato-Tainui, 2008, p. 6).

On April 13, 2016, Waikato-Tainui announced its most recent education strategy, Ko Te Mana Maatauranga Waikato-Tainui Education Plan 2015 -2020 (Waikato-Tainui, 2015). This document identified several priorities, but for the rangahau, the following priorities have been identified.

### **PRIORITY ONE: Fluency of Waikato Reo and tikanga.**

The identity, history and continuity of Waikato-Tainui are captured within its Reo, tikanga and places of particular significance. This priority focuses on lifting fluency in the Waikato dialect from 31 per cent in 2015 to over 80% by 2050. (Waikato-Tainui, 2015, p. 16).

**PRIORITY TWO: All Waikato-Tainui tribal members transition into meaningful pathways.**

This Priority is about supporting tribal members to develop their interests and passions into purposeful and meaningful pathways. The focus of this priority is to increase the number of tribal members aged 15 years and older without qualifications from 33% in 2013 to 0% by 2050 (Waikato-Tainui, 2015, p. 16).

**PRIORITY THREE All Waikato-Tainui tribal members know their whakapapa and are connected to their marae.**

This indicator will focus on building our marae as centres of learning around identity and belonging. The aim is to increase the number of tribal members who connect and engage with their marae from 70% in 2015 to 100% by 2050 (Waikato-Tainui, 2015, p. 17).

These initiatives signify that Waikato-Tainui appreciates the importance of Education for the iwi. Further, Waikato-Tainui whaanau are achieving a tertiary qualification for the betterment of whaanau, hapuu, and iwi, which will bring improved benefits for whaanau.

#### **1.4 Rationale**

In the Statistics New Zealand 2013 Census Iwi Grouping Profile, Waikato-Tainui statistics demonstrate that less than 11% qualified for the bachelor or higher-level tertiary qualification. “10.5% (3,441 people) held a bachelor's degree or higher as their highest qualification, an increase from 7.7% (2,217 people) in 2006”. Compared with other principal iwi such as Ngaati Porou 11.6%, Ngai Tahu 15.7%, Ngaati Kahungunu 12.3%, Te Arawa 13.4%, Waikato-Tainui



## **1.5 Significance**

The rangahau is significant for several reasons. Since the signing of Deed of Settlement, the Waikato-Tainui economic growth and marae's development have grown. The kairangahau would like to understand if Waikato-Tainui whaanau is growing along with the iwi. Even though this kaupapa is about Waikato-Tainui today, it is also about how the marae and whaanau have grown over the last two decades since the Deed of Settlement. Moreover, as a Waikato-Tainui descendant, this topic is of personal interest to the kairangahau.

The rangahau will offer essential insights into whaanau transformation and critically examine transformative praxis achieved through Education. The group selected will be descendants of Waikato-Tainui. Whaanau who have completed a Bachelor, Master's Degree and /or Doctorate to explore whaanau transformation. The kairangahau expects the rangahau to identify that whaanau is consciously determining their educational journey.

The essential purpose of the rangahau is to:

1. Investigate the benefits of the Waikato-Tainui Education Grant and or Scholarships to whaanau units or individual whaanau members.
2. Examine if and or how the Waikato-Tainui Education Grant and or Scholarships have contributed to the individual success and whaanau transformation.

## **1.6 Aims and Rangahau Questions**

The central aim of this paper is to

- Examine the significance of the Waikato-Tainui Deed of Settlement and the introduction of Education Grants and Scholarships for Waikato-Tainui whaanau
- Seek to gain insights into whether whaanau circumstances have changed.



- Examine how those changes have impacted, (if any) participants' marae, hapuu and iwi during the period 1995–2017.
- Further identify whaanau who are studying at a Bachelor's, Master's, or Doctorate level and have received a Waikato-Tainui Education Grant and/or Scholarship during their studies.
- Evaluate the benefits of these grants and or scholarships.

When conducting rangahau, the privacy of the rangahau participants must be maintained. Measures should be put in place to safeguard their confidentiality. The only personal information collected should be what is necessary for the highest standard of confidentiality, as some of the rangahau data may be of a sensitive nature and the participants do not want to be identified.

To gain the participants' trust, the kairangahau first met with each participant to explain the purpose of the rangahau and to obtain their permission to use their information. To ensure their anatomy and to preserve some confidentiality for the participants, the kairangahau will present the participants as codes (Kaiwhakauru 1-16), as the participants have given permission to be named.

All raw data, such as consent forms, is kept in a lockable cupboard accessible only by the kairangahau and rangahau supervisor. Any video or voice recordings are loaded onto a portable hard drive and stored in a lockable cabinet. When the rangahau is completed, the data will be returned to participants if they so choose, or it will be kept in a restricted archive and only used for future projects if consent has been explicitly obtained from participants.

To achieve the aim described above, the rangahau seeks to find answers to a few guiding questions. After reviewing the original questions and obtaining accurate information, the questions were changed. The following paatai were presented to the kaiwhakauru:

1. Do you agree to be named?
2. What is your Whaanau Marae, Hapuu? (Only if kaiwhakauru agree)
3. What is and or was your topic of study, and what is the highest level of your qualification/s?
4. What age were you when you began your study?
5. What/who inspired them to pursue higher education?
6. What was the nature and amount of the grant?
7. How many grants have you received?
8. Was it a scholarship or a grant?
9. Are there any other immediate/extended whaanau members studying?
10. Did they receive a Waikato-Tainui Education Grant?
11. What does success/transformation for whaanau look like?
12. How has your Education changed your life?
13. What are the benefits of receiving a grant or scholarship?
14. How (or if) has your Education benefited your Marae / Hapuu /Iwi?
15. What are the benefits of speaking Te Reo Maaori?
16. What are your thoughts on the tribe investing in whaanau / your Education?
17. Do you have any recommendations about how the tribe can develop the Grant/  
Scholarship scheme?
18. Other thoughts comments

Plus, why did they choose to pursue higher education at this time? Data shows that for several Maaori, tertiary education begins later in life than for non-Maaori (Ministry of Education, 2005). Many of these learners are classified as second-chance learners, having left school early and with no qualifications. Two-thirds are over 25 years of age, with one-third being over 40 years old (Ministry of Education, 2005).

This, in turn, encourages whaanau to pathway onto further and higher levels of academic achievement. The kairangahau is interested in whether this is true with Waikato-Tainui whaanau receiving Education Grants.

## **1.7 Methods**

Kanohi ki te kanohi (face to face) is key to the rangahau. Some things can only be done by speaking Tangata ki te Tangata (people to people) and wairua ki te wairua (spirit to spirit). To truly capture the koorero, there must be a connection. To achieve optimum results, the kairangahau remained open-minded and open-hearted. Therefore, for the rangahau, semi-structured interviews were used to gain in-depth data for the case studies. An e-survey was also conducted to acquire some qualitative data, along with reviews of other rangahau.

In the rangahau, the kairangahau used a qualitative approach. A qualitative process sits within a cultural context and principles of Kaupapa Maaori rangahau incorporating whaanaungatanga (relationships) and whaanau. Kairangahau used tikanga and whaanau connections to establish whaanau relationships (Bishop, 2011). The kairangahau collected qualitative data through individual interviews to give deeper insight and answers to the rangahau questions but, more importantly, to answer both the rangahau questions as follows:

1. To investigate the benefits of the Waikato-Tainui Education Grants and or Scholarships to whaanau units and or individual whaanau members.
2. To examine if and how the Waikato-Tainui Education Grants and or Scholarships has contributed to the individual success and whaanau transformation.

To ensure that the Kaupapa Maaori principles were adhered to, it was essential to maintain tikanga (Mead, 2003). The kairangahau collected data through:

- Individual interviews with sixteen whaanau members
- Drawing on the firsthand experiences of each participant
- Case studies
- An online e-Survey
- Researched data and information from other studies.

## **1.8 Chapter Conclusion**

*Chapter One* has given some background information to the rangahau with an explanation of hapuu of the whaanau participating in the rangahau. Part of this *Chapter* gave an overview of the establishment of the Kiingitanga and outlined the economic environment and a snapshot of European education during the reign of each Kiingi and Kuiini. A section summarised the Waikato-Tainui Deed of Settlement and Waikato-Tainui Education Strategy, followed by the rationale and significance of this project with the rangahau questions. *Chapter Two* leads into the literature review covering Education Grants and Scholarships, Indigenous Education, Maaori Education, Transformation, Success and te Reo Maaori.

## 2. CHAPTER TWO: LITERATURE REVIEW

*“No reira – tukua au akoranga kia pupu ake I roto, whakamahia katoatia ngaa taonga kei roto ia koe.*

Therefore, draw from all that you have within you – your God-given gifts. In doing so, we as a nation will experience as promised – prosperity and spiritual fulfilment”

Te Aatairangikaahu, (Tuurongo House, 2000, p. 223).

### 2.1 Introduction

*Chapter One* gave a broad overview of Waikato–Tainui wealth, its economic position, and the reigning Kiingitanga stance on education - during their period from the birth of the Kiingitanga to the present day from the perspective of the kairangahau.

*Chapter Two* reviews the literature to explore further the benefits of obtaining scholarships or grants for taura participating in higher education. This section focuses on iwi investment in education. Ngai Tahu, Ngaati Whaatua, Ngaapuhi, Ngaati Kahungunu and Taranaki iwi have individual goals, which the kairangahau explored the similarities between these iwi investments in whaanau and education-reviewed characteristics of Indigenous education with a central view of Maaori education - pedagogy. The *Chapter* then analysed the definition of transformation and what this looks like for whaanau. Next, it outlines the theory of transformative pedagogy and Kaupapa Maaori. The following section considers success and how this differentiates depending on individual aspirations. The concluding section of this literature review is on the kaupapa of te Reo Maaori as a platform for success.

## **2.2 Education Grants & Scholarship**

There are several barriers that hinder whaanau from entering higher education. These are considerable and individual (Hunt et al., 2001).

- Emotional barriers that comes from a fear-based form of negative educational experiences.
- Time for some is a barrier due to whaanau or work commitments.
- Affordability seems to be the most visible barrier for many (Hunt et al., 2001).

The rangahau will focus on the third barrier and examine the benefits of receiving an education grant or scholarship. Most tertiary-level studies require tuition fees, often requiring full-time employment and time away from work to qualify. This section will review the literature on the benefits of education grants and scholarships.

There are varying benefits to receiving an Education Grant or Scholarship. In the opinion of Slavin (2018), whether funding education through grants or schemes - one of the benefits of education for individuals is improved self-confidence. Scholarship/grant schemes allow tauira an opportunity to enter higher education to gain skills/abilities that would never be available to them to gain productive employment. Another of the key benefits of obtaining a grant or scholarship would be the financial support for any tauira entering higher education at a tertiary level. The planning of careers could entail countless years of education and can be overwhelming. Sometimes, tauira drop out before completing their qualification due to financial constraints (Slavin, 2018). Many tauira who graduate from a university in New Zealand often leave with student loans that can take years to pay off (Edmunds, 2020). Grants can alleviate some financial burdens, enabling students to focus more on their studies and achieve their educational aspirations.

Tauira can benefit financially from grants and scholarships, which can help them choose the right course of study or institution. A tauira receiving a significant or merit-based grant or scholarship based on their academic, athletic, or artistic achievement can make them more appealing to potential employers. Employers who recognise the competitive nature of these grants and scholarships appreciate them as an achievement for the recipient. A merit-based grant or scholarship usually shows prospective employers that the recipient has a high level of ability in academia.

Over the years, the government of New Zealand has developed policies to provide ongoing support for tertiary education this support is offered through grants and scholarships provided by several organisations, including the Ministry of Primary Industries, Toitū Kaupapa Māori Mātauranga - Māori Education Trust, Ministry of Pacific Peoples, Special Education Scholarships, and the Ministry of Education (Ministry of Education, 2021).

### *2.2.1 Governments Policy/Scholarships*

Governments, policymakers, scholars, and educators worldwide acknowledge the importance of providing access to education for Indigenous peoples (Jacob et al., 2015). Numerous scholarships are available that target minority groups such as Maaori and Pacific Islanders. According to the Ministry of Education, Maaori students are more likely to receive financial assistance through loans or allowances than non-Maaori students (Tiakiwai, 2001). The Manaaki Tauira program was introduced to increase the participation of Maaori students in tertiary education (Horomia, 2006).

### *2.2.2 Student Loans*

Many taurira struggle to afford a tertiary education and frequently need help paying for courses and other related costs (Nikora et al., 2002). With the introduction of student loans in 1992, more taurira Maaori and Pacifica are entering higher education but leaving more significant debts over their heads. Therefore, Education scholarships and grants can significantly improve the opportunities for taurira Maaori and Pacific Island to achieve a tertiary education and career aspirations

### **2.3 Iwi Education Grants & Scholarships**

Some whaanau Maaori can only afford tertiary education with financial aid, such as scholarships or student loans. As a result, iwi groups are investing in education by offering grants and scholarships, thereby increasing the number of their whaanau who can obtain a tertiary education. Studies have shown that obtaining a tertiary qualification enhances employability and increases well-being. These positive impacts extends beyond the individual, building the capacity of the whaanau, hapuu, and iwi (Hopa, 1999). Throughout Aotearoa, including Waikato-Tainui, many iwi recognise the benefits of providing education opportunities for their whaanau.

Ngaai Tahu's vision statement in their Education Strategy Te Rautaki Maatauranga, is "Mō tātou, a, mō kā uri a muri ake nei for us, and our children after us. Our vision is that education enables the success and well-being of Ngāi Tahu whānau in all aspects of their lives" (Ngāi Tahu, 2014, para. 2). Ngaai Tahu offers a range of education grants and scholarships at varying levels to support their whaanau to achieve success.

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Te Ruunanga a Iwi o Ngaapuhi established the first Ngaapuhi Education Scholarships in 2003 (Te Rūnanga Ā Iwi o Ngāpuhi Scholarship, 2023). The overall intention of the Ngaapuhi Education Scholarships is to support whaanau to achieve their full potential for academic success; and to encourage whaanau to add their knowledge and skills towards the wellbeing and development of Ngaapuhi whaanau, hapuu and iwi. Te Ruunanga a Iwi o Ngaapuhi offer scholarships from certificate to degree levels, to support their whaanau to gain academic attainment.

Ngaati Kahungunu Iwi Incorporated "acknowledges education as an important key to personal, whānau, hapū and iwi development" (Ngaati Kahungunu Iwi Incorporated, n.d, para. 1). Each year they offer two distinct kinds of general / scholarships to whaanau who are studying at a tertiary level full time and in the third or final year of completing a degree or doing post-graduate study. In addition three rangahau scholarships are available for whaanau who are studying full-time at the post-graduate level and undertaking rangahau. They also offer a grant for Ngaati Kahungunu whaanau through the Wairoa Waikaremoana Maaori Trust board studying at the tertiary level.

Taranaki Iwi also offers education grants to their whaanau studying at secondary school and higher. The principles of their policy are;

"To facilitate opportunities to be well educated and to participate in lifelong learning.

To promote and reward excellence.

To enable equal access to quality education and training opportunities; and

To harness a commitment to the objectives of Te Kāhui o Taranaki Iwi" (Taranaki Iwi, n.d, para. 4)

Other than the iwi already mentioned, Ngaati Awa, Ngaai Tuuhoe, Te Arawa, Whakatohea, Te Ruunanga o Ngaai Te Rangi Iwi, and Te Ruunanga o Ngaati Whaatua, various other iwi provide support to their whaanau who are interested in pursuing further education.

### **2.3.1 Waikato-Tainui - Education Grants**

As documented by Tuurongo House (2000), Waikato-Tainui has been interested in education since their arrival in Aotearoa. They established Whare Waananga throughout the region, which taught scholarly cultured knowledge associated with the customs and rites of their tuupuna.

#### *2.3.1.1 Tainui Maaori Trust Board*

Education has always been a priority for Waikato-Tainui, even before the Raupatu settlement. In 1947, the Tainui Maaori Trust Board initiated the first grant programme in Waikato-Tainui (Tiakiwai, 2001). According to Tiakiwai (2001), the trust board established the Tumate Mahuta Memorial Scholarship to support the educational undertaking of rangatahi Tainui, with the selection criteria being at the discretion of the Tainui Maaori Trust Board. The Tainui Maaori Trust Board sought information from applicants on their future occupation and Maaori language ability. The Board members decided to maintain the high standard of educational achievement they had set so sadly none of the applicants was awarded the scholarship at the hui. The Tainui Maaori Trust Board focused on offering educational assistance to university students, maintaining the high standard of educational achievement. Due to increasing constraints on Maaori participation in tertiary education, Waikato-Tainui increased its financial contribution to tribal members from \$400,000 in 1994 to over \$1 million by 1997. This strategy aimed to remove barriers for Maaori wanting to participate in higher education (Tiakiwai, 2001).

Initially, the Tainui Maaori Trust Board had a set of restrictions on the annual grant distribution for tertiary education, which was only available for traditional university courses such as teaching, medicine, or law. However, in the late 1960s, the Board debated that at least half of its income should be allocated to Maaori education, which is still under discussion. Tiakiwai (2001) states that in the 1970s, the Tumate Mahuta Memorial Scholarship applications introduced new conditions for grant eligibility, requiring prospective recipients to enrol as 'beneficiaries' or tribal members of the Tainui tribes, which impacted tribal members. In 1974, the Tainui Maaori Trust Board requested recommendations for the administration to streamline the application form and ensure that the information was relevant and modern (Tiakiwai, 2001).

The Tainui Report in 1984, cited in Tiakiwai (2001), highlighted the difficulties faced by the Waikato tribe, including landlessness, poor health, and low-paid employment. The Tainui Education Strategy, produced in 1986, presented the Board with options to focus on the future (Tiakiwai, 2001). In the 1980s, the Board attempted to obtain a subsidy from the Department of Maaori Affairs to supplement the education grant, but the Department still needed to consider it (Tiakiwai, 2001). Nonetheless, the Tainui Maaori Trust Board continued to develop its direction, emphasising education, health, and welfare.

The Tainui Maaori Trust Board has developed a comprehensive strategy to support the educational achievement of Tainui children and adults, which expands on the 1986 report. To achieve this goal, an Education Committee was formed, consisting of Tainui, other educators and academics. The strategy has outlined six main recommendations.

1. a community development approach,
2. culturally appropriate instruction,

3. fostering cultural identity and self-reliance,
4. high-quality early childhood programs,
5. Indigenous language instruction, and
6. opportunities for training Indigenous teachers. (Tiakiwai 2001 p.187)

According to Tiakiwai (2001), the second report drew on international research to address issues related to Maaori education, such as low school achievement, lack of cultural compatibility, and culture conflict. The report argued against the idea that alternative programs could reduce conflict between school and home environments, citing differences in experiences for minority cultures that were still outperformed the dominant culture - the strategy aimed to address the negative statistics relating to Maaori education and support for their educational progress.

Tiakiwai (2001) proposed that the second report dealt with various issues related to Maaori education, including low school achievement, lack of cultural compatibility, and culture conflict. The report argued against the idea that alternative programs could reduce conflict between school and home environments. Her rangahau cited differences in experiences for minority cultures that still outperformed the dominant culture. The strategy aimed to address the negative statistics related to Maaori education and support their educational progress.

Tainui Maaori Trust Board identified the Maaori problem as a minority and Indigenous education issue, shifting responsibility from educational systems to specific Maaori-based problems. The Board focused on developing community-based initiatives that were culturally

appropriate and responsive to the needs of Maaori children. The Tainui Education Strategy addressed all levels of the education system, from Koohanga Reo (early childhood) to tertiary education it emphasised the need for proactive measures to improve achievement (Tiakiwai, 2001).

The Tainui Maaori Trust Board's strategy aimed to ensure organisational reform for the five-year period 1992-1997, focusing on the tribe's approach to education. The strategy included 14 goals and nine objectives,

1. providing critical thinking training,
2. empowering Tainui in intellectual pursuit,
3. assisting in excellence,
4. recognizing and developing individual talents,
5. promoting loyalty to tribal traditions,
6. supporting initiatives enhancing mission realisation,
7. academic achievement,
8. Te Reo me ngaa Tikanga o Tainui,
9. promoting positive attitudes toward education,
10. encouraging active parental participation,
11. strengthening Tainui education networks,
12. promoting a range of education options for adults and children,
13. supporting individual learning, and
14. increasing the number of qualified Tainui professionals (Tiakiwai, 2001 p. 192).

According to Tiakiwai (2001) the two reports discussed and outlined the vision and aspirations of the Tainui Maaori Trust Board for improving the educational achievement of its tribal members through a strategy based on Kiingitanga philosophies. This strategy aimed to develop equity and self-reliance in various aspects of the whaanau's lives. However, the success of this strategy was dependent on the availability of sufficient financial resources, which the Board acknowledges as limited. The Tainui Education Strategy identified the establishment of the School of Maaori and Pacific Development at the University of Waikato in 1996 and the Waikato-endowed college in 2000. However, many of the planned activities identified in the strategy still need to be implemented.

In the 1990s, the Tainui Maaori Trust Board underwent significant changes in funding and providing tertiary education assistance for tribal members due to the Deed of Settlement. The Tainui Education Strategy and an intensive publicity campaign were launched to ensure its implementation. However, the Board faced challenges maintaining momentum and addressing budgetary requirements (Tiakiwai, 2001). A formal education policy was introduced to empower the Tainui people in the intellectual pursuit of truth and knowledge heavily relying on its funding policy, which needed clarification on how it related to the Tainui Education Strategy (Tiakiwai, 2001). Despite external pressures that influenced the Board's efforts to settle the Raupatu claim, the Education Committee continued to work for improvements in the tribe's educational opportunities, particularly the Tumate Mahuta Memorial Scholarship (Tiakiwai, 2001).

In 1995, the Board focused on establishing endowed colleges after the Deed of Settlement. The first endowed college, Waikato University College, opened in February 2000. The purpose was to create a collegial living environment that reflects Maaori cultural values. Additionally, it

aimed to adapt to the social, educational, and affective needs of Maaori students. These endowed colleges met the intellectual, cultural, and social needs of Maaori students and enriched the University and the broader community (Tiakiwai, 2001).

The Tainui Maaori Trust Board, through the Waikato Lands Trust, has been committed to improving education since 2003. They have provided \$14,000,000 in grants and scholarships to support tertiary education, focusing on bachelor's degrees and higher. Tiakiwai's 2001 rangahau states that this investment in higher education aims to enhance life opportunities for whaanau, as education is highly valued in Maaori culture. However, Milner (1972) argued that money alone does not guarantee academic excellence or motivation.

Despite the Tainui Maaori Trust Board's investment in higher education, they have yet to receive value for their money. Tiakiwai's rangahau 2001 found that graduates struggled with financial pressures and academic life, indicating that the Board's investment may have been less effective than hoped. However, mentoring and support programs have been well-received by recipients, indicating that there may be alternative types of programs that could be more effective. The Tainui Maaori Trust Board and the University of Waikato should consider promoting mentoring relationships and support mechanisms that are culturally responsive and sensitive (Tiakiwai, 2001). This could be achieved by creating academics familiar with Maaori culture and its values.

### *2.3.1.2 Tainui Education Strategy*

According to Tiakiwai (2001), Tainui's Education Strategy 1992-1997 was a blueprint for the Tainui Maaori Trust Board to enhance Maaori's position within the education system. The strategy was based on the concerns expressed at the Hui Taumata about Maaori educational

achievement. As stated by Tiakiwai (2000), the Tainui Maaori Trust Board examined two reports to enhance Maaori's position within the education system: The first report from 1986 proposed creating two endowed Maaori university colleges linked to the University of Auckland and the University of Waikato, based on the land blocks previously given to the Anglican Church for educational purposes. The report emphasised the establishment of these endowed colleges as positive changes countering the approach adopted by New Zealand universities, which ignored the continuing realities of the Maaori world according to Tiakiwai, (2001).

Tiakiwai (2001) stated that the Tainui Education Strategy aimed to enhance the academic achievement of the Tainui people. However, this effort was hindered by the Board's increasing reliance on Western benchmarks of academic achievement. The Board's approach to success and graduates' experiences raise concerns about its educational strategy's effectiveness (Tiakiwai, 2001). Even though the Board has emphasised academic excellence as a criterion for successful scholarship recipients, this contrasts with the iwi's philosophies of unity and a weaving of traditions (Tiakiwai, 2001). Since then Waikato–Tainui has established several education initiatives with various partners, as evidenced by its relationships with the Waikato Institute of Technology, University of Waikato, Te Waananga o Raukawa, and Te Waananga o Aotearoa (Waikato-Tainui, 2005). The 2016-2017 (2017) Annual Report of Waikato–Tainui proudly announced a new milestone of distributing more than 10,000 grants and scholarships since the signing of the Deed of Settlement.

Waikato-Tainui has been demonstrating its commitment to educating its tribal members, as stated by Parekawhia McLean, the previous Waikato-Tainui chief executive, in 2013. They have approved several grants that reflect their focus on education to create a positive future for



whaanau. Education grants are a part of Waikato-Tainui's strategy to grow whaanau and awhi (assist) them in enhancing the quality of their lives, as per McLean's (2013) statement. In the same media release, McLean discussed that Waikato-Tainui would award nearly \$1,000,000 in grants and scholarships for 2013. Since the introduction of the education grants, Waikato-Tainui has received 719 applications, of which 650 were approved for 539 grants and 111 scholarships (McLean, 2013). There are 85 whaanau currently pursuing their Master's and Post Graduate qualifications, 476 at Bachelor and Graduate Diplomas levels, and 88 for Diplomas and Certificates. As reported in the Waikato-Tainui Annual Report (2020) there were “112 Postgraduate study (Levels 8+) 514 Undergraduate study (Levels 2-7) 831 Tertiary including Doctoral and Partnerships” (p. 35) demonstrating Waikato-Tainui's dedication to education. Grants and scholarships are a way forward for whaanau, and a means to break down obstacles and build bridges to a new future.

#### *2.3.1.3 Summary*

Education is a fundamental right that should be available to everyone, regardless of background or circumstances. The New Zealand Government and iwi share this belief and are committed to making high-quality education accessible to all. By investing in education, they invest in the future of New Zealand and Maaori communities.

Iwi understands the importance of education in closing the gap between Maaori and non-Maaori. That is why they offer grants and scholarships to support whaanau in pursuing their educational goals. These need-based grants and scholarships are tailored to the specific needs

of the whaanau and the iwi providing them. One such example is Waikato-Tainui, which is leading the way in providing grants and scholarships to its whaanau. These initiatives have proven successful in bridging the education gap and empowering whaanau to achieve their full potential.

## **2.4 Education**

Education has many forms: formal, informal, compulsory, primary, secondary, tertiary/higher learning early childhood and lifelong learning. According to Noble (n.d) in the "Many Benefits of Continuing Education" paper, discusses education as " it opens our eyes to new opportunities, new ways of thinking and forces us to keep up with the changes within our profession and with modern technology" (p. 1). The broader benefits of continuing education go beyond the facts learnt in the classroom and influence all areas of a person's life and how they see the world. Noble also discusses that some view education as a transference of facts; this view seems restricted and narrow-minded; the kairangahau would agree with that education creates new opportunities. According to Jacob et al., (2015), what education needs is "... our increasingly interdependent world are bridges to span the gaps of inequality and injustice that have so long prevented Indigenous and non-Indigenous educators from coexisting in synergy" (p. 29). Education has become the vehicle to help eliminate disparities for Indigenous populations to ensure Indigenous nations have, if not an equitable, then possibly an equal footing.

According to Pihama et al., (2019) programs like Maaori and Indigenous Te Kupenga have been immensely successful in supporting Maaori and Indigenous students in tertiary education. The key to their success is attributed to supervisors who go beyond their duties, introducing students to networks, supporting them in attending conferences, finding funding, and organising opportunities for presentations and publishing. These initiatives are part of a broader

decolonising agenda within the academy, aiming to nurture Maaori knowledge and challenge the university system's status quo (Pihama et al., 2019). Prejudice and racism are pervasive issues that require urgent attention, and increasing the number of Indigenous supervisors and formalising cultural competency training is essential in addressing these issues. With this knowledge, it is clear that we must work together to empower our Indigenous students and challenge the systemic barriers that have prevented their success, (Pihama et al., 2019).

### **2.4.1 Indigenous Education**

As described by Battiste (2005), Indigenous knowledge is a flexible and evolving system that relies on skills, abilities, and techniques for problem-solving, which may vary over time. To introduce educational reforms, it is more effective to focus on the similarities between Indigenous and other knowledge systems. Indigenous knowledge is intricately linked to the land, with the validation of ceremonies, stories, and knowledge transfer rooted in this connection.

According to Jacob et al., (2015) Indigenous communities have a wealth of knowledge passed down through generations. This knowledge can be traced back to the history of numerous Indigenous peoples. However, the Western-dominated education system that came with globalisation has both positively and negatively affected these communities. Jacob et al., (2015), states that globalisation's influence on indigeneity and Indigenous education is a double-edged sword. On the one hand, it has brought some benefits, but on the other hand, it has created disparities.

Indigenous peoples know that the world is continually evolving and must keep up with these changes. To do so, they must educate and sometimes even re-educate themselves. "They recognise that the dominant culture often influences these changes. Therefore, Indigenous societies must adapt to these changes to cope with the ever-changing world" (Jacob et al., 2015, p. 5).

It is long overdue for communities to recognise the significance of Indigenous knowledge and accord it the respect and recognition it deserves. We must strive to establish a more equitable education system that holds the knowledge and wisdom of Indigenous communities in high regard. Doing so can foster cultural understanding and promote a more fair and inclusive society. "World cultures, traditions, and bits of knowledge tend to change profoundly and sometimes irrevocably when a dominant culture imposes themselves through economic, military, or missionary imperialism" (Jacob et al., 2015, p. 29).

Indigenous education and knowledge are critical to preserving our Indigenous people's human rights. Indigenous culture is a complex and multifaceted concept encompassing a wide range of shared beliefs, values, customs, and behaviours that define and distinguish a group of people from others. For Indigenous peoples, culture is often deeply intertwined with their history, traditions, and way of life. Over time, they have adapted and adjusted to changing circumstances, developing unique cultural practices that reflect their resilience, creativity, and ability to transmit their heritage from one generation to the next. By embracing their cultural identity and preserving their traditions, Indigenous peoples can maintain a sense of shared meaning and belonging, even in the face of adversity and change. The world has changed significantly due to globalisation and population growth over the past few decades. Indigenous knowledge is vital in designing effective, culturally relevant education strategies. Educators

collaborating with Indigenous communities can integrate Indigenous methods into the teaching practice and curriculum to support the community. Indigenous knowledge or the Indigenous ways of doing things can help create an education system that caters to the distinctive cultural values and systems of Maaori and other Indigenous communities across the globe.

In a world with multiple cultures and beliefs, it is essential to respect the human rights of Indigenous societies to sustain their culture. Indigenous education and knowledge are critical to preserving the human rights of Indigenous people. According to Borofsky et al., (2001), culture is a dynamic and settled concept that includes beliefs, behaviours, and artifacts that develop over time. Indigenous traditions must change, adapt, and adjust to maintain their identity. The third form of culture is more political, focusing on shared beliefs and behaviours that distinguish them from others and offer a sense of shared meaning. Indigenous peoples have adapted and adjusted throughout time for survival as groups of people who create and transmit culture (Borofsky et al., 2001).

Indigenous societies need to build a greater union of people with a proud history and move to a brighter future. Focusing on Indigenous culture, education, a healthier, fairer, better society can be built globally for Maaori and all Indigenous whaanau—article 14 of the United Nations Declaration on the Rights of Indigenous Peoples states.

"Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their languages, in a manner appropriate to their cultural methods of teaching and learning" (United Nations, 2007, p. 13).

Indigenous peoples worldwide are being educated with the help of their Governments and communities. However, there is a lack of ethnic diversity in Western higher education institutions, resulting in fewer graduates from minority backgrounds in several professional fields (Jacob et al., 2015). One way to improve this situation is to allow Indigenous peoples to develop their curriculum, leading to higher learning opportunities for minority groups. Countries with Indigenous populations struggling to succeed academically are investing in education for their Indigenous peoples, (Jacob et al., 2015). This is the case with the Maaori people of Aotearoa and it is worth noting that many Indigenous groups across the globe face similar challenges to the Maaori. In this literature review, we examine the experiences of three groups: Native Americans, Australian Aboriginal peoples, and Taiwanese.

#### *2.4.1.1 Native Americans*

According to Pihama et al., (2019) the Maaori and Indigenous movement to support scholars has led to the development of Indigenous doctoral support programs as with First Nations communities in Canada, Native Hawaiian communities, and Alaska Native communities.

Further Battiste (2005) noted that, Canadians have long accepted the fundamental principles of modern public-school education, which consider knowledge as a form of mental liberation that benefits society. However, this system has perpetuated damaging myths about Aboriginal cultures, languages, beliefs, and ways of life, and established Western knowledge and science as the dominant modes of thought (Battiste, 2005). The current education system's most severe problem is its quest to limit thought to cognitive imperialistic policies and practices. This, in turn, denies Aboriginal people access to Government policy, restricts the use of Aboriginal cultures in schools, and confines education to a narrow perspective of the world (Battiste, 2005).

This cognitive imperialism has led cultural minorities to believe that their poverty is a result of their race, and the ideology of oppression has been disguised as the gift of modern knowledge (Battiste, 2005).

The Royal Commission on Aboriginal Peoples in Canada has emphasised the significance of Indigenous knowledge (Battiste, 2005). As a result, there has been a shift towards decolonising and rethinking education for Indigenous peoples. Bringing about a new theoretical and methodological paradigms that highlight the role of Indigenous knowledge in poverty alleviation and sustainable development. The scientific community has acknowledged Indigenous knowledge for contributing to sustainable development and preserving biological diversity (Battiste, 2005). Many Indigenous societies have started to develop strategies to educate their people. The First Nations peoples of Canada developed a policy to support learning for their Indigenous people:

In 1972 the National Indian Brotherhood (now known as the Assembly of First Nations) produced a policy on Indigenous education called Indian Control of India Education. It identified the importance of local community control to improve education, the need for more Indigenous teachers, the development of relevant curricula and teaching resources in Indigenous schools, and the importance of language instruction and Indigenous values in Indigenous education (Pideon et al., n.d, p. 1).

Battiste (2005) argues that Indigenous scholars have reintroduced Indigenous knowledge that was previously dismissed as unsystematic. They have found that European knowledge failed to address Indigenous challenges and reintroduced ancient teachings to control Indigenous development. This shift has highlighted Indigenous peoples' resilience, self-reliance, and unique philosophies and heritages.

Castagno and Brayboy (2008) propose culturally responsive schooling to improve the education and academic achievement of American Indian and Alaska Native students in US schools, this approach, supported by scholars, tribal communities, and Indigenous educational leaders, and emphasises the importance of a strong foundation in the heritage language and culture of a particular tribe for the development of culturally healthy students and communities.

Many scholarships are available for individuals of Native American ancestry to expand the participation of Native American and Alaskan people in furthering their education. Native American Indian tribes developed tribal colleges and universities as institutions of higher learning to support their people in achieving educational success. These colleges have existed for several years, and along with various scholarships and grants, they provide opportunities for Native Americans to pursue higher education (Battiste, 2005).

Financial barriers often limit Indigenous students' ability to pay for university fees. According to Angelique Albert, CEO of Native Forward Scholars Fund, a national study on college affordability for Indigenous students found that these financial barriers often dictate where Native Americans apply for college and whether they graduate once they enrol. The Native Forward Scholars Fund, one of the biggest scholarship providers to Native American students, has contributed over \$350 million in scholarships to students from over 500 Tribes in all 50 American states.

According to Tiakiwai (2001), First Nations/Native American peoples, including Alaska Natives, Hawaiians, and Indians, have been considered as the 'problem' and blamed for their educational failure. This is because the education system tried to destroy their culture and assimilate them. Despite facing such challenges, First Nations/Native American peoples have



managed to establish themselves in the higher education system (Tiakiwai, 2001). Garrod and Larrimore (1997), as mentioned in Tiakiwai's (2001) report, provide insights into the experiences of First Nations/Native American graduates from Dartmouth, an Ivy League university in America. Many of these successful graduates had to struggle to be accepted by mainstream society due to racist encounters and cultural misunderstandings (Tiakiwai, 2001). The research also found that First Nations/Native American peoples were disadvantaged in their educational experiences because of the limited understanding of institutions and faculty. In order to encourage academic success among First Nations/Native American students, tribal leaders worked hard to find institutions that would accept a First Nations perspective and collaborate with the tribe (Tiakiwai, 2001).

Many scholarships and grants are available for Native American students, and initiatives such as the "Native Knowledge 360" education program are helping to progress Indigenous learning and education for First Nations people. This program offers educators and learners new insights into Native American history and cultures, providing resources to support Indigenous learning, such as virtual student programs. Another initiative, "The WoLakota Project," provides resources for culturally responsive teaching. Both these initiatives support learning for Native American students (Battiste, 2005).

#### *2.4.1.2 Australian Aboriginal peoples*

Citing Aseron et al., (2013), Indigenous Australians, also known as Australian Aboriginals and Torres Strait Islanders, are one of the most socially, economically, and educationally disadvantaged communities in Australia. The educational success gap between Indigenous and non-Indigenous students has been a significant issue in Australia. Many studies fail to consider the importance of cultural factors in Indigenous educational policy and development (Aseron

et al., 2013). Despite numerous efforts by Governmental and educational agencies, their participation levels in higher education remain below non-Indigenous Australians. According to Aseron et al., (2013), the Australian Bureau of Statistics reported that 45% of Australian Aboriginal and Torres Strait Islander adults stayed on to year 12 at high school, compared to 76% of the Australian population. In 2010, 40% of Australian Aboriginal and Torres Strait Islander adults had a vocational or higher education qualification, up from 22% in 2001. However, only 7% of First Nation Australians held a bachelor's degree or higher. Despite these improvements, there is a need for further rangahau to identify factors and vulnerabilities that contribute to the obstacles facing First Nation Australians and to inform future strategic directions and policy initiatives within higher education institutions and broader stakeholder groups. Aseron et al., (2013) state that integrating traditional Indigenous knowledge systems, learning methods, and materials developed by Indigenous community representatives can positively impact educational changes for Indigenous Aboriginal and Torres Strait Islanders and non-Indigenous participants. However, the challenge remains in building bridges between Western scientific and disciplinary knowledge and Indigenous "responsive, active ecological" knowledge. This is particularly relevant in Australia, where oral history is often dismissed as unequal historical authority compared to the written word. The resulting "history war" is based mainly on Anglo-Australian perspectives, while the unique perspectives of Australian Indigenous historians are still emerging development (Aseron et al., 2013). Rangahau demonstrates that while there are many barriers to education for Australian Aboriginals, such as social and cultural issues, one of the most prominent obstacles to higher education is the burden of financial pressures (Pechenkina & Anderson, 2011). In Queensland, Australia, an annual budget of \$26m was allocated in 2017/18 to aid schools in boosting Indigenous students' enrolment and achievement in school and to ensure they progress at the same rate as non-Indigenous students (Aseron et al., 2013).

#### *2.4.1.3 Taiwanese*

Indigenous peoples internationally have been historically underrepresented in tertiary education, including Maaori, Native Americans, Australian Aboriginals, and Taiwanese Indigenous people. Governments of these countries recognise the importance of advancing education for their Indigenous populations. There is a global push to aid minorities in gaining higher education. Indigenous graduate students challenge Eurocentric prejudices against Indigenous ways of knowing, leading to renewed interest in Indigenous knowledge across disciplines. Since the 1970s, the usefulness of Indigenous knowledge has been validated in international and national fields. Leading to a decolonising and rethinking of education for Indigenous peoples, highlighting decolonisation's role in poverty alleviation and sustainable development (Jacob et al., 2015).

This is evident in the Taiwanese society and according to Taiwan 2018;

In recent years, high schools and universities have established Indigenous-focused courses or student associations, bringing tribal students together for tribal educational activities and providing an environment of belonging. This allows students to discover their roots and to have a group identity within the Han-dominant educational environment (para. 8).

In 1998, as part of a developing educational reform drive, the Taiwanese Government passed the Education Act for Indigenous Peoples (Kidman et al., 2013). The purpose of the legislation was for the Government at that time to protect the educational rights of the Indigenous people of Taiwan. The Act aimed to expose Indigenous Taiwanese to education by allowing them to "study in their native language and learn about their history and culture throughout their years of schooling" (Kidman et al., 2013, p. 49).

Li (2012, p. 32) argues from a cultural perspective, "creating secure environments is very important to students' academic achievement and programme transition". Kidman et al., (2013) stress that exposing New Zealand and Taiwan to the "global economy" (p. 60) has caused extensive changes in curriculum in both countries, and tamariki (children) are now experiencing accelerated exposure to their cultural values. So, globalisation has propelled states into opening ways Indigenous peoples can educate themselves.

Smith (2003) concludes that the defining point for Indigenous education is that it is in dire straits, and educators need to become transformers to develop transformative change using organic or spontaneous pedagogy abreast of the student's cultural values and customs. However, this is starting to change as there is an ongoing trend worldwide in which Governments continue to invest and offer ongoing provision for tauira entering tertiary education (Smith, 2003).

The value of education is founded on the positive impact it has on individual lives and the prosperity of communities. Education has social and economic values for individuals, whaanau, and society (Durie, 2005). The development of the social and economic environments directly contributed to an educated population that was more prepared to make informed, sound decisions. An educated society creates wealth for individuals, which has long been established in society. For Maaori, this equates to an education system that caters to their needs. The impact and results for Waikato-Tainui are that whaanau are getting educated at a higher level;

Education has personal and public benefits, and the charters of many tertiary educational institutes prioritise the public good. In the University of Otago charter, 'the enhancement, understanding and development of the individuals and society' is part of the university's mission (Durie, 2005, p. 8).

The world is now acknowledging the benefits of Indigenous knowledge and acknowledgment of the Indigenous way of doing. Cultivating an education system to support Indigenous whaanau is emerging globally (Jacob et al., 2015). These are based on their distinctive cultural values and systems and further acknowledge the unique indigeneity found only in each Indigenous community (Jacob et al., 2015). Indigenous education and knowledge are critical to preserving Indigenous communities like whaanau Maaori. Across the globe, there is a focus on incorporating Indigenous education into the mainstream curriculum, allowing societies to build a greater alliance of people with a proud history. Communities can focus on Indigenous education and create a healthier, better society (Jacob et al., 2015).

In their article about Indigenous knowledge systems, Brayboy and Maughan (2009) describe these as fundamentally about the intersections between philosophical ideas and the daily realities of tribal nations, communities, and other entities that comprise the peoples who belong to them and their lands and waters. Indigenous Knowledge Systems unite Indigenous peoples across the globe, as they are tethered to place and migratory. Indigenous peoples have permanently moved, often tied to food, water, sustenance, or mates. The movement allowed relationships between peoples and ideas, spurred innovation, and connected them to their origins. Place, lands, and waters collide, intersect, cohere, and diverge, with water being a crucial component. Brayboy and Maughan (2009) emphasise the profound connection between water and Indigenous peoples' sustenance, highlighting its crucial role in uniting communities. "Mní wičhóni," meaning "Water is Life," encapsulates the rich history and enduring significance of Indigenous Knowledge Systems in linking people and their environments. While writing may not fully capture these intricate systems, it is a meaningful pathway to comprehending Indigenous Knowledge Systems.

Miller (1999) suggests that institutions should seek additional resources to implement strategies and develop more effective ones for minority students. Kirkness & Barnhardt (1991) as cited in Tiakiwai (2001). believe that a fundamental error of higher education institutions is their inability to adjust to the specific needs of Indigenous students. They think that poor retention, high reduction, and low achievement are failures on the part of minority students to adjust to the demands of institutional study. A report by the American Council on Education (1993) highlights the need for institutions to be more responsive to the needs of minority students, highlighting the need for solid campus leadership and faculty support. A comprehensive approach to addressing minority student needs includes incorporating financial support services and environmental and academic issues. Indigenous peoples have taken to establishing their institutions, reflecting cultural concerns and aspirations, and striving to adopt policies and processes that better reflect their needs.

Rangahau demonstrates that Indigenous people learn better when their cultural needs are incorporated into their learning, as is evident from the three groups discussed in this thesis. According to Richardson (2003), the pedagogical theory of constructivism fits within this theory and is well-suited to ethnic communities. Richardson (2003) states that constructivist pedagogy originates from psychology and describes how individuals may gain knowledge and learn. Richardson (2003) maintains constructivism as a learning theory that recognises and accepts that the learner's knowledge is vital to their learning. Richardson also concluded;

The general sense of constructivism is that it is a theory of learning or mean making, that individuals create their new understanding based on an interaction between what they already know and believe and ideas and knowledge with which they come into contact (2003, p. 1625).

Cultural inclusiveness addresses the inconsistencies of people from diverse cultures and embeds their artistic needs. In some societies across the globe, indigeneity is celebrated, incorporated into education, and promotes "culturally inclusive" practices, yet Indigenous taurira often experience exclusion in mainstream schools and education. According to Gjerpe (2018);

Studies have shown that teachers often have low expectations of Māori and Pacifica students and comparatively higher expectations of, for instance, Pākehā and Asian students. However, this was not reflected in the students' actual achievements at the start of the school year. Throughout these studies, the students would achieve according to, and thereby fulfil, their teachers' negative expectations over time. (p. 13)

#### *2.4.1.4 Summary*

Indigenous peoples face many obstacles to higher education worldwide, with financial difficulties being the most significant hurdle. These whaanau of all social strata face several barriers, such as a need for culturally appropriate teaching methods (Hunt et al., 2001). They often rely on whaanau support or apply for funding through student and other grant programmes (Tian, 2012). As the number of Maaori and Indigenous tertiary students grows, adequate support processes, structures, and facilities are needed within tertiary institutions to ensure their success and achievement (Pihama et al., 2019). Although technological advancements have promised more significant educational opportunities, more changes are needed. As identified by Pihama et al. (2019), two critical areas that align with the marginalisation of Maaori and Indigenous scholars in universities are systemic racism and the effectiveness of supervision.

Battiste (2005) argues that Eurocentric thought has perpetuated the myth that only Europeans can progress, making Indigenous peoples invisible. This has led to the marginalisation of Indigenous knowledge in educational institutions and the loss of Aboriginal languages and heritages. However, Indigenous scholars have reembraced this knowledge, recognising its

resilience and self-reliance. This has renewed interest in Indigenous knowledge in various disciplines and professions. Since the 1970s, international and national fields have validated the usefulness and significance of Indigenous knowledge (Battiste, 2005).

### **2.4.2 Maaori Education**

The education system in New Zealand has a complex history shaped by the assimilation policy (Tiakiwai, 2001). Maaori leaders believed that their tribes could gain valuable skills, knowledge, and material goods, through missionary schools. However, it soon became evident that the missionary education system was designed to introduce European concepts that excluded traditional Maaori values (Tiakiwai, 2001). The Colonial Government adopted a “demonstrable assimilationist” (Tiakiwai, 2001, p. 78) position, leading to the rapid loss of Maaori cultural values and ideas, resulting in the “dumbing down” of Maaori culture, ideas, and knowledge, causing Maaori parents passing on a negative perception of Maaoriness to their children. In 1931, the assimilation policy was revised, encouraging the study of Maaori arts, history, traditions, social life, and games to become a source of pride for Maaori children (Tiakiwai, 2001).

#### *2.4.2.1 Timeline of Maaori Education*

Education in a mainstream context for Maaori started in the early 1800s (Auditor-General Office, 2012).

- In 1816, the first missionaries taught te Reo Maaori in the Bay of Islands.
- In 1862, the Native Schools Act was passed. The Maaori supplied the land, and the Government provided the building and teachers.
- 1880 First Maaori graduate from Te Aute College.



- In 1915, the Department of Education's assimilation policy was introduced for Maaori in an annual report, expressing that Maaori men would be more suited to industrial-type mahi.
- In 1930/31, the Director of Education contends that education should prepare the Maaori boys/men to be capable farmers and the Maaori girls/women to be accomplished farmer's wives.
- 1960 The Hunn Report highlights the educational inequalities between Maaori and Paakehaa and rebuffs the assimilation policy in favour of a more integrated policy.
- 1970 Ngaa Tamatoa and the Te Reo Maaori Society petitioned to introduce te Reo to the school curriculum.
- In 1981, Maaori leaders established the first Koohanga Reo.
- 1985 Hoani Waititi Marae established the first Kura kaupapa Maaori,
- 1989 Kura kaupapa Maaori is officially recognised.
- In 1990, Waananga was officially recognised as an educational institution.
- 2008, the launch of the Maaori education strategy Ka Hikitia – Managing for Success.
- 2012 "Range of initiatives, programmes, and activities to implement a more self-determined approach to Māori education. (Includes iwi partnerships, ECE (Early Childhood Education) participation projects, and professional learning and development programmes" (Auditor-General Office, 2012, p. 17.)

#### *2.4.2.2 Culture in the Classrooms*

Lee-Morgan (2012) suggests that in the 1930s, the introduction of Maaori culture was a significant step towards integrating it into the curriculum. However, the emphasis on Maaori culture varied in the classroom, with the teacher's motivations and skills playing a significant role. In the 1960s, the Government's policy changed from assimilation to integration, and each school played a vital role in achieving this goal. By 1971, the National Advisory Committee on Maaori Education recommended incorporating Maaoritanga into the curriculum (Lee-Morgan,

2012). However, implementing "Taha Maaori" in schools was not straightforward, as schools interpreted it differently and lacked Maaori expertise. The importance of Taha Maaori varied according to the number of Maaori students and teachers. Despite the cultural adaptation policy, Maaori culture in secondary schools was seen as a means to an end, promoting better cultural understanding among teachers and encouraging more Maaori to become teachers (Lee-Morgan, 2012).

As previously stated in 1987, the Department of Education modified the policy of assimilation to "cultural adaptation", requiring native schools to include aspects of Maaori culture in the curriculum. The policy aimed to create healthy racial pride and increase the Maaori community's involvement, enabling native schools to influence whaanau more significantly. The policy also required the teaching force to appreciate Indigenous culture, although it proved to be a largely unachievable change that could have been more achievable (Tiakiwai, 2001).

According to Tiakiwai's (2001), education needs to preserve cultural norms and traditions and this has led to uncertainty about the impact of community influence on identity. Community influences such as minority perceptions of schooling have resulted in negative peer group influence and stigmatisation of academic success. Graduates' experiences often negate this uncertainty, prioritising survival over pursuing their goals. However, there needs to be more certainty about the effect of community influence on identity (Tiakiwai, 2001). The minority's perceptions of schooling have resulted in negative peer group influence and stigmatisation of academic success, which undermines the value of education. Graduates often prioritise survival over pursuing their goals, perpetuating the cycle of uncertainty. Wilson's discussion on education versus society, cited in Tiakiwai's (2001) work, highlights the complex identification issue for both the Government and Maaori. Although education is a tool for both minority and

dominant groups, it is often used to reinforce the ideologies and philosophies of those in power, making it a political pawn. Tiakiwai (2001) stresses that there is a difference between vision and actual achievement, which is the most significant challenge for both the Government and Maaori. In order for Maaori education policy to succeed, it must be cohesive and inclusive, directly impacting the targeted population. At its worst, it may perpetuate assimilation or exploit Maaori-related policy for political gain. Therefore, it is crucial to confront these challenges and ensure that education serves as a means of preserving cultural identity and empowering the younger generation to emerge as leaders in their own right (Tiakiwai, 2001).

Walker (2016) asserts that education intends to "nourish minds and hearts of children to realise their human potential in the world bequeathed to them by their ancestors" (p. 36). Walker discusses the segregation of te Reo Maaori and cultural customs from the curriculum. The school became a domain of "conflict and resistance", with most of the taura "dropping out of school" with little or no formal qualifications, so ultimately becoming domestic help and labourers (Walker, 2012, p. 37).

According to Penetito (2001), teacher training and the teacher-pupil relationship in New Zealand primarily focus on psychological aspects, ignoring cultural knowledge and authority figures. Disadvantage Maaori children, who may only learn "Paakehaa-ways" without reciprocity. Participatory learning can redefine the relationship between whaanau/hapuu/iwi and educational institutions. However, ensuring such an approach does not retain any manipulative agenda is necessary. The Ministry of Education should support iwi education plans by providing the resources needed. Doing so can help Maaori children succeed in the education system and bring about positive change in the community. The way lessons and

courses are delivered is fundamental to Maaori education this is founded on the belief that for Maaori to succeed in New Zealand's current mainstream education system, there should be more collaboration between the Crown and iwi, hapuu, and whaanau to shape how whaanau learn. Working together emphasises the power of collaboration and the importance of working closely with iwi and Maaori organisations to lift the education system's performance. Maaori has worked hard to establish and receive ongoing funding for Te Koohanga Reo, Kura Kaupapa Maaori, and Waananga.

#### *2.4 2.3 Rangahau*

According to Pihama et al., (2019), the doctoral support programme, Maaori and Indigenous Te Kupenga (Maintaining Indigenous Research) is a national initiative in Aotearoa designed to support Maaori and Indigenous PhD scholars. The programme was established in the late 1990s and has grown significantly, increasing Maaori and Indigenous enrolments into doctoral programmes. The programme also provides spaces for Maaori cultural approaches and pedagogies to operate and be sustained in the university context. Creating cultural spaces that include physical, cultural, theoretical, methodological, and pedagogical spaces is crucial to retaining Maaori students within university contexts.

The program's success is attributed to the views of Maaori staff and students from a larger project, "Te tua o Kahukura," which explored postdoctoral capacity building for Māori and Indigenous scholars (Pihama et al., 2019). The Maaori and Indigenous Te Kupenga program is committed to transforming the lives of Maaori and Indigenous graduate scholars. Pihama et al., (2019) emphasised that the program's primary objective is to contribute to their collective well-being through transformational research projects that address their communities' needs (Pihama et al., 2019). The program's emphasis on indigenising rangahau is a powerful means of

liberating Indigenous peoples from marginalisation and oppression, which is a direct result of colonisation. The Maaori and Indigenous doctoral program is an Indigenous intervention designed to support Maaori and Indigenous scholars in navigating the often-hostile university system. Since its inception, the program has seen significant growth in the number of Maaori postgraduate degrees, thus normalising Maaori postgraduate study. As a result, the program has become a crucial resource for Maaori and Indigenous scholars, providing them with the support they need to succeed (Pihama et al., 2019).

According to Pihama et al., (2019), Maaori and Indigenous scholars often feel excluded from university programs, which creates challenges for their participation. To improve the effectiveness of initiatives, institutions must increase the number of Maaori staff and include Maaori knowledge content. Culturally specific training programs are also necessary to promote cultural understanding and create safe spaces. However, there has been a decline in the number of Maaori academics, which affects Maaori and Indigenous doctoral scholars and leaves them needing a place to go after completing their rangahau. Pihama et al., goes on to state

Thus, we need to drive home the message that no matter how effective or powerful our initiatives are at bringing about change and development within our people and our communities, systemic and institutional changes are still needed for long-term transformation to take place (p. 57).

Tiakiwai (2001) discusses that in the 1960s, researchers focused on theories of psychological and social inadequacies to explain minority academic failure. They argued that disproportionate numbers of minority youth were retarded, abnormal, and self-hating. Justification of this was used to obtain public funding for remedial programs. Tiakiwai (2001) also talks about New

Zealand rangahau, including rangahau on differences in educational achievement between Maaori and non-Maaori children. Researchers used the term "cultural deprivation" to describe the limited experiences of poor tamariki as a cause for poor academic achievement. However, this perspective fails to acknowledge that minority cultures have historically been excluded. They are victims of an unequal society that impedes their performance and academic success. Minority cultures are better suited to labour-intensive trades. Racial identity is the primary cause of educational aptitude. This has led to the establishment of inferior schools and colleges, where everything is white except for the students themselves (Tiakiwai, 2001).

Including the Maaori language in academia is a step towards cultural diversity and inclusivity. The journey began in 1949 when Auckland University appointed a Maaori tutor in the adult education department. This progress was further strengthened in 1951 with the appointment of Bruce Biggs as a junior lecturer in Maaori in the Anthropology Department and Matt Te Hau in adult education (Walker, 2016). As a result, the Maaori language is gaining the recognition it deserves, and steps are being taken to preserve it for generations to come;

To ensure Māori knowledge would have a place in education, Ngata established the Māori Ethnological Research Board in 1923 to promote the study of Māori language, culture and traditions. In 1926, Ngata had proposed to the University of New Zealand that Māori language be included as a subject for the Bachelor of Arts degree. The University's Board of Studies capitulated and approved Māori as a foreign language for the BA degree but did not implement the proposal. Ngata campaigned for the next 20 years to establish a lectureship in Māori, but his attempts to secure funding failed (Walker, 2016, p. 28).

Maaori education has recognised the significance of culture in academic achievement. Incorporating identity, language, and the culture of the whaanau is integral to the success of Maaori learners. Rangahau indicates that Maaori concepts such as tikanga, kawa, manaakitanga, and whaanaungatanga must be assimilated into Maaori education for maximum effectiveness. In addition, a teaching environment that celebrates diversity is essential to promote inclusivity (Williams & Cram, 2012). McMurchy-Pilkington (2009) discusses that whaanau attain better academic outcomes when taught based on what they already know and when learning and teaching reflect their whaanau and community. Williams and Cram (2012) suggest an integrated approach that extends beyond the marae teaching space to the broader whaanau and community. They emphasise that Maaori protocol is central to working together, and the values of tikanga and whakawhanaungatanga must be woven into the fabric of learning and teaching.

As cited in Tiakiwai (2001), Majoribanks 1979 study, discovered that dominant cultures tend to focus on their ideas of what education should be rather than considering what it is. The effect leads to increasing dissatisfaction among minority and Indigenous peoples and results in a growing fight against these dominant constructs. Maaori people, for example, resist the power dynamic imposed by the dominant 'other' and forge their own pathways to academic success and achievement.

The school system was designed to assimilate and civilise Maaori while assisting colonisation. The Government aimed to replace the Maaori language and culture with English, including Western knowledge, beliefs, and world views (Lee-Morgan, 2012). The official introduction of

Maaori culture into the native school curriculum did not occur until the 1930s. Despite the Government's efforts to assimilate Maaori into Paakehaa culture through schooling, Maaori continued to live as Maaori (Lee-Morgan, 2012).

Lee-Morgan et al., (2022) states that due to structural and cultural constraints, Maaori students have historically been poorly served in traditional classroom settings. The Ministry of Education recognises the importance of cultural inclusivity in the physical environment and encourages the adoption of Maaori Modern Learning Environments. These environments aim to understand how schools with Maaori identities can support and honour tikanga and the local environment and Indigenous knowledge with educational practice. According to Lee-Morgan (2012), marae aa-kura, a school for Maaori language, culture, and knowledge, was established in three schools. Tiakiwai (2001) argues that Maaori education is a complex issue, and poor retention rates are often a result of underlying problems. To achieve successful transformation, the competing philosophies must be addressed. Johnstone's model (1987) of four levels - normative, strategic, operational, and administrative - can be used to examine future policy-making processes.

Acknowledging cultural diversity in educational policies and practices in multicultural societies is paramount. Canen and Grant (1999) emphasise incorporating cultural patterns to avoid a static view of cultural values. We must use education and policy to understand the unequal distributions of power and dominance and challenge prejudices in these areas. However, policy implementation can be challenging due to strong resistance and unexpected outcomes.

#### *2.4.2.4 Maatauranga Maaori*

Penetito's (2002) rangahau highlights the need to address historical issues and the marginalised status of Maaori education. The education system has historically focused on system-related



problems, and non-Maaori rangahau has failed to benefit Maaori, leading to an imbalanced representation of Maaori education. Recent policy developments aim to close the achievement gap between Maaori and non-Maaori students and provide modified autonomy in governance (Penetito, 2002). However, Penetito argues that these developments represent a lack of courage and a new act of faith. The acquisition of Maaori knowledge by teachers can have a significant positive impact on Maaori children. However, the education system faces a dilemma as many teachers need to personalise this knowledge. Maaori knowledge is unique to the Maaori culture, while school knowledge is more universal for non-Maaori. Maaori knowledge must be sourced from local whaanau/hapu/iwi sources, and the local community must take responsibility for determining its accessibility (Penetito, 2002). By taking this approach, we can ensure that Maaori knowledge is integrated into schools in a meaningful way that benefits Maaori children and supports the preservation of Maaori culture for generations to come. Penetito (2001) suggests that teachers acquire Maaori knowledge, which can significantly impact Maaori children. However, many need to personalise it, creating a dilemma for education, as Maaori knowledge is particularistic, while school knowledge is universalistic.

According to Penetito's work from 2001, over the next two decades, Maaori education is expected to focus on 'matauranga' (knowledge), 'mohiotanga' (skills), and 'maramatanga' (enlightenment) to measure progress in the field. The New Zealand education system has historically operated under the assumption that all clients were Paakehaa or wanted to become Paakehaa. However, for Maaori children to understand themselves and reach their potential as human beings, they need to learn about the social and historical forces that have shaped their identity (Penetito, 2001). Despite over two hundred years of colonialism, the Maaori population

is now numerically more substantial than ever. Maaori identity has also been influenced by inter-marriage, urbanisation, modernisation, and industrialisation, but there is no single Maaori identity and many ways to be Maaori (Penetito, 2001).

Penetito (2002) notes that most Maaori students attend mainstream educational institutions, a trend that has been in place since 1910. Limiting results in Maaori employment opportunities and a lower quality of life. Maaori students who succeed in school face challenges finding employment that matches their skills and abilities, perpetuating the cycle of marginalisation. Access to schools depends on the location of schools, and the availability of Maaori medium schools has significantly influenced the school choices of Maaori parents. (Auditor-General Office, 2012, p. 3) states "has been, for too many and for too long, an elusive imperative".

#### *2.4.2.5 Education System*

The current education system emphasises the critical need for greater collaboration between the Crown and iwi, hapuu, and whaanau to ensure the success of Maaori within New Zealand's mainstream education. Collaboration is critical to redefining how courses and lessons are taught, underlining the strength of a unified approach. The approach emphasises the necessity of working closely with iwi and Maaori organisations to elevate the education system's overall performance. Establishing institutions like Te Koohanga Reo, Kura Kaupapa Maaori, and Waananga is a testament to the relentless efforts of the Maaori community. Although the Ministry of Education acknowledges its responsibility, urgent change is paramount. Maaori initiatives call for increased collaboration, funding, and autonomy. Failure to act promptly will continue to perpetuate the disproportionately high levels of underdevelopment among Maaori, posing a significant threat to their sustainable education and social and economic well-being.

Maaori students have been disadvantaged in New Zealand's education system for many years. Davies and Nicholls, as cited in Tiakiwai (2001), suggested that Maaori students moving into mainstream courses contradicts the issue of Maaori self-determination and their ability to define their agenda for higher education. The increasing enrolments in Waananga demonstrate the inability of mainstream educators to understand Maaori's needs and aspiration. In line with this Smith (2015a) states: The struggle of Maaori people within the education system has a far-reaching impact on their social, economic, political and cultural status in New Zealand society. Despite the Treaty of Waitangi, which recognises Maaori people as the Indigenous people of Aotearoa, they remain marginalised (Tiakiwai, 2001). The education system, which is supposed to be neutral and act in the best interests of all, needs to provide equal opportunities to taurira Maaori. This is unacceptable in a fair and just society. Therefore, it is crucial to understand why this marginalisation persists and to take action to address it. Only then can we truly honour the Treaty of Waitangi and ensure equal rights and opportunities for all New Zealanders, regardless of their cultural background (Tiakiwai, 2001).

#### *2.4.2.6 Policy*

Wilson's argument on the relationship between education and society, as cited in Tiakiwai's work (2001), sheds light on the complex issue of identification for both the Government and the Maaori people. Education is often used as a tool by both minority and dominant groups based on the ideologies and philosophies held by those in power. Tiakiwai discusses the disparity between the vision of education and its actual implementation, which is the biggest challenge faced by the Government and the Maaori community. Maaori education policy should be more cohesive and able to incorporate and positively impact the targeted population. However, at worst, it may be driven by underlying assimilation or political point-scoring using policies related to Maaori people (Tiakiwai, 2001).

Despite the implementation of initiatives such as Ka Hikitia, which was first introduced in 1999 and republished in 2005 by the Ministry of Education, to address the under-development of Maaori students, they still face challenges within the New Zealand mainstream education system. The original strategy had three main objectives:

1. To raise the quality of mainstream education for Maaori.
2. To support the growth of high-quality kaupapa Maaori education
3. To support greater Maaori involvement and authority in education.

The Labour Government's Closing the Gaps policy, which was repositioned in 2001, was criticised for favouring Maaori only. Dyer (1999) highlights the futility of policy development due to the need for more use of cumulative and comparative knowledge. Johnstone (1987) suggests that education policy development needs to be inclusive, focusing on community participation and broadening the theoretical and methodological framework beyond the dominant position.

However, there needs to be a more evidence of the approach to policy development for Maaori education to explain why initiatives have failed. According to Tiakiwai (2001), the Tainui Maaori Trust Board has been focusing on recognising the educational achievements of its tribal members, but its changing policy towards education has undermined this. Now is the time to take urgent action to address these issues and ensure that the Ministry of Education recognises that it is responsible for ensuring the educational success of Maaori. Nevertheless, there is still a significant need for change. Maaori require more collaboration, funding, and autonomy to implement their initiatives. Without swift action, the disproportionately elevated levels of underdevelopment among Maaori will persist, undermining their sustainable education and social and economic well-being.

As Smith (1997) points out, Kaupapa Maaori is essential for whaanau Maaori across all levels and sectors of education this approach is not limited to early childhood or compulsory education but includes tertiary education. Maaori education is a two-way teaching and learning process in which students and teachers learn from each other. Ako (learning) is grounded in reciprocity and recognises that the student and their whaanau cannot be separated this is about seeking the perspectives of Maaori students, parents, families, tribes, and Maaori organisations.

#### *2.4.4.7 Summary*

Education is the fundamental building block needed to create transformation and to succeed in life, according to Lawson and Spours (2011). Maaori now recognises the value of education and sees it as a vital part of Maaori's intellectual self-determination. In today's world, education is seen as one of the critical aspects of how communities and ethnic groups view society and how Maaori participate in society. Education is a way for Maaori to pursue and gain knowledge so that Maaori can determine their future. Education fosters the sharing of ideas and experiences among people and will assist whaanau in becoming better members of the community by gaining knowledge. Education is more than just acquiring knowledge; it can have life-changing effects for generations. When individuals choose to pursue education, it can profoundly impact their well-being, leading to positive outcomes that can continue to influence them overall. In addition, parents' education levels can also play a significant role in shaping their children's success. Education is not just an individual experience; it can also positively impact the entire whaanau. According to Schuller (2004), "more educated parents generally give their children a better start in life" (p. 29). This statement holds in the example of Te Koohanga Reo, where Maaori parents became aware of the possibilities that education could offer in their context, thanks to the politicisation brought about by the movement.

Education is a powerful tool that can shape individuals and communities. It is essential to recognise its potential to bring about positive changes in an individual's life and that of their family and community. Hammond (2004) explains that when people choose to enter education, this could cause life-changing occurrences that can have long-term and continuing influences on their well-being. Education filters down through generations, and parental education influences their children's attainments. If parents have attained higher education, their children will achieve educational success (Brasett-Grundy, 2004). Studies have shown that children of highly educated parents are more likely to succeed academically (Brasett-Grundy, 2004).

Schuller (2004) argues that learning is not only a collective experience but the benefits that flow from it cannot be interpreted only in terms of the individual but the whaanau. Schuller (2004) also states that "more educated parents generally give their children a better start in life" (p. 29). An example exists in Te Koohanga Reo, where Maaori parents were politicised by the movement and made aware of what could be possible if learning in their context.

According to Tiakiwai (2001), compensatory programs in New Zealand, such as preferred quota systems and special admission programs, have faced controversy because some students may need to be academically capable of meeting the demands. Some argue that these policies have been selectively justified due to political reasons. The nature of these programs challenges the traditional essence of higher education, and efforts to increase diversity have faced resistance from those who prioritise self-interest.

#### *2.4 2.8 Learning Models*

The Cambridge Dictionary defines education as "the process of learning, especially in a school or college, or the knowledge that you get from this" (2018, para. 1). Education can be defined as the process of acquiring knowledge and skills to prepare individuals for the next level of

learning. Education provides qualifications necessary to further one's education and gain knowledge or skills to improve their life. However, for Maaori, education is not limited to the process of how courses are taught in a classroom. This is a continuous process of learning that lasts a lifetime, enabling individuals to learn, recall, and retain knowledge to improve their lives.

Socialisation as a learning model, described by Mangal (2008), is the process of converting cultural norms and values to bring about change and enable individuals to live in society. The concept of socialisation has been associated with how Maaori children were taught in mainstream education. Penetito asserts, “It is apparent that in Maaori education, socialisation is the dominant outcome and is arguably the dominating goal” (2010, p. 90). Penetito outlines the link between socialisation and how people live, creating “conformity and dependence” in their community. Maaori need to incorporate their culture into their education.

Numerous initiatives have been implemented to enhance Maaori participation in tertiary education. One of these is the Maaori and Pacific Admission Scheme, which enables Maaori students to attend universities that do not have university entrance. Other strategies include Ka Hikitia—Accelerating Success 2013 - 2017 and the establishment of Whare Waananga (Indigenous universities) as recognised tertiary providers, to name a few.

Li (2012, p. 20) discusses Vygotsky, a child psychologist who believed that learning is a social process that arises from the support of family, culture, and society. Vygotsky's sociocultural theory is based on the idea that learning and development occur through interactions with others. For many ethnic communities like Maaori, whose students come from a more communal culture, the learning context must ensure that the curriculum motivates students to develop

positive relationships with their teachers, affirms their self-perception, incorporates their ideas about learning, and values their culture (Li, 2012). Effective curriculum design and pedagogy should address many sociocultural aspects. Li argues that to promote active learning, students must feel safe in the learning environment. Therefore, their learning experience should be positive rather than one where they are forced to conform to a dominant culture. To create an inclusive pedagogy, the cultural needs of all students should be embedded in the curriculum (Li, 2012).

Aporosa (2016, p. 44) also contends;

Essentially kaupapa Māori schools, by incorporating culture, language, traditional values and the involvement of whānau as part of the curriculum delivered by way of "traditional" concepts of learning, provide Māori learners with the medium they understand; and one which aligns with their world view. This, in turn, influences learning excellence.

According to ACE Aotearoa's report (2004);

The creation of the Kaupapa Māori education system is an example of the importance of mātauranga Māori in Māori success. The Kaupapa Māori education system based on Māori epistemologies created a space to preserve, nurture and teach mātauranga Māori. The basis of its compulsory level curriculum is informed by mātauranga Māori and places importance on Māori histories, knowledge, and language (p. 10).

Watkins and Mortimore (1999) argue that pedagogy is composed of three essential parts: the teacher (kaiako), the learning framework, and the learning philosophies. Stucki (2012) further suggests that pedagogy involves a range of teaching and learning strategies, student knowledge



and understanding, and teacher performance. These elements are influenced by the organisational culture, the values and beliefs of teachers and students, and the external social, political, cultural, and economic environment.

A holistic and metaphorical approach to teaching and learning can be beneficial for students, as it allows them to connect new educational experiences to their existing cultural values and prior knowledge (Botha, 2009). Maaori students who are pursuing tertiary education can select from any institution that offers collaborative learning, although the cost of tertiary education may vary. The costs of studying at a higher degree program will include tuition fees, course-related fees, and living expenses, making grants and scholarships essential. Collaborative learning is a practical pedagogical approach to Maaori education and is more likely to succeed with Maaori students. Maaori students prefer group learning and programs promoting a sense of whaanau, a crucial aspect of collaborative learning (Durie, 2005). Maaori students pursuing tertiary education may choose from any institution that offers collaborative learning, although the cost of tertiary education may vary. The costs of studying at a higher degree program will include tuition fees, course-related fees, and living expenses, making grants and scholarships essential.

Durie's paper (2005, p. 10) examines "A Māori Tertiary Education Matrix" that consists of four principles;

- indigeneity,
- academic success,
- participation, and
- futures orientation.

(i) The principle of indigeneity refers to recognising Indigenous peoples and their culture, “language and knowledge.” (Durie, 2005, p. 10). Indigeneity must manifest in all national policies, programmes, and curricula for Indigenous participation in tertiary education.

(ii) The principle of Maaori academic success, as explained by Durie (2005), is not just about having access to tertiary education. Higher education is a significant beginning, but what is of more value is academic success, whereby tauira complete their programme of study and leave with some qualifications (Durie, 2005).

(iii) The principle of participation has three components.

- a. The element of full participation. In the tertiary sector, this equates to education, where not only the tauira but also staff and management participate.
- b. The second element is “total participation in society and the economy.” (Durie, 2005). Durie states, “Higher education is not an endpoint; instead, it is a stepping stone that increases chances of successful participation” (2005, p. 11).
- c. The third element is the willingness to participate in Indigenous society.

(iv) The last principle, “futures orientation,” refers to the Maaori need to plan for total and active engagement in tertiary education. Whaanau, hapuu and iwi, Maaori are not only seeking but are carving out a way forward where Maaori communities will have well-educated whaanau in both the Paakehaa world and te Ao Maaori (Maaori world). Maaori education should be able to stand on its own and grow unhindered.

#### *2.4.2.9 Maaori in Mainstream Education*

As Tiakiwai (2001) highlighted, the educational underachievement of Maaori is a result of unequal power relations between dominant Paakehaa administrators and the Maaori minority communities. Unfortunately, the oversimplification of core issues in Maaori education and academic achievement has led to an educational rangahau approach that undermines the potential for non-Western notions of achievement. The New Zealand education system has been viewed as problematic, necessitating more meaningful Maaori participation to achieve self-determination (Tiakiwai, 2001). The absence of Indigenous contribution has hindered Maaori educational advancement, and rangahau has aimed to provide a Maaori perspective that seeks self-determination for Maaori through education. The practice of assimilation and the development of theories such as cultural difference and deprivation have ensured Western society's continued dominance (Tiakiwai, 2001).

It is time to acknowledge and address these issues. There must be combined effort to work towards a more inclusive and equitable education system that recognises and embraces non-Western notions of achievement. Maaori voices must be heard and integrated into the education system to ensure meaningful participation towards self-determination. Failure to do so will only perpetuate the current inequality and deny Maaori the opportunity to achieve their full potential. Let us work together to create a society where diversity is celebrated and everyone has an equal chance to succeed.

#### *2.4.2.10 Western Culture*

As previously mentioned, education plays a crucial role in the growth and development of students by providing them with the necessary knowledge, skills, and attitudes to succeed in life. However, the current education system, which is heavily influenced by Western culture,

needs to meet the needs of Maaori students. Durie (2003) suggests that the need for more understanding of Te Ao Maaori among educators, educational policies, and teaching practices is the primary reason for the poor academic performance of Maaori students. This issue is further highlighted in Barnes et al's., (2012) article, which emphasizes that some teachers require a more in-depth understanding of Maaori worldviews to engage effectively with Maaori students. "Māori were failing academically as a result of a power deficit-focused disclosure presented in early policy and perpetuated more recently by sectors within the MoE (Ministry of Education), the media and academia" Aporosa (2016, p. 45).

Rangahau on academic success and achievement identifies Western and non-Western concepts, Western concepts emphasise individuality and capitalism, while non-Western ones, particularly from Indigenous perspectives, view success as collective benefit and self-determination. Ethnicity and identity maintenance are often seen as survival strategies. Therefore, integration between Maaori and non-Maaori efforts is necessary, combining positive elements of higher education with the practical needs of Maaori students.

Education is the key to unlocking a world of knowledge and developing a unique perspective on life. Whether through formal education or real-world experiences, it empowers individuals to become more independent culturally, financially, and socially. By seeking out opportunities to learn and grow, we can expand our horizons and achieve our full potential. Invest in your education today and unlock a brighter future for the community. As claimed by Aporosa (2016, p. 45), "Māori education and the broadening of that achievement into mainstream, driven by the elements of "cultural...social...physical...and spiritual wellness", will only be achieved

once kaupapa Māori is legitimized and accorded an equal standing by MoE, media and the naysayers within academia” (2008, p. 47) and for those tamariki Maaori lost in mainstream life what is proposed for them?

According to the Te Reo Mauriora report (Te Puni Kokiri, 2011, p. 61), “40% of Māori school leavers from Māori medium schools qualified for direct entry into university compared to 20% of Māori at English medium schools”. Aporosa (2016) argues that culture and identity are critical success factors for Maaori learners, and Kaupapa Maaori schools are achieving higher standards for Maaori than mainstream schools. “It appears a structure dominated by a Eurocentrically prescribed, assessed and measured “whitestream” system is not working for Māori” (Aporosa, 2016, p. 47). The theory “by Maaori for Maaori” (Smith, 1997) has a legitimate place and value in New Zealand society.

Education plays a vital role in personal development and leading a happier life. It also has a positive impact on job opportunities and higher incomes for families. The McMurchy-Pilkington report published in 2009, "Te Pakeke Hei Akonga," stresses the importance of language in learning programs for Maaori students in higher education. The report recommends several measures to enhance learning for Maaori students, such as small class sizes, low or no fees to encourage more students to pursue higher education, passionate educators who create positive relationships with students, and well-resourced courses. Additionally, the report highlights the need for culturally responsive educators who are qualified to meet the individual needs of each student. The report recommends integrating Maaori values in the program.

As stated by Friere (1996), for authentic transformative experiences in education to occur, there must first be a dialogue between all parties involved. In Maaori education, for instance, students work with education providers to set the foundation of their education and academic requirements, leading to a collaborative approach that can only be beneficial. Thus, creating a learning environment that values diversity and encourages dialogue is essential. Doing so will promote academic excellence and contribute to society's exemplary life by building a more democratic and inclusive society.

Tiakiwai (2001) argues that education is a process that helps people grow as individuals and contribute to society. However, cultural psychologists often overlook the fact that White people are dominant in academic achievement. This dominance affects how classroom knowledge is constructed and how the academy practices intellectual domination. The emphasis on academic excellence over relevance for society presents challenges for universities. Rangahau has focused on factors that affect student achievement, such as teacher involvement, socioeconomic status, attitude, and genetic makeup. However, these categories are based on the assumption that equality is a byproduct of achievement. Social scientists often ignore the issue of racial difference when assessing achievement and the role of education in the adult world (Tiakiwai, 2001).

#### *2.4.2.11 Maaori Models*

According to Tiakiwai (2001), the Tainui Maaori Trust Board faces significant challenges in promoting Maaori and tribal advancement due to its dominant Western attitudes towards success. The Board has successfully produced graduates with strong ties to their tribe and the ability to survive in a Paakehaa world without compromising their cultural identity. However,

rangahau shows that the Board's policy towards higher education has increased its emphasis on Western values and academic achievement, which clashes with its commitment to ensuring that all tribal members become educated.

While the Tainui Maaori Trust Board's success in attracting more tribal members into higher education is mixed, it has implemented strategies such as awarding scholarships for tribal members through affirmative action. To achieve positive change, the Board must adopt a more comprehensive and inclusive approach that acknowledges Maaori's ways of knowing and implements policies that validate Maaori's experiences. The University of Waikato and the Tainui Maaori Trust Board are working on a Maaori framework to improve Maaori participation in higher education (Tiakiwai (2001).

Penetito (2001) states that Maaori knowledge has always been managed within mainstream education, with decisions made by those in power, who are often not Maaori, resulting in a "watering-down" of Maaori knowledge, known as "procedures of rarefaction." Maaori people have an implicit agreement on the social objective they want for society: a sense of community, connectedness, solidarity, mutuality, and meaning (Penetito, ,2001). They recognise the consequences of 19th-century political colonialism, land losses, and the civilising mission of the education system, which separated them from their philosophical roots and cultural heritage. Maaori prioritises their language survival as the most critical determinant of their future as Maaori (Penetito 2001). A comprehensive approach to education involves questioning what qualifies as knowledge, pedagogy, and what it means to be Maaori. Obtaining a Maaori knowledge base through Maaori-proven pedagogies is at the core of Maaori education, which is different from conventional education that prescribes, favours, protects, excludes, and reproduces society from one generation to the next (Penetito 2001).

### 2.4.3 Summary

In her work, Lee-Morgan (2012) emphasises the crucial role that the connection between urban and tertiary marae, the New Zealand Maaori Council, multicultural policies, support from non-Maaori individuals, families, and communities, and the active engagement of whaanau Maaori plays in establishing school marae. Marae ā-kura is an essential response to colonisation and reflects the Government's selective inclusion of Maaori culture in the curriculum.

Throughout this *Chapter*, the kairangahau discusses education in general, Indigenous education and Maaori education. In Aotearoa, there has been progress with initiatives incorporating Maaori learning and teaching into our compulsory and higher education systems, creating positive experiences for whaanau. However, there is a need to do more to address the inadequacies of the current education system. This is essential to note that unequal education is not just a problem for individual students but the entire society. Therefore, we must work towards a more equitable education system to ensure everyone has the same opportunities to succeed as Li states (2012, p. 13);

Teachers need to attend to the identities and beliefs students bring into the classroom and provide adaptive intervention to accommodate their individual needs. New identity formation requires continuous teacher–student interaction. Bringing sociocultural familiar topics into the curriculum may also increase students' motivation. Creating a secure environment with a positive teacher–student relationship is very important to students' engagement and school performance.

According to the aforementioned quote, it is crucial to incorporate culture into all educational programmes for Indigenous whaanau. Successful transformational Maaori programmes demonstrate the importance of including Maaori values, principles, and kaupapa, which should



be integrated throughout all levels of learning. By doing so, we can create a holistic approach to education that not only teaches academic subjects but also brings awareness and appreciation of Indigenous culture and traditions.

Education plays a vital role in shaping individuals to become active members of society, not just within their community but also as global citizens. According to Tiakiwai (2001), the goal of education should be to equip individuals with the necessary skills to accept technology, understand economic and scientific concepts, appreciate the arts, and contribute to the greater good. Durie's (2001) concept of Maaori academic success is essential in this context. Advocating for Maaori students to embrace their identity while also being able to move freely between worlds, including the global community.

Durie's (2001) framework achieves tino rangatiratanga encouraging Maaori students to learn about and engage with the world around them this is crucial without compromising their cultural identity. Therefore, Maaori students need to have the opportunity to learn and grow while still being true to their roots. As such, Durie's (2001) framework and the words of Potatau and his son Taawhiao provide an excellent foundation for achieving this goal.

Tiakiwai (2001) argues that higher education institutions have not done enough to incorporate the perspectives and experiences of minorities and Indigenous people. Sadly, the University of Waikato is no exception. Despite promoting a bicultural, Treaty-based philosophy, it maintains a monocultural approach, which has been rightfully criticised. Graduates from Tainui have expressed their disappointment in the University's lack of support for tauira Maaori in university programs. The University's colonial past continues to hold it back despite some attempts to

address these issues. Institutions like the University of Waikato must recognise that diversity is essential and actively work towards integrating it into their practices to benefit all students (Tiakiwai, 2001).

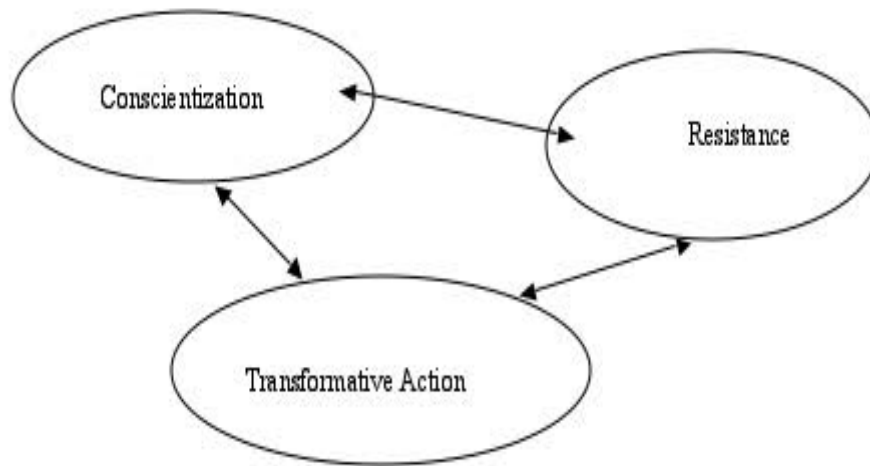
## **2.5 Transformation**

The rangahau is centred on the idea of transformation, and how obtaining a scholarship or grant can change the lives of whaanau. But what is transformational social change? According to Gass (2012), it is the connection between our external world and our inner selves. Transformative change requires us to connect with our deepest desires to create a better world for ourselves and others. This is about generating individual transformation, which starts with individual aspirations for change. Smith (1999) asserts that Maaori people have the power to create transformation within themselves. The key lies in recognising this power and using it to achieve life-changing goals. Smith (2015a) states as theory of transformation;

.....Kaupapa Maori as a strategy for transformation has evolved within the praxis of Te Kohanga Reo and Kura Kaupapa Maori, it needs to be acknowledged that similar ‘theory and practice’ is discernible within the work of past leaders such as Te Kooti 88 Rikirangi (Binney, 1995; Best, 1925; Belich, 1986) Apirana Ngata (Ramsden, 1948 ; Salmond, 1980) and Te Puea Herangi (King, 1977; Pei Te Huirnui Jones, 1959). More recently the coining of the Phrase ‘Kaupapa Maori theory’ to describe the critical theory alignment with key elements of Kaupapa Maori praxis has developed out of the writings of Smith (p. 19).

In his paper ‘Kaupapa, Maaori Theory,’ Smith (2003) discusses ‘Transformative Praxis’ as a cycle encompassing three concepts, (i) conscientization, starts with when there is an understanding of the relationship between the theory and the practice towards transformation. (ii) Resistance is the desire and awareness to create positive change, and (iii) Transformative action is the implementation of the desire to change (Smith, 2003, p. 51).

**Figure 3 Transformative Praxis**



Smith (2003, p. 51)

In keeping with Smith (2003), this framework is circular and not linear, where whaanau enter the cycle from any position and does not have to start at one specific place as with a linear model. To create a Transformative Praxis, Maaori must become “changes agents” to initiate the transformation (Smith, 2003, p.51). Improving circumstances does not merely transpire through an accident, individuals have to make it happen, which requires desire and dedication (Lowell, 2003).

Smith (1997) examined the concept of Kaupapa Maaori, which is a strategy for Maaori people to resist and reconstruct their culture and way of life within the context of the Western educational system. Smith argues that Kaupapa Maaori is a set of philosophical beliefs and social practices rooted in collective interdependence, sacred relationships with gods and the cosmos, and recognising humans as caretakers of the environment. He emphasises that these strategies can only be developed outside the existing system and require culturally appropriate approaches to bring about genuine change.

### *2.5.1 Cultural transformation*

According to Penetito (2010), change can be seen as transformative cultural spaces that have had a negative impact on every aspect of Maaori identity and environment due to colonisation. The education of Maaori people was also affected as they were forced to adapt to a system that conflicted with their culture. As a result was because Maaori education was linked with mainstream education after colonisation. Cultural transformation often occurs when one culture encounters customs and values that differ from their own (Penetito, 2010). In the case of Maaori, these values and customs were imposed on them by a more dominant culture, which forced them to adapt and live in a bicultural society.

Gass (2012) purports for transformation to occur, there is a need to be bold and to ensure a positive transformation, making a conscious decision to bring about change is vital. Sometimes it is easy to blame the external factors as justification for not making the change. “With transformation, we turn this completely around. Without waiting for things to change out there, we use practices to be the change” (Gass, 2012, p. 23). Gass states that transformation is

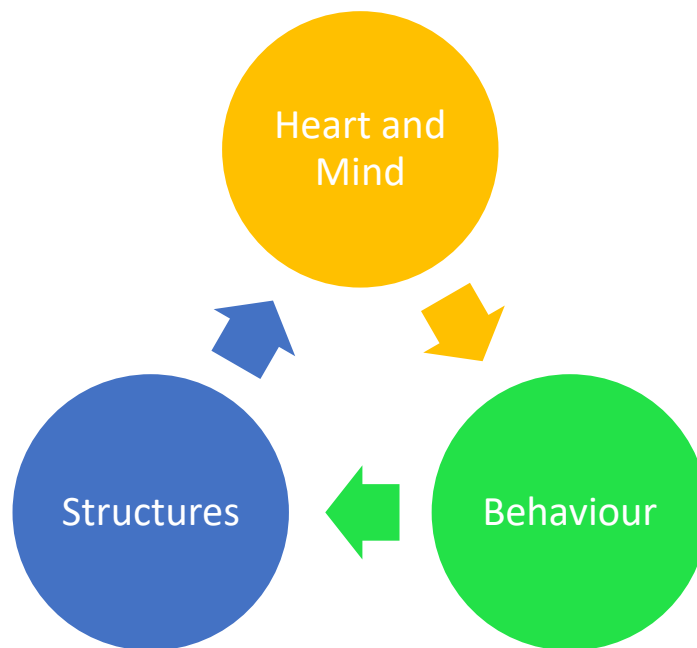
not about being a bystander and watching the world pass by, but that transformation “is our birthright, our true nature” (p. 23). If we agree with Gass, transformation is about being inspirational and disciplined and continually meeting all challenges front on.

### *2.5.2 Transformational Change*

According to Rhoads (n.d), transformation can occur without conscious awareness because we may not anticipate change. However, the kairangahau argues that transformation gradually comes from a consciousness of dissatisfaction. To achieve transformation, there must be a balance of needs and a desire to change. Each person slowly progresses towards transformation until they make the change it is important to note that not all change is transformational - some changes are progressive and interim but steady, so they eventually create transformation (Gass, 2012). Establishing Koohanga Reo was the first step towards the Maaori transformation in education. At that time, many critics were uneasy that the next generation of Maaori children might be unable to speak the language of commerce or science (Durie, 2005). “Similar arguments were heard when kura kaupapa Maaori (Maaori speaking primary schools) were launched” (Durie, 2005, p. 7).

The word “Transformation” could be described as a methodology for individuals to behave the way they live and change the conditions of their environment. Transformation is insightful, far-reaching, and justifiable; a change that essentially and permanently makes a difference to the very essence of something. Gass’ (2012, p. 19) ‘Wheel of Change’ identifies three components required to generate genuine change or transformation;

**Figure 4 Wheel of Change**



Gass (2012, p. 19)

- The heart and mind relate to “the things we feel; our beliefs; our thoughts; the stories we tell ourselves about how things are; the philosophies and ideas that shape our understanding of reality; what we want (our dreams and aspirations); and what we believe to be possible or impossible. If we want to make change, we must change how we think and feel.”
- Behaviour connects directly to the heart and mind; we decide to behave or not in a certain way.
- Structure includes our external environment such as organisation, community, and society in general for Maaori these would also include iwi, hapuu and our whaanau. “There are interlocking structures that reflect and reinforce power and challenge our ability to affect change” (p. 19).

### **2.5.2 Transformative Pedagogy**

As claimed by Gass (2012, p. 1), “Transformation is a profound, fundamental change, altering the very nature of something. Transformational change is both radical and sustainable. Something that is transformed can never go back to exactly what it was before.” In her paper ‘The Practice of Transformation,’ Ukpokodu (2009, p. 10) describes transformative pedagogy as being “defined as an activist pedagogy combining the elements of constructivist and critical pedagogy that empowers students to examine their beliefs, values, and knowledge critically to develop a reflective knowledge base, an appreciation for multiple perspectives, and a sense of critical consciousness and agency”. Nugent (2009, p. 225) also wrote “Transformation, however, is also the capability to participate with conscious awareness”. All these definitions identify that a willingness to change must occur before transformation. Identifying transformation must start somewhere and baby steps can eventually create remarkable things.

Transformative Pedagogy, defined by Ukpokodu (2009), is a teaching approach that combines constructivist learning theory. Learners interact with new knowledge based on what they know, a concept introduced by Richardson (2003) and Kincheloe (2005). Both Transformative and Constructivist pedagogies are based on the belief that there should be a relationship between what is already known and the new knowledge learned (Richardson, 2003). This theoretical pedagogy is crucial in how teachers impart knowledge and skills, achieved through reliable methods of delivery. Teachers need to adopt a flexible and transformative facilitation style that involves all participants in the development of teaching and learning (Richardson, 2003).

Farren states “Transformative pedagogy is underpinned by moral-ethical values that support participants” (2015, n.p.) Transformative pedagogy refers to a teaching method that aims to change a student's viewpoint about their education. This technique encourages students to

participate in discussions and decisions about their learning, leading to a transformation in their attitudes, beliefs, and knowledge. This approach involves initiating communication between the students and teachers to develop a partnership and an agreed-upon set of strategies for co-producing an understanding of educational practices and theories.

Students need to consider their attitudes and philosophies logically to adopt a learning style that is inclusive of their beliefs, culture, and values. Through this comprehensive approach, students can reflect consciously on their modalities of thinking and learning, inspiring them to innovate and flourish. Transformative pedagogy is a groundbreaking teaching and learning approach that supports innovative thinking and initiates change in students.

Transformative pedagogy, similar to the kaupapa Maaori approach, is a teaching strategy that aims to increase students' understanding of their own identity and their perception of the world around them. This teaching technique involves not only the teacher imparting knowledge to the students but also the students learning from each other while the teacher learns from the students. This approach emphasises the sharing and acceptance of everyone's knowledge (Ukpokodu, 2009).

Unlike traditional teaching methods focusing on memory and recollection practices, transformative pedagogy aims to shift power to the students over their learning. The pedagogy promotes interdependent learning where students can develop skills and awareness of their learning abilities. Incorporating elements from their culture, students can develop their strategies for learning (Breunig, 2008), similar to the kaupapa Maaori approach to learning and teaching.



Transformative pedagogy involves motivating and inspiring students and teachers, engaging them in the learning process through inclusivity and respect for their ethnic heritage. The goal is to empower students to take ownership of their learning. Collaboration is a highly effective approach for Maaori students to learn and succeed, as it allows them to work closely with their teachers this way, they can better understand the concepts, ask questions, and have discussions that enhance their knowledge and skills. By fostering a collaborative environment, Maaori students can feel empowered and engaged in their learning journey, which can lead to better academic performance and personal growth. For this teaching method to be fully effective, teachers must move away from traditional Western approaches to learning (Rhoads, n.d). They should become facilitators, integrating real-life situations and worldviews into their lessons and incorporating their students' cultural beliefs, backgrounds, and customs. Professor Graham Smith (2003) emphasises the importance of "conscientizing" Maaori students, helping them understand their needs, aspirations, and preferences to transform Indigenous communities within their political, social, economic, and cultural contexts.

#### *2.5.2.1 .Summary*

In his book 'The Principles of Transformation,' Addo discusses transformation as coming from the Greek word "metamorphoo" (2015, n.p.) from this word we get the English word metamorphosis, which means a "complete change" (2015, n.p.). Addo explains that as humans transform, they appear different this change could be in character, appearance, attitude, economic standing, or social status (2015). When transformation happens for Maaori it could be any one of the above aspects or all of them individually or as a whaanau.

Murphy et al., (2008) describe pedagogy as “.....adopting a sociocultural approach that takes pedagogy as central to learning, regardless of where that learning happens, or the nature of the learning being promoted” (p. IX). Pedagogy is a powerful tool that enables us to create new learning opportunities. By tailoring our approach to meet each individual's unique needs and circumstances, we can foster personal growth and development and help people discover new ways of being in the world (Murphy et al., 2008). Transformative pedagogy is a theoretical approach closely aligned with other pedagogies, such as Kaupapa Maaori and Indigenous pedagogy. Together, these pedagogical frameworks offer a holistic approach to education that can help us to unlock our full potential and transform our lives.

### **2.5.3 Kaupapa Maaori**

Smith emphasises “Kaupapa Maaori is a term that has its origins in a history that reaches back thousands of years” (2000, p. 30). Likewise, Pihama (2001) states that Kaupapa Maaori is not a modern phrase but has been around for many years. Pihama discusses the origins of Kaupapa as identified by Taki and Williams and states “The term Kaupapa can be seen as a process of holding firmly to one’s fundamental foundations” (p. 78). Te Aka Maaori Dictionary (2018, para. 1) defines Kaupapa Maaori as “Maaori approach, Maaori topic, Maaori customary practice, Maaori institution, Maaori agenda, Maaori principles, Maaori ideology – a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Maaori society.” Smith (1995) asserts that Kaupapa Maaori challenges a universal approach that fails to fully address Maaori needs or acknowledge their culture and value systems.

Kaupapa Maaori is considered a culturally responsive pedagogy (Mane, 2009), and the theory and practice of teaching that considers the culture and the taura. Durie states “Kaupapa Māori has been an inspirational movement that has contributed to a re-think of academic convention

and workplace practices.” The ability to apply Maaori “knowledge and approaches” to education is notably different from the educational models of twenty-five years ago. This is attributed to Kaupapa Maaori philosophy (Durie, 2016, p. 1).

The Kaupapa Maaori approach recognises that in order for a student to learn to the best of their ability, the educational program needs to deliver the curriculum through the lenses of their culture, values, and beliefs. For the students, this means that their culture, beliefs, values, whaanau, expectations, and learning styles are all valued by the teachers and become an integral part of the course and the learning process. Students are encouraged to gain an understanding of the cultures, values, and beliefs of their classmates (including the teachers), so that they can integrate this understanding into their learning. Eketone (2008, p. 3) states “Kaupapa Māori theory is seen as seeking to affect the unequal power relations inherent in New Zealand society” especially that between Maaori and the state-dominant monoculture.

As attested by Mane (2009, p. 1) Kaupapa Maaori is;

.... an approach that has been determined by Māori it is important that understandings of Kaupapa Māori are recognised as having originated from Māori concepts, views, and values. While this is generally understood with most Kaupapa Māori scholars, the point needs to be consistently stated. Though other approaches may be utilised within Kaupapa Māori, essentially it is the Māori world view and associated Māori aspirations that shape and drive it.

Smith (2003) proposes the Kura Kaupapa Maaori principle, and highlights the significance of self-determination, cultural aspirations, and culturally preferred pedagogy. The Maaori people have greater autonomy in decision-making within their schools, which reflects their cultural,

political, economic, and social preferences. This approach has shown progress in Maaori schools where Maaori teachers and decision-makers participate in organising them. This is essential to validate and legitimise cultural aspirations and identity, as the Maaori themselves recognise the Maaori language, knowledge, culture, and values. The Kaupapa Maaori approach has a solid emotional and spiritual factor, which attracts Maaori adults and parents who were previously hesitant to enrol in schools. This approach mediates socio-economic and home difficulties, prioritising education despite unfavourable circumstances. The extended family structure also supports the ideological support gained in the previous interventions. Overall, the Kaupapa Maaori approach has significantly promoted Maaori culture and identity in educational settings.

Kaupapa Maaori is a way of doing things from a Maaori perspective. Linda Smith states “The concept of Kaupapa implies a way of framing and structuring how we think about those ideas and practices” (1999, p. 187). The work of numerous Maaori academics across the education sectors has influenced the way education is delivered for Maaori today (Mane, 2009). Nepe, (1991, as cited in Smith, 1999) argues that Kaupapa Maaori is a conceptualisation of Maaori knowledge and that “Kaupapa Maaori originates from unique cultural epistemological and metaphysical foundations.” (p. 187). Kaupapa Maaori knowledge has a uniqueness that should not be misperceived with Paakehaa or any other knowledge and that Kaupapa Maaori as discussed by Eketone, (2008) is to grow and advance as Maaori using their knowledge, values, and processes. Walker (1996) maintains Kaupapa is the life of Maaori is the structure of Te Ao and that Kaupapa Maaori derived from Kaupapa Tangata these definitions have the same underlying theory. Kaupapa Maaori is based on culture, tikanga and maintaining Maaori values, and knowledge as a taonga to be respected and enhanced. Thus, Kaupapa Maaori has become a significant cultural movement within Aotearoa.

For many Maaori, Kaupapa Maaori is a way of life, and its principles and values are no different from those on which Maaori were raised. For Maaori to succeed in the mainstream academic world, these principles and values must be justified for academic rigour. For Maaori to succeed in the mainstream academic world, it is crucial to justify the principles and values of Kaupapa Maaori for academic rigour. These principles and values are no different from those upon which Maaori was raised, and for many Maaori, Kaupapa Maaori is a way of life. By embracing these values and committing ourselves to the progress of Maaori education, we can ensure that all Maaori students have access to the education they deserve and need to succeed. Eketone, maintains “from a Native Māori Theory perspective, Kaupapa Māori is about the right of Māori and iwi to make sense of their time in this world, to define themselves using their own reference points as to what is of value and what processes are important. It is about Māori constructing their own theory, explanations and outcomes” (2008, p. 11).

As already stated, Kaupapa Maaori embodies the values and principles of Maaori people. However, to thrive academically, Maaori learners must reconcile these values with academic rigor. The New Zealand Government has invested in Maaori education, offering scholarships since the 1980s. This promotes inclusivity and equity while celebrating Maaori culture. Since the late 1980s, the New Zealand Government has offered scholarships to Maaori learners (tearagovt.nz, n.d.). Other initiatives, such as Kōhanga Reo, Kura Kaupapa Maaori, Wānanga, and Maaori admission schemes to universities, have also been implemented to support Maaori in obtaining a tertiary education. Some whānau have applied for Government assistance, such as scholarships and student loans, during their academic journey. This has been in support of transforming their whānau situation towards an improved life, which is further discussed in *Chapter Five* under the topic of “Te Whakatitinga o te Whānau” (Whānau Transformation).

### *2.5.3.1 Summary*

This kairangahau argues that Transformative pedagogy includes elements of Kaupapa Maaori, such as learned values, whaanau, hapuu, and iwi cultural, education, and social freedom. The literature evaluated how Kaupapa Maaori has progressed in addressing issues facing the Maaori population in higher education. Progress has been made through institutions such as Koohanga Reo, Kura Kaupapa Maaori, and Waananga. Some major universities have also shown a more significant commitment to remedying historic Maaori underachievement in education by developing programs with a Kaupapa Maaori approach. However, incorporating Maaori values and beliefs in adult teaching across various programs and institutions while keeping it mainstream remains challenging. According to Eketone (2008), Kaupapa Maaori is about Maaori, and iwi has the right to make sense of their time in this world, define themselves using their reference points, and construct their theory, explanations, and outcomes.

## **2.6 Success**

In order for fundamental transformation to occur, whaanau must have a goal to achieve that brings them success. Success, for some, is about having balance, perspective, knowledge, and values, and can be defined as what is essential to each person's happiness. The qualities upon which success can be built vary, as they are determined by what individuals want and their environment (Bostock, 2014). According to the Cambridge Dictionary (2018, para. 1), success is defined as "achieving the results wanted or hoped for." Everyone has a different view of what it means to be successful and defines their own dreams and goals. Common qualities of success include financial wealth, employment, personal happiness, ample time to spend with loved ones, or living without regrets (Hay, 1999). Therefore, success can mean different things depending on each person's desires. Some may desire great wealth, high-profile jobs, higher

education, becoming successful in sports, or being good parents. Successful people know what they want, have a purpose, are focused and passionate, set goals, and are committed and determined (Adu-Wasu, 2016). Success can also include being fearless in life's opportunities (Hay, 1999). In some instances, other collective success attributes include being authentic and resilient. According to Bostok (2014), success is about knowing what you want to achieve and having visions and goals.

Despite having little or no formal education in the European world, my parents successfully raised their tamariki. They did not let their lack of European education hinder their success. My mother dedicated her life to her tamariki and whaanau. She raised many tamariki, including ones who were whaangai (adopted). As a mother, she made us feel loved and valued by giving us her time and attention, talking to us, and spending time with us. She enjoyed being surrounded by her whaanau, providing them with support, love, and patience. Our mother made her tamariki her top priority. She loved us for who we were and made sacrifices to ensure we never lacked love and affection. She gave us the best that she could, even if it was not the best in the world, but it was the best in her world. We all knew that we were loved unconditionally. As siblings, we are successful in our ways and living successful lives, whether financial success, academic achievement, or becoming successful parents. More importantly, we grew up understanding the importance of whaanau and always being there for each other. I believe this is the value our mother instilled in us, making her a successful mother and parent

### *2.6.1 Whaanau Tautoko*

ACE Aotearoa's, (2004) report identifies that the parents, whaanau and siblings are essential to Maaori success. Emerson's quote (2001, p. 1) supports this, "The spiritual inspiration that

comes to one when he discovers that someone else believes in him and is willing to trust him”. My siblings and I are successful today because our parents always believed in us. They had their aspirations for us, and we had ours. Whether having homes or being financially secure, we are grateful to our parents for their unwavering support. What is more important is that we are still a close-knit whaanau who is always there for each other, no matter what.

According to Tiakiwai (2001), a 1987 rangahau on Maaori students who excelled in School Certificate Maths and English found that Maaori achievement in mainstream education is influenced by factors such as whaanau support, a sense of obligation to the whaanau, and cultural identity. The current thinking on Maaori's success acknowledges the contrast between obtaining a Western education and maintaining cultural identity. However, it calls for incorporating both aspects into a concept of Maaori academic success. Tiakiwai's framework for Maaori educational advancement suggests that such advancement must incorporate the need for Maaori to actively participate as members of society while enabling them to live as Maaori.

Maaori success can be defined in multiple ways, such as the happiness, safety, and health of one's whaanau. Iritana Tawhiwhirangi believed her father to be a successful man despite his limited formal education and job as a labourer. She held him in high regard, calling him a “tremendous person” (Diamond, 2003, p. 76). According to Tawhiwhirangi, her father was brilliant because he could fix machinery, knew when to plant crops, and even went fishing (Diamond, 2003). This suggests that success can be viewed as achieving personal satisfaction or accomplishing one's goals. Kyung (2009) states that success is intricately linked to performance, which can be measured by family success.



Case studies and rangahau have identified positive approaches taken by whaanau that inspire their tamariki to move forward and look towards a better future. Most of these approaches were developed by parents who wanted to improve the lives of their families. Raising children in a bicultural society is challenging and requires continuous support and encouragement from the entire whaanau. This section summarises some key success factors that can impact whaanau who aspire to raise their children to achieve their desired goals. It is related to the theme of Te Wairua o te Whaanau (Whaanau Inspiration), which will be considered in an ongoing discussion.

Investing in education can mean different things to different people. For parents, it means seeing their children succeed with a good education, respectable jobs, and becoming productive members of society. For hapuu and iwi, it means offering grants and scholarships, with the expectation of a return on their investment, or that scholarship recipients will achieve their qualifications. Employers also have a stake in education, as they seek knowledgeable, skilled employees who can help them achieve their goals and gain a competitive edge. Investing in education is a wise decision for everyone involved, as it helps create a brighter future for individuals, families, and communities alike. However, more practical rangahau is needed to define the Maaori concept of success.

#### *2.6.1.1 Kura Success*

Mason Durie's paper, *"Indigenous Higher Education Māori Experience in New Zealand"* (2005), highlights three distinct experiences of Maaori in higher education, which differ from the experiences of other Indigenous peoples. These differences relate to Maaori demographic patterns, Te Tiriti o Waitangi, and effective Maaori leadership in education. Durie also explains that the establishment of Te Koohanga Reo, Kura Kaupapa, Kura Tuarua and Whare Waananga

in the 1980s has significantly reduced the percentage of Maaori students who leave school without gaining qualifications. Additionally, he notes that Maaori participation in tertiary level qualifications has increased by 148% between 1991 and 2000.

Mead (1997) discusses the feeling of success that one experiences when graduating. This can make you feel exhilarated and lift your self-esteem. Mead states that success can change how people see the world, especially if they are free and have no restrictions on what a free mind can do. In line with Cavallo and Brienza (n.d), rangahau demonstrates that success is intricately linked to emotional factors. What happens in a person's life can have a profound effect on them both negatively and positively. When a person becomes successful, it creates a ripple effect, which is also true for Maaori. When whaanau become successful, it breeds success, whether it is academic success, business success or whaanau success.

#### *2.6.1.2 Summary*

The history of New Zealand highlights the challenges that Maaori children faced in the past due to their inability to understand English. During my parents' childhood, speaking Maaori was prohibited, resulting in bilingual children not transferring their heritage language to their offspring. Despite this obstacle, my coal miner father had limited formal education but was perceptive as a successful man by his Maaori community. He learned to navigate the non-Maaori world, achieved financial success, and provided well for his whaanau. Although he was fluent in te Reo Maaori, he rarely spoke it and focused on improving his English to succeed. Today, speaking Maaori is considered an advantage, and institutions such as Te Koohanga Reo and Kura Kaupapa Maaori have been created to teach the language. Despite not teaching his

children Taha Maaori or te Reo, my father's decision was aligned with the Te Reo Mauriora Report;

Parents were actively discouraged from speaking Māori to their children and allowing their children to speak anything but English. What became generational assimilative propaganda was fed to parents through schools and the media that portrayed te Reo Māori as a backward, non-academic language that would only serve to hold their children back and limit their ability to participate in the new world (Te Puni Kokiri, 2011, p. 31).

An individual's self-esteem and self-worth often measure success contributing to both kura and home life success. This is especially true for children who clearly understand their identity and place in the world. Such individuals are said to be successful, and their success often translates into their adult lives. They possess strong morals, values, and character and lead happy lives. They are confident, enjoy learning, and spend time with their loved ones.

Success is a crucial component of personal growth and development Te Koohanga Reo, Kura Kaupapa, Kura Tuarua and Whare Waananga have been strategies that support success for taurira Maaori. Achieving success can help individuals build their confidence, develop a sense of self-worth, and gain societal recognition and respect. Success is not only a personal accomplishment but can inspire others to strive for excellence and pursue their goals with determination and perseverance. Thus, success is not just a destination but also a journey that requires hard work, dedication, and continuous learning.

### **2.6.2 Academic-Educational Success**

Tiakiwai (2001) suggests that rangahau into academic achievement among Indigenous peoples has explored multiple factors, including social environments, secondary school attendance, financial issues, gender, student characteristics, parental involvement, and mentoring. Western rangahau has also tried to understand how and why Indigenous and minority groups succeed academically. However, Indigenous and minority rangahau often includes broader cultural aspects, such as identity and the role of success in relation to the wider community and whaanau. The rangahau highlights the subordinate position of Indigenous and minority peoples due to colonisation and domination, which has contributed to and perpetuated their educational underachievement and failure. Western measurements of success have explained participation by minority and Indigenous peoples in terms of educational failure, often labelled as a "deficit category in need of 'change'." (Tiakiwai, 2001 p. 51)

According to Segesten an academic success or leader is “a person whose merits fall primarily in the scientific/research areas” (2015, para. 5). If we consider this statement what is educational success? (i) When tauira graduates with the qualification, does it make them leaders in the academic world? (ii) getting A grades, (iii) being top of the class or (iv) is it when tauira know they have achieved their goals? York, et al., (2015, p. 9) state that the full meaning of academic success is multifaceted and comprehensive (see Figure 5 – Model of Academic Success).

**Figure 5 York, Model of Academic Success.**



York et al., (2015)

York et al., (2015, p. 7) academic success model discusses academic achievement as being “almost entirely measured by grades” (p. 7) and the “obvious depiction of students’ academic performance and its intended representation of academic ability” (p. 6). However, it can also incorporate the graduate's self-management, motivation and personal skills. Persistence for tauira is about the “the focus, drive, and forward progression needed by students to complete a program of study” (York et al., 2015, p. 7). Attainment of learning objectives and the acquisition of content knowledge are related to domain knowledge, skills, and competencies attained during the course programme studied and career success would be defined as attaining the desired employment, salary rates and “post-college career performance” (York et al., 2015, p. 7). Satisfaction was measured through course evaluations and was more about career satisfaction or professional goal attainment.

Ogbu's (1971) rangahau on the academic success of Black students suggests that it depends on several factors such as high-quality teaching, a positive school environment, and their ability to adjust to changes in the education system. This understanding is essential for Black people to develop a sense of identity and build healthy relationships with White people. Ladson-Billings, (as cited in Tiakiwai, 2001), agrees with this notion and points out that African-American scholars' search for an Afrocentric definition of success has led them to move away from traditional measures of success that often disadvantage Black people. Smith & Smith (1992) argue that Black women's success in higher education cannot be attributed solely to their traits, skills, or desires but to a more profound and inspiring claim passed down from their female ancestors. However, most rangahau on Black educational achievement relies on defined, measurable, and typically Western-oriented variables.

The definition of academic success has changed over time. In the past, achieving academic success meant passing tests on a given day. However, in today's society, academic success involves much more. It requires a comprehensive approach that includes culture, language, and the development of the whole person rather than just their ability to remember facts. Academic success should not be limited to education but must address the learner's emotional and social needs. An integrated approach to academic success is necessary to equip learners to adapt to any environment after completing their studies. The critical factor in academic success is the role of the learner and how they view their abilities based on their unique learning style. Academic success is a transformative experience that goes beyond improving test results. The challenge is to create these transformations. According to Cachia et al., (2017), there are three main components to achieving academic success: (i) personal development and obtaining a university qualification, (ii) acquiring employable skills, and (iii) acknowledging the need for support in gaining the necessary skills.

Today's education institutions are starting to take a more innovative approach to learning, by employing an integrated approach to the educational development of tauira. Including that parents, guardians, siblings, church, and whaanau can also play a part in the transformation. Who tauira are, where they come from and what they do before starting higher education, can make a difference in their chances for obtaining a degree and academic success.

#### *2.6.2.1 Summary*

Tertiary institutions face limitations in terms of nurturing the success of tauira Maaori. The ancestral backgrounds of tauira Maaori can have an impact on their learning. Acknowledging the deeply ingrained beliefs and practices within educational institutions that may impede the success of Maaori students is crucial. Therefore, it's imperative to implement practical strategies to transform Maaori students' perceptions of higher education and their behaviour upon enrolment. (Kuh et al., 2006).

The incorporation of "maatauranga Maaori" in science education has become a contentious issue, with many questioning whether universities are prepared to adapt to change (Kuh et al., 2006). However, it is clear that there is a growing demand to integrate Maaori learning and values in science education. A scientific subject that is rooted in Maaori values and tikanga has the potential to create a sense of identity and self for Maaori learners, which is essential for their success. The phrase "Ko au te Maatauranga Ko te Maatauranga ko au" (Education Generates Education) holds true, as educated parents are more likely to raise educated children. Therefore it is, imperative that universities recognise the significance of maatauranga Maaori and work towards creating a more inclusive and culturally diverse education system.

According to Callaghan's (2016) thesis, *"In What Ways Do 'Indigenous Cultural Practices' Foster Success,"* Indigenous culture is critical in providing the fundamental values and incentives necessary for learners to succeed in tertiary and higher learning settings. She emphasises the importance of recognising the interlacing influences that culture provides. Callaghan argues that if we acknowledge the significance of Indigenous culture in providing the necessary incentives for success, we can better appreciate culture's impact on learning.

### **2.6.3 Financial Success**

People have diverse ways of measuring financial success, depending on their goals and aspirations. For some, financial success could be the freedom from debt or the ability to live independently. Others might view it as owning a home and leaving a legacy for their family. Some may measure it by saving money in the bank, while others might seek a specific income or early retirement. For some, owning a fancy car or being able to travel the world might be the ultimate measure of financial success. Whatever the definition of financial success, it is essential to identify it and plan accordingly. They can achieve the desired financial success by setting clear financial goals and working towards them.

#### **2.6.3.1 Whaanau Success**

Success for some Maaori could be to represent their whaanau, hapuu, and or iwi on the governance boards such as Waikato–Tainui Te Whakakitenga and Te Arataura. “Te Whakakitenga o Waikato Inc. is the incorporated society that represents the statutory rights and interests of Waikato-Tainui and ensures that the benefits of the settlement grow for future generations” ((Waikato-Tainui Governance, n.d. para. 5). Likewise, “Te Arataura is the executive committee of Te Whakakitenga, which oversees the tribe’s day to day activities”



(Waikato-Tainui Governance, n.d. para. 5). Or success could be the ability to support their marae governance on the trust boards. According to the booklet Marae Trustee duties (Ministry of Justice & Te Puni Kokiri, 2009, p. 2) “Trustee are bound by the provisions of Te Ture Whenua Māori Act 1993 and the Trustee Act 1956. Their key duty is “to maximise the assets and minimise the liabilities of the trust to the best of their ability and within the law.” Or sit on the operational marae committees where the trust board is the governing body of the marae and has legal responsibility for the marae. “Management committee/board members have ultimate responsibility for directing the activity of the organisation, ensuring it is well run and delivering the outcomes for which it has been set up” (DIY Committee Guide, n. d, para. 1)

The '*Maaori Success as Maaori*' report, published by ACE Aotearoa in 2004, emphasises the critical factors that lead to Maaori's success. Retention of Te Reo, Tikanga, and Maatauranga Maaori is imperative to preserve the cultural heritage of Maaori and pass it on to future generations. The report also stresses the importance of student retention, Kaupapa Maaori values, whaanau support, happiness, and contribution to whaanau-hapuu-iwi success. However, the report raises a crucial question: despite their cultural achievements, Maaori are either low-income earners or financially prosperous at the expense of their cultural identity. Therefore, balancing cultural and financial success is essential to ensure that Maaori culture thrives and flourishes. Callaghan (2016) proposes “We know from current literature that cultural schema in terms of Indigenous peoples, provides a way of knowing and doing which facilitates self-worth, high engagement, motivation and success” (p. 25).

#### 2.6.3.2 *Summary*

The concept of success is complex and multifaceted. The literature review examined academic, financial, and personal success. However, the question of how to define success remains a

significant challenge. Success is not just about achieving specific goals or acquiring wealth and status. Instead, it is about maintaining your identity and values while continuing to learn and grow. I measure my success by the love and acceptance my children receive, just as I did. The rangahau has shown that success is more comprehensive than one life area. Therefore it is possible to excel in one aspect of our lives while struggling in another. Cathcart (2015) notes that success is subjective and depends on how each individual defines it. Therefore, our perspective is essential in shaping our perception of success and how others perceive us. Cathcart also highlights that success is often associated with performance. In Western society, success is often equated with visible and measurable achievements in certain areas. However, we should remember that true success is not just about performance but about maintaining our identity and values while achieving our goals.

There are differences in worldviews and cultures. What may be considered success for one culture may not be the same for another. Tiakiwai (2001) suggests that integration in higher education is crucial to address identity loss, indifference, and deculturation among Maaori students. This requires both Maaori and educational institutes to exercise leadership, focusing on respect, relevance, reciprocity, and responsibility. By doing so, Maaori student participation will improve, and opportunities for success will increase. Universities and Maaori leadership should take action towards achieving integration, but it must be collaborative, empowering, and accountable to the communities involved. Both groups should go beyond rhetoric and work together to make proactive changes (Tiakiwai, 2001).

Koha Atu Koha Mai, or reciprocity, is a powerful concept that promotes giving and receiving. While Koha is often considered a mere gift or donation, it is much more than that. It reminds us that we are all interconnected and must give back to our communities as much as we receive.

By giving (koha atu) and receiving (koha mai), we show humility and respect and strengthen the bonds between whaanau, hapu, and iwi. This central theme will be explored further in this thesis.

Tiakiwai (2001) argues that Indigenous, minority, and Maaori people have found ways to succeed in a world that suppresses and assimilates them. Maaori struggle with accepting Western notions of success while promoting its benefits. They have established educational institutions based on Maaori philosophies to maintain their cultural identity. However, she questions the mechanisms of these students who choose to remain in the mainstream. system.

Success is a subjective concept that varies from person to person. Everyone has their idea of what a successful life should be. Generally speaking, people believe that success means being happy, healthy, and enjoying life to the fullest. It is essential to cultivate a sense of self and belonging from an early age; doing so sets individuals up for a lifetime of success and happiness. Success can be individual or collective, benefiting the entire family. It could mean achieving academic success and reaching new heights in education. Learning is a journey of discovery and recognition.

## **2.6 Te Reo Maaori**

The Native Schools Act of 1867 prohibited te Reo Maaori in schools, punishing Maaori children for speaking their mother tongue. However, te Reo Maaori is the native language of Aotearoa and an official language of New Zealand. It is a unique language that distinguishes Maaori and Aotearoa from the rest of the world. As per the Tiriti o Waitangi, te Reo Maaori is a taonga (treasure), which makes it an essential part of Maaori culture and heritage. It is the foundation principle of Tangata whenua (people of the land), and the Crown must protect and preserve it.

Therefore, te Reo Maaori must be recognised and valued as integral to our national identity and cultural heritage. taonga the Crown remains duty-bound to protect and preserve it (Waitangi Tribunal, 2011). “Te Reo Māori is a taonga it is the platform upon which mātauranga Māori stands, and the means by which Māori culture and identity are expressed. Without it, that identity – indeed the very existence of Māori as a distinct people – would be compromised” (Waitangi Tribunal, 2011, p. 142).

Te Reo Maaori has a complex history. It was once the only language spoken in New Zealand until the 1800s. However, as more non-Maaori speakers arrived in the country, te Reo became a bilingual language and eventually declined in usage. English became dominant in the mid-1900s (Te Puni Kokiri, 2018). By the 20th century, there was a concern that te Reo Maaori was at risk of becoming extinct (Te Puni Kokiri, 2018).

The 1970s marked the beginning of a movement to revive the Maaori language, which had declined for years (Harris, 2004). Ngaa Tamatoa spearheaded this movement at the University of Auckland and Hana Te Hemara's Maaori Language petition (Harris, 2004). The 1980s saw the implementation of language education programs like Te Koohanga Reo, Kura Kaupapa Maaori, and Te Ataarangi, which helped to promote the use and learning of the Maaori language. In 1987, the Maaori Language Act was passed, officially recognising te Reo Maaori as an official language of Aotearoa. This recognition marked a significant milestone in revitalising the Maaori language, which is an essential part of New Zealand's cultural identity (Harris, 2004).

### 2.7.1 Crown Initiatives

“Although there are many factors that both, directly and indirectly, contributed to the decline of te Reo in the 20<sup>th</sup> Century, there were perhaps no more damaging and long-lasting than those forwarded by the Crown” (Waitangi Tribunal, 2011, p. 29). In response to Maaori protests during the late 1960s and early 1970s, the Maaori Language Act was established. According to Lee-Morgan & Muller (2017) to preserve the Maaori language, numerous policies, reports, and strategies have been developed. One such strategy is the Maaori Language Strategy, which was released in 2003. This strategy emphasises the normalisation of the use of the Maaori language in homes and communities. The strategy also includes five interrelated goals, such as strengthening educational opportunities in the Maaori language. The Maaori Language Strategy 2014 outlines the New Zealand Government's commitment to enhancing educational opportunities in te Reo Maaori for both Maaori and non-Maaori students. Te Taura Whiri i te Reo Maaori is responsible for monitoring and evaluating these agencies. The Crown has officially accepted its responsibilities towards the preservation and promotion of te Reo Maaori by adding key principles to Government legislation and policy. This was highlighted in the Waitangi Tribunal's (2011) report, *'te Reo Māori, Wai 262'*.

The Maaori education strategy, known as Ka Hikitia - Accelerating Success 2013-2017, (Ministry of Education, 2013) recognises the importance of te Reo Maaori in supporting the identity, language, and culture of all Maaori students. According to Lee-Morgan & Muller (2017), despite efforts to revive the language and the emergence of Maaori-medium education, the ongoing effects of colonisation continue to put te Reo Maaori in a fragile position. Sadly, only 11% of Maaori adults can speak te reo Maaori fluently or very well.

Many people believe that the value of te Reo Maaori, can only be determined by placing a financial value on it. However, this approach must be revised because te Reo Maaori is not just a language it is closely tied to Maaori culture, which encompasses a wide range of values such as whaanaungatanga (relationships), manaaki (caring), aroha (respect) and tikanga Maaori (Maaori customs and traditions) (Allan et al., 2013). Learning to speak te Reo Maaori is more than just acquiring a new language; it is an opportunity to enter the Maaori world and gain a unique perspective (Harris, 2004). As you become more proficient in te Reo Maaori, you will better understand Maaori culture and distinctiveness. Having this knowledge can help the Maaori and all New Zealanders grow and discover new ways of understanding, learning, and knowing. Ultimately, learning te Reo Maaori can enrich your life and contribute to the preservation and promotion of Maaori culture.

Recent rangahau has demonstrated that the Maaori language, Te Reo, is a powerful catalyst for preserving the rich cultural heritage of the Maaori people. By speaking their mother tongue, Maaori individuals can uphold their values, beliefs, customs, and traditions, contributing to their success. The ability to express oneself in te Reo Maaori is a deep-rooted manifestation of being Maaori and has played a crucial role in the success of many Maaori individuals. Indeed, many accomplished Maaori who have achieved immense success in their respective fields have attributed their accomplishments to their ability to speak te Reo Maaori.

The research findings show that the Māori community thought that in order to achieve Māori success as Māori, a person must have a strong Māori identity as well as success in whatever field they pursue. Such a person would have made an investment in their Māori identity as this is what differentiates their success from a successful person who

happens to be Māori. Characteristics of a strong Māori identity were (1) a knowledge of te Reo and tikanga Māori, and mātauranga Māori, (2) knowledge of kaupapa Māori values that affirm Māori distinctiveness (ACE Aotearoa, 2004, p. 5).

Consistent with Mead's (2003) cultural identity, learning te Reo Māori and knowing your narrative contributes to living a secure life. Barlow (1993, p. 114) as earlier explained "language is the vehicle" to the essence of who Māori are, without te Reo Māori, Māori have no control or unique identity. Being fluent in te Reo Māori can be linked to success. The ACE Aotearoa report 2004 found that 65% of children who attended kura Kaupapa Māori were more likely to attend and gain a university qualification demonstrating the academic value of te Reo Māori; and further upheld by Tohe (2015. para.1);

Māori language is at the very heart of Māori customs and culture. Like any language it gives insight into a culture's philosophy, how it is structured, and what is important. It is one of the greatest treasures of Māori and it also distinguishes Māori and Aotearoa New Zealand from every other country and culture in the world. Because of its importance to Māori, any authentic effort to speak and understand Māori is appreciated by Māori. A little bit of effort goes a long way to show Māori that you respect the Māori language and therefore Māori culture.

### *2.7.2 Bilingualism*

According to Rodriguez et al. (2014), bilingualism or multilingualism has several benefits for whānau. These benefits include improved intellect, academic ability, and intellectual development. However, the personal benefits of learning their mother language such as te Reo

Māori are more significant, both for the parent and their children. Muller (2016) argues that the connection between whānau and te Reo Māori should not be underestimated because it provides parents and children with a sense of cultural identity. Since te Reo Māori and tikanga Māori are intertwined, learning to speak te Reo Māori gives whānau access to te Ao Māori (the Māori world) and a Māori world view. As whānau become more proficient in te Reo Māori, their knowledge of the distinctiveness of te Ao Māori will deepen and increase (Harris, 2004). Over the years, the emphasis on te Reo Māori has grown, and whānau today are learning and teaching their tamariki to speak te Reo Māori. Even non-Māori recognise the benefits of speaking te Reo Māori today. Families who speak more than one language have several advantages, achieving higher levels of success when compared to those who speak only one language. According to Bhattacharjee (2012), bilingual children are more likely to develop cognitive abilities and gain a better understanding of two diverse cultures, which enables them to have a broader perspective on life and excel in both worlds. According to Bhattacharjee (2012);

Speaking two languages rather than just one has obvious practical benefits in an increasingly globalized world. But in recent years, scientists have begun to show that the advantages of bilingualism are even more fundamental than being able to converse with a wider range of people. Being bilingual, it turns out, makes you smarter. It can have a profound effect on your brain, improving cognitive skills not related to language and even shielding against dementia in old age.

Calder (2018) maintains that learning te Reo positions people more securely as a New Zealander. Most people agree with biculturalism but do little to support it and Māori has existed in a bicultural country, for over two centuries (Calder, 2018). As an iwi Waikato –



Tainui see the benefits of having an iwi able to speak te Reo Maaori. This is grounding them firmly in their culture and so offer grants for learning te Reo Maaori.

According to Waikato-Tainui (2018c, n.p.), “Fund available to individuals/marae/organisations for initiatives or activities that promote, preserve, advance, and maintain Maatauranga and/or te Reo Maaori and/or traditional culture of Waikato-Tainui” Hence, they have introduced the *Te Wahoopuapua Grant* as a part of their *Tikanga Ora Reo Ora* strategy a “Contestable fund available for Marae and/or Trust organisations affiliated to the sixty-eight Waikato – Tainui marae. Successful applications will develop Reo strategies and action plans to strengthen the Reo Maaori” (Waikato-Tainui, 2018a, n.p). Waikato - Tainui Annual Report 2021 (p. 33) reports fifteen successful Tikanga Ora Reo Ora grants.

### 2.7.3 Benefits

Several studies have highlighted the personal and collective benefits of learning an Indigenous language, such as te Reo Maaori (Yousefi, 2016). As previously stated, speaking te Reo Maaori enriches Maaori and non-Maaori individuals by helping them better understand Maaori culture. Through te Reo Maaori, all New Zealanders can develop an awareness of Aotearoa's Indigenous language and culture. Maaori who learn English first and then learn te Reo Maaori tend to achieve higher academic success in later years than those who learn English at the expense of their first language. The most significant benefit of speaking te Reo Maaori is that it strengthens Maaori culture, leading to healthier socio-economic outcomes and enhanced well-being capabilities. Language plays a leading role in cultures as it connects whaanau to their whakapapa and their whenua and adds a sense of kaupapa Maaori. Smith (2015b) states, “Identity is also inextricably bound to whānau and whenua relationships, to the marae and the value system and language which holds these things together” (p. 46).

Te Reo Maaori is vital in connecting people and families as it is the primary means of communication. Language and culture are intricately linked, and by learning te Reo Maaori, Maaori people can better understand tikanga, strengthening their sense of identity. Learning te Reo Maaori can help preserve it as a vibrant and dynamic language, contributing to the preservation of Maaori culture and whakapapa (genealogy). Helping to foster a positive self-image and a sense of identity for all cultures that value their language and heritage.

Speaking the Indigenous language of the country you reside in provides an opportunity to communicate and connect with the Indigenous people of that country. Te Reo is a way to educate non-Maaori about a Maaori perspective while enhancing their knowledge of Maaori history and the significance of why te Reo is a taonga that must be protected, acknowledged, and embraced by all. Learning te Reo is pivotal to being part of the predominant language and identity. Today's society demonstrates that children emerging from Koohangā Reo and the ability to move between their mother tongue and English are more self-assured. The phrase "Tooku Reo, Tooku Ohooho, Tooku Reo, Tooku Maapihi Maurea" (My Language, My Confidence, My Language, My Foundation) will be further examined. Te Reo is the cornerstone of New Zealand culture and integral to New Zealand's heritage. Joris de Bres, former race relations conciliator of the Human Rights Commission explained where he considers language sits in relation to human rights;

The right to language is a vital human right because it goes to the heart of the person's identity and culture. It is vital for the realisations of the people's cultural and civil, political, social, and economic rights (Waitangi Tribunal, 2011, p. 21).

Roskrug et al., (2017) identified that strengthening te Reo Māori can improve wellbeing for Māori and for the entire New Zealand community. Te Reo Māori is not only about cultural distinctiveness; it also presents opportunities to integrate the language with education, enhancing job seekers' skills in a competitive market.

Hura (2016) argues that recognising the benefits of being fluent in te Reo Māori is important in creating more career opportunities for Māori individuals. According to Hura, "In almost every professional field, employers are in desperate need of Te Reo Māori speakers with tertiary education" (Hura, 2016, para. 5). Proficiency in te Reo Māori provides job seekers with opportunities that are not available to non-speakers. For instance, there is a high demand for qualified teachers who are fluent in te Reo Māori and are effective educators, not only in Kaupapa Māori Kura but also in mainstream schools (Hura, 2016). Additionally, Iwi enterprises and other businesses are actively seeking graduates who can communicate and engage in te Reo Māori. Broadcasting is another area where being proficient in te Reo Māori can make individuals more appealing to employers. Hura (2016) states, "Māori Television aspires to be fully bilingual by 2020, but this can only be achieved if there continues to be a steady stream of Reo graduates" (para. 10). There is a high demand for Te Reo Māori speakers with tertiary education in almost every professional sector. Iwi enterprises and other businesses are actively seeking out graduates who can communicate and engage in te Reo Māori.

Learning a new language, such as te Reo Māori, also offers diverse thinking methods as people compare and contrast different languages and cultures. It encourages them to ask questions and challenge established norms, which fosters a more open and inclusive society. Therefore, it is

essential to recognise that the value of te Reo Maaori cannot be reduced to a monetary value. Instead, it is a vital part of Maaori culture that helps enrich and expand people's understanding of the world (Baker & Jones, 1998).

## **2.6 Chapter Conclusion**

In this *Chapter*, there was exploration of the concept of success for whaanau, covering academic, financial, and personal achievements. However, as Cathcart (2015) noted, success is not a one-size-fits-all concept. Therefore it is subjective, influenced by performance, and differs across cultures and worldviews. What may be seen as a triumph in one culture may be viewed differently in another. The rangahau has shown that a single aspect of life cannot measure success. Successful career people, for instance, may still face personal struggles. Therefore, it is essential to understand that success encompasses various aspects of life and is unique to each individual.

Access to high-quality education is crucial to a nation's success, and both the New Zealand Government and iwi investing in education. The *Chapter* explored the role of iwi grants and Government investment in education. These investments testify to the belief that an educated society and whaanau are vital to creating a positive future for New Zealand and Maaori communities. The iwi's need-based grants and scholarships are helping whaanau and iwi members achieve their educational aspirations. The literature review demonstrates that scholarships and grants benefit tauira seeking higher education, including improved self-confidence, financial support, and more focused studies. These benefits are essential to creating a society where everyone has a fair chance to succeed. The kairangahau cannot stress enough the significance of iwi investment in education and the positive impact of scholarships and grants on tauira.

This *Chapter Two* highlights the importance of investing in education for iwi Maaori and other Indigenous whaanau through scholarships and grants worldwide. The discussion examines the characteristics of Indigenous education, with a particular focus on Maaori education and pedagogy in today's society. The world is now realising the immense benefits of Indigenous knowledge and the Indigenous way of learning and teaching. The emergence of an education system that supports Indigenous whaanau is now a global phenomenon (Jacob et al., 2015). Preserving Indigenous communities such as Maaori whaanau is crucial, and Indigenous education and knowledge are vital to achieving this.

The section on Maaori education emphasised the need to incorporate Maaori ways of learning and teaching to create positive experiences for whaanau within the compulsory and higher education domains. While some initiatives have made great strides, there is still much work to be done to reduce the inadequacies in Aotearoa's current education system for Maaori. Rangahau shows that inequitable education is problematic for the entire society. Therefore, it is imperative to include culture in all educational programs for Maaori whaanau to achieve successful transformational outcomes. Maaori values, principles, and kaupapa are essential to this process and should be widely incorporated across all levels of learning. Doing so can create a more equitable, just, and prosperous society.

Tiakiwai (2001) highlights that while there have been efforts to promote Maaori participation in higher education, more work is needed to ensure these initiatives focus on completion. To achieve this, it is essential to study and understand the experiences of Maaori whaanau during university to gain a comprehensive understanding of the impact of policies and programs. The findings of Tiakiwai's (2001) thesis emphasise the importance of ensuring that these experiences inform future rangahau, policy, and program development. Ultimately, all

stakeholders must have a solid commitment to providing the effective participation of Maaori in higher education. With a collective effort, we can create a more inclusive and equitable education system that benefits all learners.

*Chapter Two* there was analysis of what transformation may look like for whaanau and the theory of transformative pedagogy. As Gass (2012) discussed, transformation is an essential change that could be radical and sustainable and something that is transformed can never be transformed back to precisely what it was before. According to Nugent (2009), transformation involves conscious awareness. These definitions identify that there has to be a willingness to change before transformation can happen. The word "transformation" could be a way for individuals to change the conditions of their environment, which essentially and permanently makes a difference in their way of life. The ability to converse in te Reo Maaori and having an education are both transformative - there is no right or wrong. "Transformation" is how people see their world and what they must do to improve it for themselves and their whaanau. Like Maaori, many Indigenous people have strived for transformation.

The *Chapter* explored the many benefits of speaking and understanding te Reo Maaori. By strengthening the use and understanding of te Reo Maaori in Aotearoa, this can only improve the lives of Maaori and all New Zealanders Roskrudge et al., (2017). Te Reo Maaori is not just a unique cultural language; it also opens up a world of opportunities for Maaori job seekers. For instance, educational institutions and organisations often prefer employing teachers and broadcasters who are fluent in te Reo Maaori. Learning te Reo Maaori can enhance employability and open doors to various career prospects. Working together will make te Reo Maaori a vibrant and thriving part of New Zealand's cultural fabric.

There was also discussion Kaupapa Maaori philosophy in this *Chapter* and how it has been a driving force behind numerous initiatives supporting Maaori education. The Government has invested in Maaori education at all levels, from Koohanga Reo and Kura Kaupapa Maaori to Waananga and Maaori university admission schemes. These initiatives have significantly supported Maaori students in their academic journey and fulfilling their aspirations. Moreover, the Government has also provided scholarships and student loans to support Maaori learners since the late 1980s (tearagovt. nz, n.d.). It is crucial to acknowledge the impact of these initiatives and the Government's continued support in enabling Maaori learners to achieve their goals and contribute to their communities.

Success was also discussed in this *Chapter* and success, Kaupapa Maaori, conversing in te Reo Maaori, and having an education are all life-changing achievements. There is no right or wrong way to transform oneself, but it is about how individuals perceive their world and act to improve it for themselves and their whaanau. The journey towards transformation may not be easy, but it is worth striving for. Just like Maaori, many Indigenous peoples have also worked tirelessly towards transformation. Embracing transformation can unlock your full potential and create a better future for individuals and the community.

This literature review explores possibilities for whaanau transformation it outlines the theory of transformative pedagogy and kaupapa Maaori and emphasises the significance of success and how individuals can achieve it differently. The review culminates with a discussion of the unparalleled benefits of speaking and understanding te Reo Maaori. One can unlock opportunities and potential for growth and self-discovery by embracing these concepts.

In the following *Chapter*, the kairangahau will explore a methodology deeply rooted in Maaori philosophies and principles—the Kaupapa Maaori Rangahau. The kairangahau’s model of practice will also be discussed, along with careful consideration of any ethical issues that could arise. The *Chapter* will also comprehensively explain the data analysis process and an implementation plan.



### 3. CHAPTER THREE: METHODOLOGY

*The real work and the learning of what to do and how to do it now begins and as we trip and stumble on the way, let's pick ourselves up determined, not to repeat those same mistakes again”* Te Aatairangikaahu (Tuurongo House, 2001, p. 158).

#### 3.1 Introduction

This *Chapter* discusses the comprehensive methods used to gather the data for the rangahau. One key component is the Kaupapa Maaori rangahau approach, which focuses on gathering information in a culturally appropriate manner. The kairangahau will also outline the criteria for kaiwhakauru (participants) and the ethical considerations followed throughout the rangahau process.

Moreover, it will give insights into the analysis and sorting of the data, as well as an overview of the rangahau process. The *Chapter* concludes with the implementation plan and a summary of the kairangahau's model of practice, which the Te Piko model inspires. Additionally, the kairangahau will discuss Ngaa Tikanga o te Kiingitanga and its significance in the rangahau.

#### 3.2 Kaupapa Maaori

According to Rangiwai (2019);

Kaupapa Māori research methodology which accepts the Māori worldview and all its associated philosophies, customs and practices as valid and normal. Kaupapa Māori is a Māori-centred system of tikanga (Māori customs, practices and ethics), epistemologies, ideologies, theories and knowledge, which recognises Māori history and culture as driven by whānau (family/families), hapū (sub-tribe/s) and iwi (tribe/s) and provides the tools for critically analysing the world from a Māori perspective (p. 1).

Pihama (2015) Kaupapa Maaori needs to be considered as a theory, and what is critical is that Kaupapa Maaori theory is based on the knowledge that comes from learning, experiences, understandings, worldviews, values and beliefs that are distinctly Maaori. Kaupapa Maaori is positioned in te Ao Maaori and upholds the mana of the kaiwhakauru and their stories. (Pihama et al., 2002). While conducting the rangahau, the kairangahau practised under the guideline of a Kaupapa Maaori methodology as defined by Smith. In Kaupapa Maaori rangahau, Maaori researchers lead research endeavours designed for and conducted directly by Maaori individuals and communities (Pihama et al., 2002). An essential aspect of Kaupapa Maaori rangahau is that it aims to understand and represent Maaori people as Maaori people. This objective involves a systematic investigation of all aspects of Maaori's well-being (Pihama et al., 2002). Kaupapa Maaori rangahau is about regaining control over (i) how Maaori people are portrayed in rangahau and (ii) Maaori knowledge and resources. Kaupapa Maaori in rangahau practice requires that Maaori tikanga and protocols are observed throughout the rangahau process, from the beginning to the end. There must be an ongoing relationship between the kairangahau and the rangahau participant(s), where participants are engaged and involved in the rangahau. Through the rangahau, participants are consulted and included in the process methods used and the rangahau findings. Pihama (2015) states;

An overview of the development of Kaupapa Māori Theory as a Māori theoretical framework that is grounded within te reo and tikanga Māori is presented. It is argued that Kaupapa Māori theory is informed by its Indigenous underpinnings and is defined and controlled by Māori. As such, Kaupapa Māori theory has transformed theory in Aotearoa (p. 6).

Pihama (2015) emphasised that Kaupapa Maaori should be regarded as a theory. The crucial factor to note is that Kaupapa Maaori theory is based on the knowledge that comes from learning, experiences, understandings, worldviews, values, and beliefs that are uniquely Maaori. Kaupapa Maaori is positioned in te Ao Maaori and upholds the mana of the kaiwhakauru and their stories (Pihama et al., 2002). While conducting the rangahau, the kairangahau followed a Kaupapa Maaori methodology, as defined by Smith;

Kaupapa Māori assumes the existence and validity of Māori knowledge, language and culture and asks a simple set of questions: (i) What research do we want to carry out? (ii) Who is that research for? (iii) What difference will it make? (iv) Who will carry out this research? (v) How do we want the research to be done? (vi) How will we know it is a worthwhile piece of research? (vii) who will own the research? (viii) Who will benefit? (Smith, 2015, p. 48).

**Point (i)** Smith’s methodology “What research do we want to carry out?” When considering the kaupapa (topic), there are apparent benefits to Waikato –Tainui marae, and the kairangahau saw this within their marae. However, the educational benefits are not as apparent to the individual whaanau of these marae. According to Smallman (2013), Waikato-Tainui has invested millions of dollars in education grants; “Waikato-Tainui has distributed \$14 million in education grants to tribal members since 2003 to assist in tertiary studies and have now prioritised spending to benefit the iwi” (Smallman, 2013, para. 1). Therefore it was for this reason the kaupapa was chosen for the rangahau. **Point (ii)** “Who is that research for?” the rangahau is for the kaiwhakauru and their whaanau, whaanau whaanui (extended whaanau), hapuu and iwi. **Point (iii)** “What difference will it make?” This kaupapa aligns with part of the tribe’s education vision for Waikato-Tainui whaanau, who are “well-qualified and have

financial certainty” (McLean 2013, para. 6). It will give some insight into how Waikato-Tainui whaanau lives have transformed as a benefit of gaining a higher education, **Point (iv)** “Who will carry out this research?” This is an individual project chosen by the kairangahau as a part of her employment goals and her desire to understand whaanau development within North Waikato. **Point (v)** “How do we want the research done?” Since the signing of the settlement deed, over 10,000 education grants and scholarships have been awarded (Waikato-Tainui, 2017, p. 17). When considering this paatai (question), the kairangahau decided the realities of conducting rangahau on such a large scale would be impractical and chose to focus on a select group of their whaanau and whaanau whaanui (extended family). The whaanau needed to be the central focus of the rangahau; semi-structured interviews seem to be the straightforward method to get their stories. **Point (vi)** “How will we know it is a worthwhile piece of research?” The rangahau is worthwhile because it will give an account of the transformation of Waikato-Tainui whaanau. Waikato-Tainui have been investing in their tribal member’s education since 1954. The rangahau will help inform how this investment contributed to whaanau and iwi’s success. **Point (vii)** “Who will own the research?” The koorero given by the whaanau are their stories. The research was accomplished as a requirement for completing a Ph.D. supported by Te Whare Waananga o Awanuiarangi. **Point (viii)** Who will benefit?” The rangahau will contribute to the records of Waikato-Tainui Education it will highlight Waikato-Tainui’s investment in Education and how, if at all, it has transformed whaanau.

It is important to note that different methodologies have different ethical codes; thus, when undertaking a Maaori methodology, the kairangahau must consider the ethical and cultural consequences. The Te Puni Kokiri Report of 1994 (as cited in Smith, 1999) states that for

Maaori, ethics is about 'Tikanga', which reflects their values, beliefs, and worldview. By embracing a kaupapa Maaori methodology, the kaiwhakauru have the advantage of a level of ambiguity, which allows them to tell their stories as they want.

Ethics involves ensuring safety, respect, comfort, dignity, and confidentiality for the individual, whaanau, hapuu, and iwi. To use a Kaupapa Maaori framework, it is necessary to adopt rangahau methods that tikanga Maaori drives. Maaori ethics are intrinsic in the methodology because they are based on culturally suitable engagement and rangahau. The ethical practice used in the rangahau project followed tikanga, manaakitanga principles, culturally appropriate methods, and a collaborative project design that included kaupapa Maaori rangahau methods. In Bishop's paper "Kaupapa, Maaori Research," these principles are outlined as follows;

Taonga tuku iho are literally the treasures from the ancestors. These treasures are the collected wisdom of ages, the means that have been established over a long period of time which guide Kaupapa Maaori Research and monitor our very lives today and in the future. Within these treasures are the messages of kawa, those principles that, for example, guide the process of establishing relationships. Whakawhanaungatanga is not a haphazard process, decided on an ad hoc basis, but rather is based on time-honoured and proven principles (1999, pp. 4-5).

When conducting Kaupapa Maaori rangahau, it is essential to acknowledge the immense value and significance of the koorero shared by the participants. These words are not mere words but Taonga tuku iho, treasures passed down from their ancestors and cherished by their whaanau.

They provide a set of principles that guide the research process and ensure that it is conducted culturally, sensitively, and respectfully. Our responsibility is to maintain and uphold these treasures in the koorero so they continue to be revered and respected for future generations.\

### **3.3 Qualitative methodology**

Qualitative methodology is a research approach commonly utilised in social sciences this involves using various methods to examine events or issues in their natural setting by analysing data in the form of words, pictures, audio, video, or objects and recognizing the significance of the experiences of individuals (Moyle, 2014). The kairangahau conducting the rangahau chose qualitative methodology because it provides a holistic view. Using qualitative methods, the kairangahau conducted a broader rangahau and gained a comprehensive understanding of whaanau who have received a Waikato-Tainui Education Grant/Scholarship from North Waikato. Qualitative rangahau aims to explore the "how" and "why" behind the rangahau question, providing a deeper understanding of the participants' experiences and context. Using a qualitative methodology, participants can openly express their thoughts and feelings without restrictions, allowing for a more comprehensive analysis of their experiences (Moyle, 2014).

Effective communication was crucial in the rangahau. The kairangahau understood that the findings could cause concern for whaanau and, therefore, made sure that the results of the rangahau were communicated back to them promptly and appropriately. By doing so, they ensured that the koorero puuraakau was accurately interpreted. The rangahau employed an integrated approach that used both qualitative and quantitative rangahau methods, making it a comprehensive and reliable source of information.

### **3.4 Quantitative Methodology**

According to Pathak et al., (2013), quantitative rangahau is an approach that focuses on understanding a rangahau query by gathering statistical data. In the rangahau, quantitative rangahau methods were used to obtain a comprehensive range of views from whaanau in the selected marae (meeting grounds) and hapuu (sub-tribes). To collect quantitative data, the kairangahau used an online survey posted on different Marae Facebook pages and the Facebook page of the kairangahau. They also used a questionnaire sent out via messenger which helped to identify trends and opinions from a broader range of whaanau.

Hammarberg et al., (2016) stated it is essential to plan quantitative rangahau methods carefully and methodically to determine the rangahau's aims and procedures. This process helps avoid any rangahau bias. By combining qualitative and quantitative methods, a broader and better understanding can be gained, such as the benefits of a grant to a whaanau. According to Tiakiwai (2001), quantitative rangahau is advantageous because it offers objectivity and objective interpretation. On the other hand, qualitative rangahau focuses on social settings and individuals. The positivist/scientific paradigm supports quantitative rangahau, which assumes no bias and universally applicable findings. However, many qualitative rangahau approaches give power to the kairangahau due to dominant ways of knowing, which have subordinated Indigenous and minority cultures and knowledge codes. The Western rangahau community considers the "other" an object of rangahau, with the "other" located outside what counts as rangahau. This domination is called "epistemological racism," where the pursuit of knowledge is deeply rooted in the multiple layers of imperial and colonial practices. Indigenous and minority kairangahau face challenges in addressing the complex ways the pursuit of knowledge is deeply embedded in the multiple layers of imperial and colonial practices (Tiakiwai, 2001).

### **3.5 Maaori Philosophies and Principles**

Taiapa (2008) defines a rangahau methodology as a plan that guides the approach to rangahau and describes the method of investigation and presentation of selected rangahau. Sticking to the methodology and a Kaupapa Maaori framework enabled the kairangahau to remain focused on the key questions and objectives of the rangahau.

"Kaupapa Maaori" acknowledges that Western scientific positivist discourses have created an exclusive nature of knowledge. Such knowledge is codified within ideologies like imperialism and colonialism. Therefore it has named, categorized, and positioned Māori as the "other" (Lee, 2005, p. 3). As per Smith (2015b), the "Kaupapa Maori" rangahau approach is embedded in many taken-for-granted practices, values, beliefs, and attitudes towards knowledge. It also reflects how we view our relationships within the world (p. 48).

Kaupapa Maaori approaches to rangahau are based on the assumption that rangahau involving Maaori people, as individuals or as communities, should set out to make a positive difference for the kairangahau. Smith (2015b) "Kaupapa Maori as an approach to research by Maori, for Maori and with Maori. It is not an absolute approach but the beginning of an exploration of what research means when the researcher and the researched are Maori" (p. 55). Dissimilarity has been noted between Paakehaa and Maaori methodology by Maaori (Smith, 2003). Ratima (2003) argues that fitting the Maaori worldview into the Western inquiry paradigm is problematic. Maaori leaders have questioned the ability of Western rangahau paradigms to provide positive solutions for Maaori and have been critical of their applicability within a cultural context (Mikarere-Hall, 2017). Muller (2016) also contends that the rangahau's principles, usefulness, and ownership are critical to Maaori, and the methodology needs to align with these principles. A Kaupapa Maaori approach is a commonly used methodology by



kairangahau Maaori to create space for discourse about how rangahau can best meet the needs of Maaori while questioning the premise of deficit-based rangahau (Muller, 2016). Mahuika (2008) also affirmed that Kaupapa Maaori theory and practice had shown remarkable progress for rangahau Maaori in challenging conventional attitudes and perceptions regarding the significance of Maaori rangahau and acknowledging the Maaori ways of knowing and being.

In Maaori culture, the idea of "by Māori for Māori" is frequently expressed. This is often called Kaupapa Maaori rangahau (Cram et al., 2003; Smith, 1995). This approach to rangahau centres on Maaori people, their language, and culture as the primary focus of the rangahau method (Durie, 1997; Jahnke & Taiapa, 1999). Jahnke (2001) explains that the concept of Maaori thinking, perspective, and knowledge is grounded in the Maaori language, values, and culture. A Maaori-centred approach considers the lived experience of being Maaori by using models and frameworks that align with Maaori ways of life (Muller, 2016).

Royal (2017a, p. 110) states that the outcomes will have a transformative effect when conducting "university-based" rangahau projects using Kaupapa Maaori methodologies. Including gaining a deeper understanding of knowledge such as self-determination and empowerment for Maaori people. Similarly, Smith (2017) discusses a Kaupapa Maaori approach and highlights the importance of linking this approach to Maaori ideologies and values, considering the strength and validity of Maaori, including the significance of Te Reo Maaori and culture. Finally, a Kaupapa Maaori approach involves achieving Maaori self-sufficiency and cultural well-being.

Penetito (2002), analysed the fundamental value orientations that differentiate Western rangahau paradigms from those that view rangahau in Maaori education in its context. He highlighted the gaps between Maaori and Paakehaa's thinking regarding the world we share, including epistemological, ontological, and methodological differences. Penetito also discussed Linda Tuhiwai Smith's 'Decolonising Methodologies' and its aim to develop Indigenous peoples as kairangahau by contextualising the rangahau already done on them. The book critiques the context within which Maaori and Indigenous peoples have been researched, arguing that Colonialism structures the Indigenous understanding. The themes explored in the book include post-colonial and post-modernist writers, contemporary Indigenous scholars, and Third World authors. Overall, the text sheds light on that Indigenous rangahau challenges and the importance of contextualising rangahau within the Indigenous perspective (Penetito, 2002).

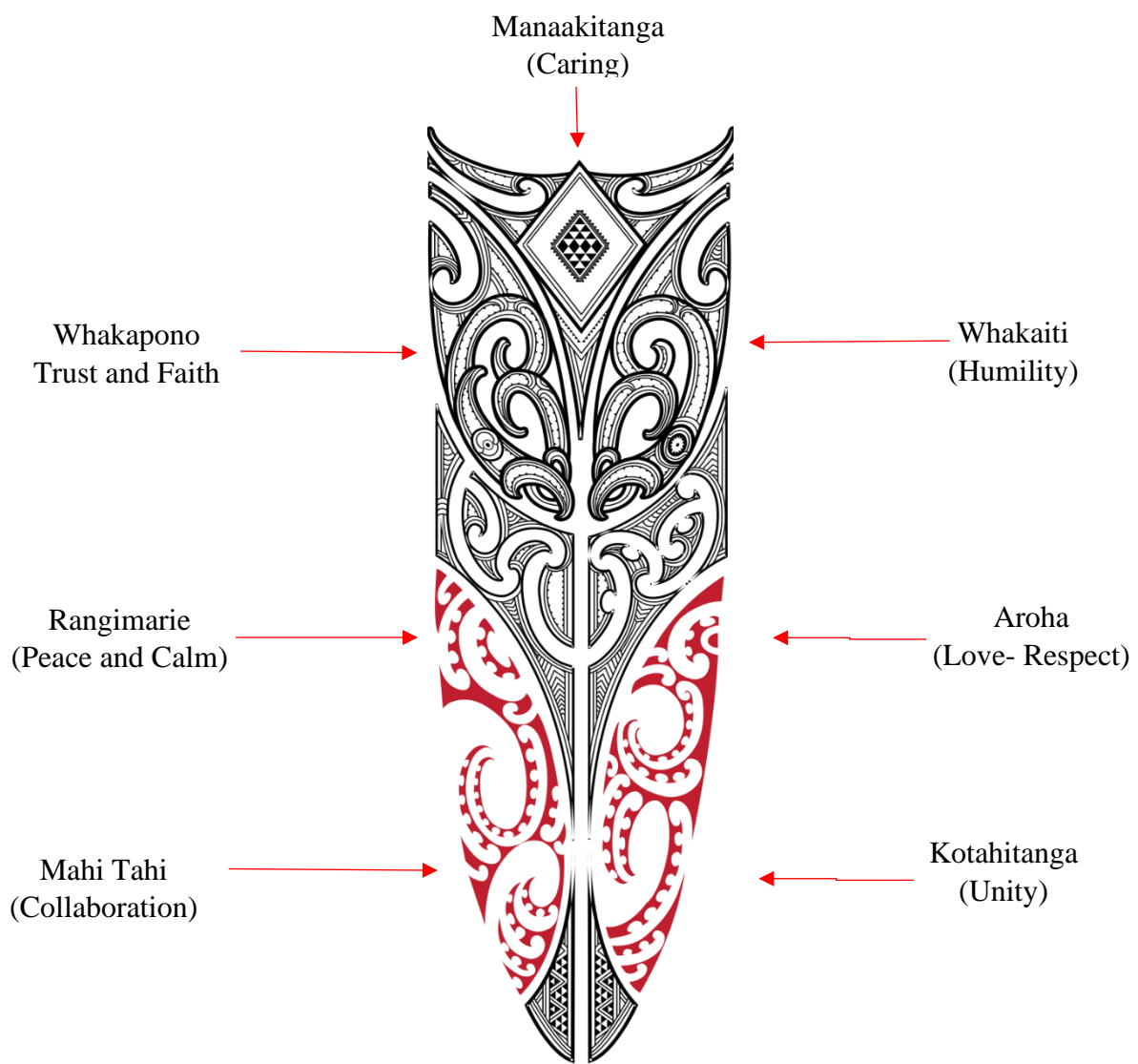
Rangahau can be challenging, especially when deciding whether to use an insider or outsider approach. Smith (1999) stressed the importance of objectivity and neutrality in rangahau, assuming that the kairangahau is an outsider. However, in the rangahau, the kairangahau is of Waikato-Tainui descent and has used the insider rangahau method. All the participants in the rangahau are related to the kairangahau through whakapapa and whaanau connections.

During the project, the kairangahau chose to adopt principles that are deeply rooted in the values and traditions of Waikato-Tainui. They encapsulated the principles based on Ngaa Tikanga o te Kiingitanga, which is the foundation of Waikato-Tainui culture. The design consists of seven central values, considered taonga, that should be embedded within each of us. These values are interlinked and embedded within the concept of being committed, holding firm and steadfast (Waikato-Tainui, 2008), which is the foundation of the methodology for the kairangahau. By being committed to the Kiingitanga and the kaupapa throughout the project, the kairangahau

could hold firm in following through with determination to ensure tikanga is followed throughout the process. By using these values as the foundation for engaging with whaanau, the kairangahau ensured that there was always integrity in their intent when interviewing whaanau.

### 3.6 Ngaa Tikanga o te Kiingitanga (The Principles of the Kiingitanga)

**Figure 6: Ngaa Tikanga o te Kiingitanga (The Principles of the Kiingitanga)**



(Waikato-Tainui, 2008, p. 7)

**Manaakitanga**, which means caring, is a fundamental Maaori philosophy and practice principle. When interviewing kaiwhakauru, the kairangahau acted compassionately and carefully. **Whakaiti** or humility means sincerity, being unpretentious, and always remaining humble. **Aroha**, which means love and respect, is the key to treating all whaanau respectfully and recognising their knowledge. **Kotahitanga** or unity is a united effort of many whaanau, not just the kaiwhakauru and kairangahau, but inclusive of every participant's whaanau. **Mahi Tahi**, which means collaboration, works together as one whaanau to achieve the kaupapa (purpose). **Rangimaarie**, or peace and calm, stays focused on the kaupapa, kaiwhakauru, and whaanau. **Whakapono**, or trust and faith, stays true to the whaanau, hapuu, and iwi, creating a holistic way of being with the whaanau throughout the thesis.

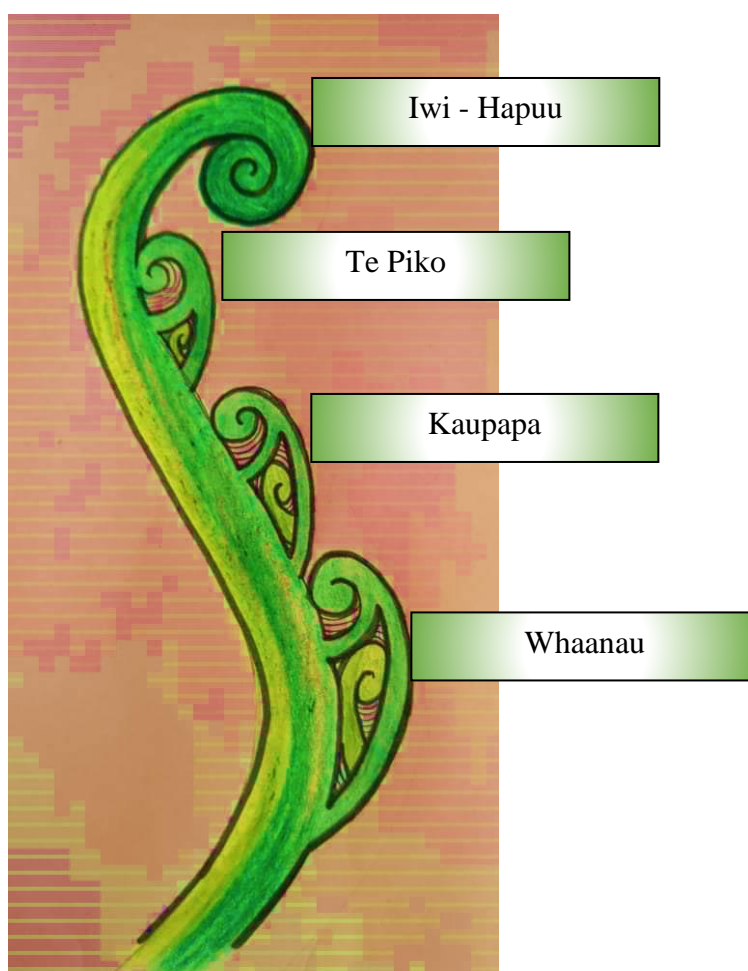
In addition to these principles, the kairangahau also maintained the principle of Whanaungatanga, which establishes and maintains respectful, reciprocal relationships. The kairangahau needed to look, listen and then speak it was vital to understand the koorero (stories) of the kaiwhakauru based on their lives, thus making the questions pertinent to the whaanau. Kia Tuupato, or being cautious, the kairangahau needed to ensure everyone was culturally secure and maintain their place as an inside kairangahau in the rangahau.

The kairangahau faced the challenge of upholding every takepuu (principle) as intended. As mentioned earlier, Maaori philosophies and principles could have different meanings depending on the context. Even though these principles may have been discussed before, the kairangahau ensured that Tikanga and kawa were maintained to ensure ethical standards were followed throughout this Kaupapa. All kaiwhakauru being Maaori of Waikato-Tainui descent, the rangahau methodology was encased within a Kaupapa Maaori framework.

### 3.6.1 Model of Practice

By incorporating Maaori philosophies and principles and utilising my model drawn by my son and based on 'Te Piko' (the shoot of the ponga fern), I could maintain my authenticity and remain faithful to my beliefs, allowed me to establish a strong foundation for my rangahau and gain the support of my whaanau and the kaiwhakauru. The piko symbolises four essential elements that guide me throughout my journey.;

**Figure 7 Piko Model**



Drawing by Manaakitia Wilson

- **Iwi:** Waikato-Tainui's proverb, "Waikato-Taniwharau, He piko, He Taniwha, He piko, He Taniwha" means that at every bend in the Waikato river, there are a hundred Taniwha. This proverb signifies my loyalty to my iwi and my true identity.
- **Kaupapa:** With every new bend in the river comes new life, and in this case, new learning it is essential to stay true to the facts of the kaupapa.
- **Te Piko:** Is the name of my partner's grandfather, who represents our whaanau. Giving me the strength to keep moving forward.
- **Whaanau:** All the whaanau connected to this kaupapa are like trees that make it stronger. Together, we make it more robust, and as each bend in the river brings new life to the ponga tree, the rangahau brings new life to us.

For each interview, a new "piko" (a metaphorical way of describing a new beginning) was opened by performing a Karakia (a Maaori prayer). The goal was to achieve a positive outcome, so guidance and protection were sought for the interviewer and interviewee. The "Mihimihi" (an introduction) was then performed to welcome and acknowledge the whaanau for their participation in the rangahau, which aimed to create new learning. Lastly, a "Koha" (a gift or offering) was an acknowledgement of appreciation to the whaanau for sharing their knowledge and stories with the kairangahau.

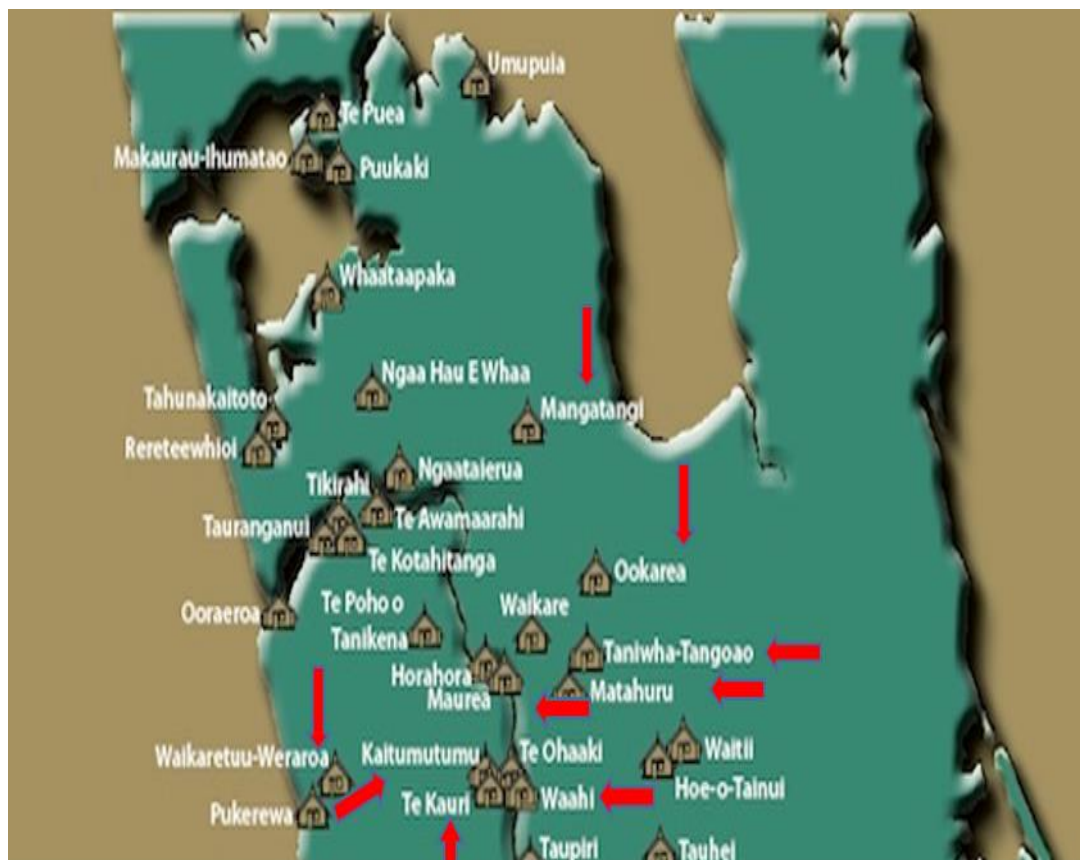
### 3.7 Methods

#### 3.7.1 Interview-Case Studies

According to Hudson et al. (2010), Maaori values and ethics are reflected in their stories, or koorero puuraakau, emphasising the importance of relationships as the foundation of Maaori life. Lee (2015) states "Pūrākau, a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our

identity as Māori” (p. 96) These relationships are deeply ingrained, and protocols, or kawa, are observed to determine the underlying philosophy of tikanga when interviewing Maaori whaanau.

**Figure 8 Map of North Waikato-Tainui Marae**



Source: The University of Waikato Te Whare Wānanga o Waikato

Sixteen whaanau were handpicked based on various factors to provide a comprehensive representation of the diverse group of whaanau receiving assistance from their iwi. These whaanau were chosen based on their age, gender, educational background and experience, and geography area. The group includes a mix of female and male participants, ranging in age from

their mid- to late thirties up to their early seventies. Through their unique stories and experiences, these whaanau highlight the richness and diversity of individuals who benefit from the support of their iwi.

The rangahau is based on the narratives of sixteen whaanau who shared their experiences within their whaanau, marae, hapuu, and iwi. It uses their stories as evidence to support the rangahau topic.

A pūrākau approach does not exclude autobiographical, testimonial, oral history, case study type research methods, nor does it assume these methods have nothing to offer. Pūrākau as methodology has undoubtedly been influenced by narrative-based inquiry research, a broad research spectrum that provides a multiplicity of research methods” (Lee, 2015 p. 101)

The kairangahau had access to various methods and methodologies when considering the rangahau project. According to Cherry (2021), a case study is an in-depth study of a person, group, or event, which can be applied in fields such as psychology, medicine, education, anthropology, political science, and social work. Merriam (1998) and Stake (1999) describe case study methodology as a bounded approach in which the kairangahau sets parameters for the intent of the rangahau. Merriam's definition includes qualitative case studies that prioritise flexibility. In line with Merriam's qualitative case study approach, the kairangahau clearly outlined the intent of the rangahau. Merriam (1998) and Stake (1999) define case studies differently. Merriam suggests that it should be 'particularistic', meaning it should focus on a specific situation, 'descriptive', meaning it should provide a clear and complete account of what happened, and 'heuristic', meaning it should give the reader insight into what happened. Stake, on the other hand, defines a case study as having four key elements: 'holistic', considering the



links between an experience and its environment; 'empirical', founded on observations; 'interpretive', based on the kairangahau's perception, and 'empathic', aiming to understand and interpret the observations made.

According to Stake (1999), the kairangahau should keep an open mind and try to gain an unbiased understanding of the situation, appreciating the unique perspectives and interpretations of those involved. In educational rangahau, case study methodology is a common approach, and the kairangahau can gain qualitative data through interviews and narratives portrayed through case studies.

Interviews with individuals are accepted as rangahau tools and processes in rangahau Maaori. Applying valid tools is an essential ethical consideration in this project. However, informed consent, an essential ethical principle, often conflicts with Maaori ethical considerations. The standard approach to obtaining consent is to send out information sheets and consent forms before conducting the interview. This approach, however, is not as appropriate for Maaori as the traditional 'kanohi ki te kanohi' or 'face-to-face' method of communication. Demonstrating this method enables quicker decision-making and complete information sharing and is an essential part of Maaori culture. Applying 'kanohi ki te kanohi' practices was important and valid when dealing with kaiwhakauru than written forms or pieces of paper.

The kairangahau conducting this project personally met with every participant, as they were all whaanau members of the kairangahau. Each whaanau approached was given the necessary documentation to review and consider before agreeing to participate, and all agreed verbally.

Eighteen whaanau were initially approached and sixteen whaanau returned their signed consent forms and were interviewed, while the remaining two were invited to complete an online survey due to time constraints and unsigned forms.

The interviews conducted for this project involved asking several semi-structured open-ended questions designed to elicit the koorero puuraakau (see Appendix D). Bishop and Glynn (1999) suggest using semi-structured interviews to allow the conversation to flow naturally, giving room to diverge from the predetermined questions. Although this process is time-consuming, it was valuable for the kairangahau to gather insights and data for this project.

As per Maaori tradition and rangahau methods, it was crucial, and the kairangahau intended to conduct the interviews, kanohi ki te kanohi, with each kaiwhakauru. However, this became problematic due to the COVID-19 pandemic. Ten kaiwhakauru interviews were conducted in person before the national COVID-19 level four lockdown. While the project could have proceeded with the ten interviews already completed, the kairangahau believed it would be disrespectful to whaanau to ignore the remaining six who had agreed to awahi (assist) with this kaupapa. The six whaanau who had consented but had yet to be interviewed were allowed to either no longer participate, attend a Zui (Zoom hui), or complete a written questionnaire. All six were keen to continue via Zui or a questionnaire. Three chose to be interviewed via Zui, while the remaining three answered the interview questions by completing a questionnaire. When possible, the kairangahau followed up with these three via emails and phone calls. Considering the kaurangahau's whaanau connection to all the kaiwhakauru, the kairangahau was consciously aware that the rangahau project could be influenced. To maintain transparency, the kairangahau needed to ensure the kaiwhakauru koorero puuraakau captured reflected the essence of their intention; each of the interviews, where possible, were recorded after securing

consent from the kaiwhakauru. Once completed and their koorero transcribed, the interviews were returned to the kaiwhakauru to ensure the transcripts were the intent of their koorero. If there were any discrepancies, the interview transcripts were amended at the request of the kaiwhakauru. Upon completing the findings, they were returned to the kaiwhakauru for approval. Beyond some minor changes, all confirmed the written text interpreted was as they intended.

The kairangahau acknowledged that the kaiwhakauru were part of a whaanau, marae and hapuu, and accordingly, they took care to acknowledge the kaiwhakauru whaanau during the interviews. The interviews created a comfortable space for the kaiwhakauru to be heard and tell their stories as they wished.

The comprehensive literature review played a crucial role in identifying key themes and methodologies to underpin this thesis's findings. The integration of these themes supported the findings in the literature review and laid a solid foundation for the research focus. The research questions were effectively substantiated by incorporating insights and perspectives from the literature review (Snyder, 2019).

The rangahau methods were chosen to align with the Kaupapa Maaori methodology. Whaanau participating in the interviews were selected using a sampling frame (Symond & Cassell, 2012) from specific hapuu within Waikato-Tainui. The kairangahau met with each prospective participant to obtain their consent and provide them with an information sheet and a list of interview questions. During the interview process, the kairangahau aimed to allow the whaanau to tell their stories, guiding them back to the kaupapa and asking questions as needed (Rangiwai, 2019). Once again, the following questions were presented to the participants.

1. Do you agree to be named?
2. What is your Whaanau Marae, Hapuu? (Only if kaiwhakauru agree)
3. What is and or was your topic of study, and what is the highest level of your qualification/s?
4. What age were you when you began your study?
5. What/who inspired them to higher education?
6. What was the nature and amount of the grant?
7. How many grants have you received?
8. Was it a scholarship or a grant?
9. Are there any other immediate/extended whaanau members studying?
10. Did they receive a Waikato-Tainui Education Grant?
11. What does success/transformation for whaanau look like?
12. How has your education changed your life?
13. What are the benefits of receiving a grant and or scholarship?
14. How (or if) has your education benefited your Marae / Hapuu /Iwi?
15. What are the benefits of speaking Te Reo Maaori?
16. What are your thoughts on the tribe investing in whaanau / your education?
17. Do you have any recommendation about how the tribe can develop the Grant/  
Scholarship scheme?
18. Other thoughts / comments

Online surveys have emerged as one of the most influential rangahau methodologies. With various methods that can be applied - including e-surveys, interactive interviews, and customised questionnaires - online surveys provide a great way to engage with respondents. Individuals can easily access these surveys via email or online self-completion, making them

convenient and accessible. The Waikato-Tainui grants and scholarships program has been a success over the years, with over 10,000 recipients receiving varying amounts of funding for their distinct levels of study.(Waikato – Tainui, 2018). This program has made a significant contribution to the academic progress of many individuals and is a testament to the effectiveness of online surveys as a rangahau methodology.

As already stated for the rangahau project, an online survey was conducted and shared through Waikato–Tainui marae Facebook pages within specified hapuu and the north Tainui region. The survey was posted on the kairangahau’s personal Facebook page and sent through Messenger. The survey aimed to reach individuals who received a Waikato-Tainui grant or scholarship and were pursuing a Bachelor's degree or higher. The survey intended to collect data from over two hundred whaanau members across the specified hapuu, with an expected response rate of 10 to 15%.

The online survey was designed to supplement the data collected from interviews and case studies and only included closed questions. However, three open-ended questions were added to the survey to gather more comprehensive insights from a broader range of whaanau members (see Appendix E).

1. Are you registered on the Waikato-Tainui Beneficial Role?
  - a. Yes or no
2. Have received a Waikato – Tainui education grant or scholarship?
  - a. yes or no
3. What is the highest level of your tertiary qualification?
  - a. Bachelor

- b. Masters
  - c. Doctorate
4. How many grants have you received?
- a. One
  - b. Two
  - c. Three
  - d. More than three
5. Do you have any other whaanau members who have or are still studying at a bachelor's degree or higher level?
- a. Yes
  - b. No
6. Have you completed your study?
- a. Yes
  - b. No
7. Besides financial assistance what are the other benefits of receiving an education grant from Waikato-Tainui?
8. How has education changed your life?
9. What is your topic of study?
10. What benefits has your education brought to your whaanau, marae hapuu, iwi?

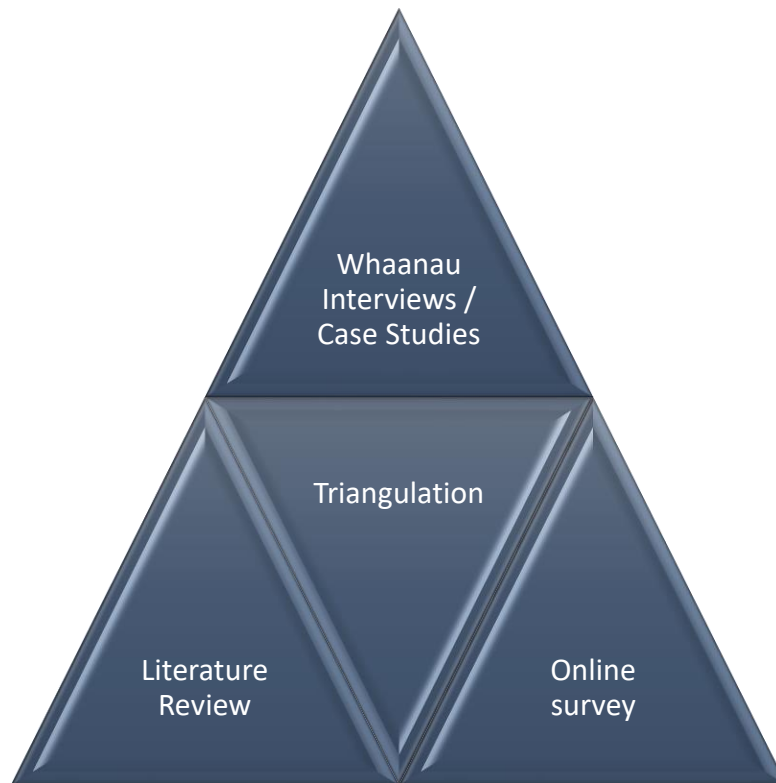
### **3.7.2 Methodology Overview**

One-on-one, semi-structured open interviews were conducted as qualitative methods to make it undemanding for participants' koorero to be heard and recorded. This methodology was anticipated to uncover the kaiwhakauru transformation gained through education, with the

tautoko (support) of the Waikato-Tainui Grants and Scholarship scheme. The rangahau approach was open and embryonic to achieve a favourable outcome and capture and record any underlying issues or themes.

Linda Tuhiwai Smith (2017) discusses Kaupapa Maaori rangahau as a culturally safe approach that incorporates the support of kaumaatua (elders) when necessary, who are culturally appropriate, while also maintaining academic rigor. A Maaori framework incorporating Kaupapa Maaori principles with Maaori values, worldviews, attitudes, skills, principles, and knowledge ensures a safe and warm environment for the kaiwhakauru and kairangahau. According to Smith (2017), Kaupapa Maaori rangahau is a "social project that weaves in and out of Māori cultural beliefs and values" (p. 20). Linda Tuhiwai Smith (2017) discusses Kaupapa Maaori as culturally safe rangahau that encompasses the tautoko of kaumaatua (elder) when required, who are culturally appropriate while fulfilling academic rigour. Smith asserts there is an absolute need to get it right first, so matching the methods and the kaiwhakauru is all-important. This methodology aligns well with Kaupapa Maaori's theory concerning Maaori-centred rangahau (Smith, 1999). Based on Smith (2017), koorero Kaupapa Maaori rangahau is a "social project that weaves in and out of Maaori cultural beliefs and values" (p. 20).

**Figure 9 Triangulation**



Triangulation, as defined by Turner and Turner (2009), is using an alternate perspective to validate, challenge, or expand on existing rangahau findings. This involves examining the same rangahau question using multiple sources of data. Triangulation in the rangahau helped validate the data and reduce bias by utilizing more than one collection method. Allowing the kairangahau to represent a broader and more in-depth range of participant stories. “The technique helped to minimize personal and methodological biases and strengthen the overall findings of the research” (Decrop, 1999; Turner & Turner, 2009, p. 172).



### **3.7.3 Analysing and Sorting Data.**

After gathering the data, the next step was to analyse it. The analysis was an ongoing process, which not only answered the rangahau questions but also provided the kairangahau with guidance for further data collection. The rangahau was based on whaanau interviews, case studies, a literature review, and an e-survey. The kairangahau chose the thematic analysis approach to analyse the data. This approach allowed flexibility in interpreting the data and helped manage large data groups more efficiently by organising them into broader themes (Caulfield, 2019). The thematic analysis method was a practical approach to classify and explore the significance of the relevant themes (van Leeuwen et al., 2016). One of the advantages of using a thematic analysis approach was its versatility, as it identified patterns and themes in the data. The kairangahau identified critical themes related to the rangahau question (Guest et al., 2012).

The kairangahau used the thematic analysis process to identify themes, which helped them to remain focused on their rangahau objectives. As defined by Caulfield (2019, para. 11-15), the process involves six stages. In the first stage, the data is studied to familiarise itself. In the second stage, phrases or sentences are used to code the data. The third stage requires identifying patterns and generating themes. The data is reviewed in the fourth stage to ensure accuracy and identify any missed elements. In the fifth stage, concise themes are defined and named. Finally, in the sixth stage, the analysis is written up. The kairangahau also considered a coding strategy, such as using images, tables, and figures to represent the results of the e-Survey data collection method. This process allowed the kairangahau to think about the analysis early on in the project and meet their rangahau objectives. Coding the data made tracing the data quicker, making comparisons, and identifying any themes that required further investigation.

### **3.8 Implementation Plan**

The implementation plan for the rangahau project was a detailed list of activities, schedules, costs, and associated risks. The purpose was to define the resources required to achieve the goal and set a timeline with measurable targets. The plan provided a foundation to keep the kairangahau on track, and some of the targets have been extended due to the worldwide COVID-19 pandemic. To achieve the plan, the kairangahau decided on the thesis framework based on the rangahau questions and determined the areas that would best suit this thesis. The Literature Review was finalised based on the two rangahau questions, and the six themes that emerged from the rangahau were identified. Many modes of rangahau were used to gather data, including rangahau gate, books, published/unpublished thesis Google Scholar, personal interviews with whaanau and friends, journals, websites, articles, and newspapers. Due to many contributing circumstances, the rangahau expanded over several years.

### **3.9 Conclusion**

This *Chapter* explains the methodology and methods used in the rangahau. Kaupapa Maaori provided the tools for critically analysing rangahau from a Maaori perspective. The Ngaa Tikanga o te Kiingitanga and Te Piko Models added additional tiers of philosophies and principles connected to kaupapa. The rangahau approach used in the rangahau was triangulation, which involves collecting and analysing data from multiple sources to give credibility to the rangahau.

Three rangahau methods were employed in the rangahau: interviews/case studies, a literature review, and an e-survey. These methods allowed the participants to share their stories and knowledge, while thematic analysis enabled the kairangahau to organise the data. In the next *Chapter* there are in-depth narratives from the sixteen kaiwhakauru interviewed for the rangahau.

## 4. CHAPTER FOUR: RANGAHAU TAAKE (NARRATIVES)

Be thou upright in all that you do.

Be strong so that all, portals maybe opened unto you

(Tuurongo House, 2000, p.109)

### 4.1 Introduction

This *Chapter* contains narratives from sixteen kaiwhakauru who were interviewed for the rangahau. The kairangahau adopted a whaanau-centred approach, where each kaiwhakauru is a close or extended whaanau member and has a relationship with the kairangahau. They were selected to provide a viewpoint on the benefits of a specific Waikato-Tainui roopu. The kairangahau has tried to capture their koorero, whakaaro, and puuraakau in the essence of how they intended it has included some detailed quotes from each kaiwhakauru to acknowledge their tautoko. The sixteen narratives were chosen to provide a perspective from diverse variables, as follows.

- Male/Female
- Urban/Rural
- Whaanau Size (Small / Medium / Large)
- Age they started their higher learning

	Male / Female	Urban /Rural	Small Medium Large Whaanau	Age	Qualification and Adult Learner or High School	Current Occupation	Grant or Scholarship	
1	M	R	L	60s	Bachelor Adult	Teacher /Consultant	G	1+
2	F	R	L	70s	Bachelor Adult	Retired Business Owner	G	1+
3	F	U	M	50s	Bachelor Adult	Te Reo Teacher	G	1+
4	F	R	M	30s	Bachelor High School	Assistant Principal	G	1+
5	F	R	M	60s	Bachelor Adult	Teacher / Whaanau Advocate	G-S	1+
6	F	R	M	30s	Bachelor High School	Engineer	G	1+
7	F	R	L	30s	Bachelor Adult	Koohanga Reo Manager	G-S	1+
8	M	U	M	40s	Masters High School	Lawyer Senior Manager	G	1+
9	F	U	M	40s	Bachelor Adult	Te Reo Teacher	G	1+
10	F	U	S	40s	Bachelor Adult	Analysis/ Business owner	G	1+
11	F	R	L	60s	Masters Adult	Teacher /Tutor	G	1+
12	F	U	S	60s	Bachelor Adult	Teacher	G-S	1+
13	F	U	M	40s	Bachelor Adult	Manager	G	1+
14	F	U	M	40s	Bachelor Adult	Te Reo Teacher	G	1+
15	F	U	S	50s	Masters Adult	Teacher	G	1+
16	M	U	M	30s	Masters High School	Manager	G	1+

As a result of the COVID-19 Level four lockdown, the preferred Maaori approach of "Kanohi ki te Kanohi" could not be conducted with all participants. The kairangahau and whaanau had to be flexible with the mode of interviews and some were conducted over Zui. However, this was not possible for those living in rural areas due to limited internet access. These whaanau elected to complete the interviews via email and questionnaires.

During the proposal stage, nine questions were considered. However, after careful consideration, additional questions were developed to provide more depth to the rangahau. The questions were not asked in any specific order during the interviews, except for those who completed the interview via email.

1. Do you agree to be named? (All sixteen participants agreed to be named)
2. What is your Whaanau Marae, Hapuu? (Only if kaiwhakauru agree / all agreed)
3. What is and or was your topic of study, and what is the highest level of your qualification/s?
4. What age were you when you began your study?
5. What/who inspired them to higher education?
6. What was the nature and amount of the grant?
7. How many grants have you received?
8. Was it a scholarship or a grant?
9. Are there any other immediate/extended whaanau members studying?
10. Did they receive a Waikato-Tainui Education Grant?
11. What does success/transformation for whaanau look like?
12. How has your education changed your life?
13. What are the benefits of receiving a grant and or scholarship?
14. How (or if) has your education benefited your Marae / Hapuu /Iwi?
15. What are the benefits of speaking Te Reo Maaori?
16. What are your thoughts on the tribe investing in whaanau / your education?
17. Do you have any recommendation about how the tribe can develop the Grant/  
Scholarship scheme?
18. Other thoughts comments.

However, to achieve continuity the kairangahau has not maintained the order of sequence so kanohi ki te kanohi and Zui interviews were semi-structured allowing for the koorero of the kaiwhakauru to be open and the freedom to express their ideas and thoughts.

## **4.2 Narratives/Case Studies**

### **4.2.1 Kaiwhakauru One**

*Ko Taupiri te Maunga*

*Ko Waikato te Awa*

*Ko Tainui te Waka*

*Ko Waikato te Iwi*

*Ko Ngaati Mahuta te Hapuu*

*Ko Taniwha, ko Waahi ngaa Paa*

Kaiwhakauru One, is a kaumaatua in his sixties, and raised in the traditional customs and values of Maaoritanga by parents, grandparents and extended whaanau who are entrenched in the Kiingitanga and tikanga Maaori. After leaving secondary school, he went onto a plumbing apprenticeship. His education started not at primary, secondary school, industry, or academia but long before these, at an early age on the marae.

*Unconsciously I believe my studying started at a very young age on the marae around our kaumaatua or elders, the nannies, uncles, and aunties in Te Ao Maaori / The Maaori World which was portrayed on the marae and within the Tainui Takiwaa or area.*

*Observing, listening to waiata, traditional songs, also songs for various occasions and seeing how tikanga Maaori, the Maaori language, protocols and Maaori customs were carried out, which is still relevant to this generation. Today you get degrees for that standard of learning and if you want to go into more detail means commitment and hard work. So, for me I was fortunate to observe those teachings and if I may be bold to say qualified in some aspects of how tikanga, kawa, our customs and traditions can be upheld and carried out on our marae.*

Resuming formal societal education as a mature taura, He studied and graduated in diverse fields at varying levels.

*It was in my late 20s and early 30s after returning from Australia, my attention turned to studying and focusing on obtaining qualifications. I got a job at a Private Training Establishment teaching basic Te Reo Maaori to Adult learners. I did not have any qualifications but the organisation I worked at, had different ideas which was an introduction for me to contemplate higher learning. Topics of study for me has been in the Maaori sector, be it, Maatauranga Maaori, Te Reo Maaori and down to making a korowai (cloak).*

Eager to advance his knowledge, he studied to become a Secondary School Teacher and enrolled as an extramural taura.

*under the umbrella of Christchurch Teachers Training College where I studied at Manukau Technical Institute.*

He graduated with a Diploma of Teaching even so he went on to continue studying at a higher education level.

*The second topic was the Education sector. The qualifications I received were Maaori School Certificate, certificates for various courses that I have undertaken, Secondary School Teaching Diploma, up to bachelor's degree in Maaori.*

Working as a secondary school teacher, he still aspired to compliment the teaching of his kaumaatua / kuia, so he enrolled with Te Whare Waananga o Awanuiaarangi and completed his Bachelor's degree, adding to and furthering his educational accomplishment. Even though a kaumaatua he maintains this is not the end of his education journey.

*There has also been other studies and courses that I have undertaken over the years and no doubt more to pursue.*

Inspiration came from many whaanau over the period of his life and through many opportunities.

*There have been a lot of people over the years who have inspired me, and I think it is because of their in-depth knowledge, passion, and willingness to share in their field of expertise. From growing up on the marae with our grandmother and others to Maaori orators and those who have made a mark and inspired not only me but many others to look and pursue Maatauranga / all aspects of knowledge. My wife ..... Has been the big push for me to higher education. Even today she keeps saying that I need to keep up with the ever-changing technology.*



He has received financial assistance from Waikato-Tainui and other sources to support his attainment for higher learning.

*For the teaching degree I received a scholarship from 'Teach New Zealand' I applied to Waikato-Tainui for assistance on a number of occasions while studying and have been grateful for the grants that I received.*

He acknowledges the financial support; he has received for his academic study. He also considers that the knowledge and learning gained far outweighs the financial benefits. He specified with or without the financial support he still would have continued with his high learning pathway.

*Education and studying are good; however, having the funds to pay for tuition is better. Education is important because it helps to develop our mind and helps us explore the past, the present and the future. Having access to Waikato-Tainui grants has been very helpful in which I am grateful. Would I have gone into tertiary education without the availability of the Waikato-Tainui Education grants? Yes, I would.*

Concerning the paatai about other whaanau members studying at a tertiary level, he confirmed many whaanau are extending their education.

*Within the whaanau there have been a lot of studying over the years and up to this year there are, rangatahi, the young, parents and grandparents, be it certificates, bachelor, or master's degrees and up to PhD we had it all. We have had whaanau studying , accounting nursing, lawyers, Te Reo Maaori, music and so on.*

He perceives success as many distinct parts, whether it is wanting to buy a new car, or aspiring for a career goal, improved health or learning a new karakia (prayer). Still, he emphasises that

the key is knowing what they want and having the desire or understanding about how to go about achieving their goal.

*Success .... Seeing a goal / seeing how you are going to get there / make the decision to get there, start the journey and when you get there accept/celebrate and be proud that you got where you wanted to be, and most importantly achieved what you set out to achieve.*

When responding to benefits to marae, hapuu and iwi he declared the benefits do not start today or yesterday but go back through the generations.

*When one looks at the marae, hapuu and iwi, one needs to look at how these institutions evolved over the hundreds of years and survived through the different generations. Knowledge or knowing has always been the key factor to the survival of groups of people like the Maaori and other races within this world.*

In discussing maatauranga Maaori knowledge and learning that was here long before the arrival of the Europeans.

*Our ancestors were taught how to use the stars for navigational purposes, understand the ocean currents, utilise it and be able to discern the various wind patterns which contributed and made their voyage across the vast Pacific Ocean effortless.*

Whare Waananga teaching of Tainui Tuupuna (grandparents / ancestors) is about knowledge passed down to benefit the marae, hapuu and iwi from Tainui as discussed.

*When the Tainui waka finally rested on the west coast, Kaawhia harbour the rangatira or leaders set up Whare Waananga or learning institutions. Teaching various kaupapa*

*or topics of learning such as the Supreme God, other gods, creation, whakapapa (genealogy), the genealogy of the stars, the plants, marine life, Maaori history, chemistry, building, warfare, and the list goes on.*

Education today and the benefits this brings to whaanau in conjunction with the teaching of the old ways has been a focus for this kaiwhakauru.

*Today the institutions teach differently to the old Maaori whare waananga. The message may not be exact but is enabling people to learn and grow in this day and age. Education and knowing was important for the survival of our people.*

As a native speaker of te Reo Maaori, this kaumaatua expressed a view on the benefits having the ability to converse in te Reo Maaori but some history of supporting their whakaaro. He discussed what contributed to the downfall of te Reo spoken in Aotearoa.

*Maaori children who attended schools in those times were punished if they spoke Maaori at school. This contributed to the demise of the language by the colonisers of that time not only in Aotearoa NZ but in other countries.*

He acknowledged the push for Indigenous languages today as not only here in Aotearoa but other countries across the globe.

*We had five first nation visitors from Canada come to our home and asked how we teach and preserve our language. .... Along with friends from Te Ataarangi, explained teaching methods and key points on how the language can be expressed in different ways.*

He discusses the personal benefits of speaking te Reo Maaori and how these identify with him being Maaori in today's society.

*There has been a big push in the last 30 years to revitalise the Maaori language and the benefit for me in speaking Maaori is letting people know that I am Maaori, belonging to a race of people with a language, customs and traditions that identify who we are.*

He continues to point out what his marae is doing to support the ongoing resurgence of te Reo Maaori for his whaanau and hapuu and the benefits to all the whaanau whaanui.

*We have language programs running at our marae that have been attended by a number of whaanau members, we have had a recent children's Te Reo camp for tamariki from 7 years to 12 years old which has been successful and for me as mentioned Te Reo Maaori identifies that we are Maaori, Ngaati Mahuta, Taniwha Marae. There are academics who are able to explain in depth why Te Reo Maaori is important and for me it is part of who we are.*

Considering the paatai on Waikato-Tainui investing in educating whaanau, he stated human investment as being the most valuable to increasing the human capital of the Waikato-Tainui.

*Investing in whaanau and whaanau education is a form of creating and growing wealth. If we look at the Structure of Waikato-Tainui and look at those working within the various companies, it is made up of 75% of tribal members. Of whom some have studied to get degrees and been through the system of obtaining grants, studying. Who eventually working for the tribe helping the tribal structure grow, helping our marae grow via refurbishing our marae? Investing in our people who are the greatest asset that we have ki runga te whakataukii, he aha te mea nui o tenei ao, maku e ki atu, he tangata he tangata he tangata.*

Contemplating the process of obtaining a grant at a marae or iwi level, in the past prospective applicants had to go through a prescribed process whereby the applicant had to outline their kaupapa and whakapapa.

*At Taniwha Marae at one time when a whaanau member was applying for a Tainui Grant, they had to inform the Marae committee and give a presentation on what you were studying for. Also, when applying to Waikato-Tainui for a grant, you have to explain and answer on the application sheet your affiliation to the marae, how you are actively involved in the marae and what you are studying.*

As a past recipient of a Waikato-Tainui Education grant, he now considers the process today as less formal, less unnerving and an improved process for whaanau.

*We have had many whaanau members apply to Waikato-Tainui, and still do to assist with tutorial fees, and so on I think at the moment the process of obtaining tribal grants is far better than 15 years ago.*

*It has changed many times over time and seems easier at this point in time. Who knows there may be a new process next year or in three years which is expected because changes happen as it has been since our people first arrived here in Aotearoa?*

A final message from this kaiwhakauru.

*We are living in exciting times. The world indeed is at our fingertips and education, knowledge or maatauranga is something we cannot get enough of.*

#### **4.2.2 Kaiwhakauru Two**

*Ko Taupiri te maunga*

*Ko Waikato te awa*

*Ko Waikato te iwi*

*Ngaati Mahuta me Ngaati Hine ngaa hapuu*

*Ko Ookareā, me Taniwha ngaa marae*

Returning to higher education was a long-time goal for this kaiwhakauru however she returned to education when she was *50 years old over 22 years ago*. She has studied at a Bachelor level in Business (Maaori Development).

*It was something that was always at the back of my mind, was to have my own business, and the opportunity presented to learn within a Maaori environment was very appealing.*

During her course of study, she received support from various avenues.

*I think I received two grants for each year of \$200 to \$300 approximately, and \$700 from Taaharoa C Trust. I also received student loans for 2 years.*

She acknowledges that the time was right for her to further her education and with or without financial assistance she would have continued with her studies.

*Yes for me it was about timing and knowing where to obtain Maaori funding made it easy for me to do the study.*

From a sizeable extended whaanau with many cousins, nieces, nephew and mokopuna who have gone onto achieve academic excellence in several areas; law, education, and business to name a few with so many receiving support from Waikato-Tainui in their academic journey.

*I do believe they did receive a grant, it's quite impossible to study without their help.*

When discussing the kaupapa of success she believes if the individual is successful in whatever avenues if its higher education, financial gains, personal te Reo Maaori then the whaanau is successful and the two are strongly interconnected.

*I believe that individual success is whaanau success and it embraces all the above, it enables the individual and the whaanau to be better people. They are in a place where they can manaaki others by sharing their skills with those that need-to-know things, by encouraging and empowering whaanau where there is a need.*

This kuia (elder woman) has supported her whaanau, marae, hapuu and iwi in numerous ways, as a kaimahi at the marae, a kaikaranga for hui and tangi, and currently is a marae trustee. In addition to all these as a business person she has contributed with other support.. *I was able to help my marae by donating things that I had created.*

While she can converse in te Reo Maaori she has strived to expand her Reo and enrolled in advance Reo courses with Te Waananga o Aotearoa.

*Speaking te Reo Maaori is very important to me I love my Reo and am very proud of it.*

*It is my identity my whakapapa and I love being who I am. It keeps me connected to my Tuupuna and I see it as the future for my children and mokopuna.*

She considers a way forward for Waikato-Tainui to develop the distribution of putea across all levels and ages.

*It should be written into their policies, whaanau should have access to puutea at every level, from mokopuna to Tuupuna. And that puutea (fund) is made more available to whaanau.*

The closing comment from this kaiwhakauru involves the iwi governance structure and they state.

*Encourage our Marae Reps that sit on the Whakakitenga Boards, and whaanau connections on the Waikato-Tainui Board, to make recommendations and continue to make them without ceasing until it happens.*

#### **4.2.3 Kaiwhakauru Three**

*Ko Taupiri te Maunga*

*Ko Waikato te Awa*

*Ka Waikato te iwi*

*Ngaati Whaawhaakia, Ngaati Apakura, Ngaati Mahuta, Ngaati Hine, Ngaati Mahanga ooku hapuu*

The kaiwhakauru also a grandparent in their fifties left high school with a School Certificate but chose not to go straight into academia instead worked in different industries for several years and is now working as a teacher in a Kura (school). She returned to higher learning as an adult learner with other whaanau members. With her father she graduated with a Diploma of Education (Adult). After this she stopped to raise her tamariki, so it was many years later before she entered tertiary education again.



When broaching the kaupapa of inspiration she stated genuine incentive came from within their whaanau.

*Dad was the greatest influence for me to seek higher learning. It was his drive, his encouragement, his foresight that made me follow education. Dad wanted me to use that knowledge to help our immediate whaanau and to find ways to help our whaanau whaanui at the marae to become self-sustainable. Him and mums' passion for learning made me want to do the same.*

She was also inspired by watching other whaanau members and their friends conversing in te Reo Maaori at a hui.

*My sibling inspired me to go into higher education. At the time I was doing nothing I got invited to one of their hui. I was surrounded by a lot of younger Maaori who spoke te Reo, that was the only language I could hear spoken. I was freaked out by it I was inspired by it.*

*So many young Maaori enjoying themselves but enjoying our language as well. I wanted to share in that I wanted to be a part of that. That was the very moment I got inspired to do what I did. I did not actually go to kura to do the degree I went to learn the Reo first.*

The kaiwhakauru has received support from Waikato-Tainui on two occasions, spanning over 30 years, one in the 1980s and another in 2010.

*I went for a Tainui grant through the Tainui Trust board back in the 80s. I saw the huge difference in the amount you could get. I think I got my first grant in 2010 I was surprised at how much I received it was close to \$1000.*

She voiced strong views when addressing the paatai about the iwi investing in her education.

*I feel that the grant, I do not call it an obligation but I do feel a responsibility to give back. So, I just want to make it clear that when I went for the grant, I consciously knew that it does not come for nothing. They do not state you have got to give back, but I just felt conscious that is what I intend to do, do my best to repay that to the marae, to our iwi, whatever but I have got to do it.*

On the subject of success, she viewed this as not just about themselves.

*Success for me is that my whaanau are healthy and living better than what we were in the past. Education has provided me with a better financial base that improved the way we live in all sorts of ways.*

Passionate about learning.

*I have always gone to seek education; I love it is just a passion of mine. I love learning things new.*

The kaiwhakauru believes this has an overflow effect not only to the next generation but the following ones as well.

*Now we have got our mokopuna coming through our Kura so it's definitely about inspiring our own families.*

*They are inspired, our kids have seen the changes. They understand what education can do for us; they can see the benefits. They have seen the hard work that it takes to get there though, and they have had to make sacrifices as well as we have on this journey.*

She has a deep-rooted association with her marae all her life. Firstly, through her parents now as a grandparent, parent, and sibling. When discussing the benefits of te Reo Maaori she talks about how it has transformed her.

*I believe the Reo gives you balance; it gives you roots. The Reo has become the new me. Before learning the Reo I considered myself white. Even though we were brought up together as a whaanau there was just so many things that we did that I considered as white, as European, as colonised, and when I went to learn the Reo I learnt about myself. Myself, my tuupuna, the beginning and how important and significant it is for me as a Maaori. Yeah, that is really important so yes, I will do what I have to in the paakehaa world, but my Maaori world and my Reo will be number one.*

She outlines the advantages of gaining a tertiary qualification and having te Reo Maaori to the whaanau and the marae...

*Learning Te Reo, I know tikanga I prefer that whaanau understand why they are doing it from a tikanga perspective so whenever I can, I will put my input there. I am on the Trust, the whenua trust at my marae.*

The kaiwhakauru views her education as the vehicle for an improved life for not only herself, her tamariki and mokopuna. She is convinced through attaining academic qualification has transformed the lives of her whaanau. Her concluding remarks are about her tamariki.

*We become the role models and they see what we do then they want that too. For example, my girl is going to do nursing in Term 2 and my big girl who is a mama of four she is doing the bridging course to be an accountant and my boy he has done courses to get into carpentry, stuff like that, so I think that has rubbed off.*

*I would like to think so anyway. They are looking that way; they have recognised that higher education will benefit them as a whole not as just a means to an end.*

#### **4.2.4 Kaiwhakauru Four**

*Ko Taupiri Te Maunga*

*Ko Waikato Te Awa*

*Ko Waikato Te Iwi*

*Ko Ngaati Mahuta, Ngaati Tahinga, Ngaati Whaawhaakia ngaa Hapuu*

*Ko Taniwha, Weraroa, Kaitumutumu Waahi ngaa Marae*

Kaiwhakauru four is now in their forties having entered higher learning straight from secondary school, and for this individual, it was the “norm” to finish high school then go to university. She asserts that with or without the support of her iwi, she would have moved to tertiary education as a part of her whaanau direction.

*It seemed a natural progression and yet neither of my parents or close whaanau members i.e., aunts and uncles were in professional employment during my early educational experience. In saying this, all my whaanau, in particular my parents were instrumental in my desire to gain higher education. Their constant support was unwavering.*

Attending Auckland College of Education, she completed a Bachelor of Education in 1997.

*I attended Teacher’s Training College straight after secondary school in 1994.*

She believes she may have received more than one grant.

*I am certain I received a grant for every year, which was four in total.*

According to Waikato-Tainui annual report 1997, she received an education grant. Now a parent of five tamariki she is working as an Associate Principal in a South Auckland school. Inspired by her whaanau and parents.

*all my whaanau, in particular my parents were instrumental in my desire to gain higher education. Their constant support was unwavering.*

One sibling who was in the academic field and another in the sporting arena. Both,

*P and T inspired me, P for academic achievements and T for sporting achievements.*

Early secondary school was less challenging for this kaiwhakauru accomplishing good marks naturally; however, she strived more for sporting success.

*I was fortunate to have achieved success throughout my schooling experiences i.e., top student for form 3 and 4 ...etc. Although I had more drive to succeed in sports than in academics, I still wanted to achieve but not necessarily to the best of my ability. I was content with a pass grade as opposed to a top grade.*

She acknowledges inspiration came from a nurturing whaanau allowing her to follow her dreams in whichever realm she desired.

*I believe them (siblings), together with my parents (and somewhat wider whaanau) planted the seed for me at a young age to nurture my own desire to achieve whatever success I wanted.*

Other whaanau members who are or are currently studying at tertiary level include both her siblings, and extended whaanau studying at a broader spectrum of disciplines, including business, law and education at varying levels Bachelor, Masters and Doctorate.

*Gaining this demonstrates great achievement as although it seemed a natural progression*

Concerning the question regarding transformation/success, this is not just about her achievements but also her tamariki.

*Higher Education – n for me – for many this is challenging. I would love all our children to gain this, to give them as many opportunities to explore as many possibilities in our world – to be able to have choice/s for their pathway.*

She discusses financial gains not for herself but for her tamariki have secure lives.

*Financial Gains – I would like all our children to live comfortable lives which hopefully means they are able to at least own their home. I state this as I believe it will give them an asset which will give them some financial stability. In order to do so these days, good employment would be required.*

*My biggest hope for all our children is to be a good all-round citizen. To give service and be of value to others. Caring for one another. Having lots of mokopuna.*

She would like to see her tamariki pursue their aspirations, whether it is academia or as sportspeople.

*I hope all our children will be happy with their chosen pathway and all their choices are theirs alone and not for others. Our children are passionate about sport therefore if they wish to develop this further, we will ensure to support them as best we can.*

Undoubtedly, she is passionate about te Reo Maaori. All her children currently attend Kura Maaori. Even though she regularly converses with her tamariki in te Reo Maaori she has a desire to advance her Reo.

*I feel very fortunate our children attend a kura Maaori and that this is even an option nowadays. On reflection, I wish I stayed in the immersion unit at Auckland Girls to further develop my Reo.*

*I would love our children to be able to speak fluently and to do so for the rest of their lives – to pass on their knowledge to their own children and others to ensure the survival of our Reo and tikanga.*

She sees the benefits of speaking te Reo Maaori as a tool to support tamariki not only in her home but also in her mahi as an Associate Principal and taking her knowledge back to marae.

*Being able to assist our tamariki as best as possible during their journey of attending a Maaori kura and learning te Reo. Hopefully in time gaining more knowledge to be an active member on our marae i.e., kaikaranga ...etc.*

She has sat on her marae committee as a treasurer and as a ringawera (worker) working and attending marae Poukai. Now, the next generation is the ringawera (worker) at Poukai / hui. In addition, she also sees her role at the kura as an educator of some of the Tainui historical sites and Tainui puuraakau enhancing the knowledge of the iwi.

*I have worked at Intermediate for some time and recently have been the lead person for te Reo Maaori. Our school site is significant to Tainui waka as we are situated right beside the isthmus which our waka crossed in order to get from Tamaki to Manukau Harbour on it's early arrival to Aotearoa. One of my goals is to try to get koorero for Otahuhu as being connected to Tainui.*

Supporting whaanau with grants and scholarships also benefits the iwi. This kaiwhakauru sees it would be an advantage for the iwi if the recipients somehow gave back to the iwi.

*Of total value to all – if our iwi can support those wanting to develop themselves in further education then I believe it is for the betterment of our iwi. Although it would be great to have all of them return to our iwi, if they are raising our future generations then possibly at some stage someone will return.*

#### **4.2.5 Kaiwhakauru Five**

*Ko Waikato te iwi*

*Ko Waikato the awa*

*Ko Tainui te waaka*

*Ko Ngaati Mahuta me Ngaati Haua ngaa hapuu*

*Ko Taniwha te Marae*

.

This narrative involves a *proud* parent, grandparent, kaumaatua now in their sixties raised in a rural town in the heart of the Kiingitanga but spent much of her adult life in cities.

*My parents always encouraged and supported us and how education was very important. Time and time again, I would hear getting a good education gets you a good job.*

Education was low on her priorities in her younger days it wasn't until much later in her life.

*In my mind all I wanted to do was play and be with my mate. To me learning was not important.*

During high school, she struggled with schoolwork, which became less and less of a priority.

She left after completing year 11.



*By the time I came to fifth form I realised my education was not going where it should have been. I left school at the age of 16 years with nowhere to go and no plan.*

Throughout her teenage years and on through to her 20s and 30s, this Kaiwhakauru struggled with holding permanent jobs. With the loss of her mother, and her struggle with alcohol she was losing control. The Kaiwhakauru started a higher education journey in midlife. *This was where my new journey begins at the age of 40 years old.* Inspired and encouraged by her partner she went into higher education.

*My partner started talking and encouraging me, telling me how good I am with rangatahi. A course opened in town an education programme, the fact that my partner also left school when they were in their teens, but in later life went on to study motivated me to start studying if they could do then I could do it with their support.*

Finishing the first year of study with a National Certificate in Education.

*My thoughts flashed back to my high school days one of my teachers said to me I WOULD BE A NOBODY Wow. I could not believe I reached this far in my life and my thoughts started changing when I was asked to carry on doing the diploma in teaching, which sort of made me nervous and anxious. But most of all, what was this going to cost.*

With support from her partner, whaanau and kaiako (teacher) she graduated from Whanganui Polytechnic with a Diploma of Teaching Rangakura. She thinks she received a Waikato-Tainui Grant 1997-98 and believes she has received more than one grant.

*I am not absolutely sure, but it would have been around 1997-1998 not sure but I believe it is more than one.*

This was just the beginning of her education pathway. At the age of 48 in 2004 she graduated from Massey University with a Bachelor of Education (Adult). She continued to extend her educational qualifications and has completed numerous other qualifications in varying disciplines a diploma in child protection studies and National Certificate in mental health.

According to this kaiwhakauru, some other members of her whaanau have entered higher education and earned degrees.

*Yes, my partner has a master's degree, I have nieces and nephews who have degrees.*

Regarding the question about whether her whaanau has received a Waikato-Tainui grant. She is uncertain but understands some of them have received financial support from the iwi.

*Yes, I believe some of them I have I cannot say if they all have though.*

Over the years several close and extended whaanau of this kaiwhakauru have not only received education grants but some were recipients of the Tumate Mahuta Memorial Scholarships which was and still is significantly more than the education grants.

Success for her is not about being wealthy or educated; it is more about the values instilled in her from her parents. Value of manaakitanga looking after whaanau, treating people with humility and kindness and always being there for them whenever possible. Kiingitanga, upholding the principles of the Kiingitanga whakaiti (humility), aroha (love- respect), kotahitanga (unity), whakapono (trust and faith), rangimarie (peace and calm), mahitahi (collaboration).

*The values of Kiingitanga, Poukai, Marae, Whaanau, manaakitanga looking after the people whether on the marae in my home or at mahi. I believe this makes me successful.*

Regarding the question about the benefits of receiving a Waikato-Tainui grant, the kaiwhakauru stated she would have completed the study. However, the support of their iwi made them more determined.

*The grants helped me pay for my study, which made it easier for me; it only covered part of the fees. But it was a big help, I believed I would have carried on without the grant but knowing my iwi was supporting me in this way made me proud, more determined to complete my study. Without the Tainui grant support, I would never be where I am today a proud Waikato.*

She also stated that the Waikato-Tainui Education grant scheme has benefited not only herself but also the whaanau of her marae.

*Tainui grants has been a huge support for our whaanau from Taniwha not only around education but also marae development sports and environment.*

She discussed how her marae had played a large part in her life since childhood and the benefits gained through education.

*My iwi, hapuu, marae, extended whaanau, children, moko and partner have always played a big part in my life.*

She can give so much more to her marae by being supported by her whaanau and getting a tertiary education. As a past marae committee member, and later a marae trustee this kaiwhakauru has supported her marae over many years.

*...but being educated now, I believe I can give back so much more. Through the encouragement, support of my whaanau, I have sat on the marae committee as a secretary for three years, marae wharenui development committee secretary for two*

*years while our wharenui was being built. Marae committee chairperson six years, marae trustee for six years and Marae trustee chair for three years.*

She believes the benefits of speaking te Reo Maaori are enormous.

*The advantages are in three categories knowing, speaking, and understanding. The knowing is about the identity of who they are and understanding their Indigenous culture identity of who you are and the unique culture you come from and proud to be Maaori. Speaking is about the ability to converse in Te Reo Maaori. Holding a conversation in not only their cultural tongue but the ability to understand a similar language. The benefit of speaking te Reo is to be able to communicate in your mother tongue but also to understanding a similar culture such as Rarotonga, Samoan and Tongan etc.*

Understanding is about knowing who you are and passing this down through the generation. This kaiwhakauru discusses having the ability to speak te Reo Maaori is also about opportunities to gain employment in different fields.

*For example, my niece was able to gain employment in a high paying position in Samoa this I believe is because of not only her ability to converse in Te Reo Maaori but also gave her an understanding of their language and culture.*

In closing she states *I am a proud mum, nana, educated and able to give back to my iwi, hapuu, whaanau in different ways, these are the values passed down from my parents*

#### **4.2.6 Kaiwhakauru Six**

*Ko Taupiri te maunga*

*Ko Waikato te awa*

*Ko Waikato te iwi*

*Ko Ngaati Mahuta tooku hapuu*

*Ko Taniwha me Waahi ngaa marae*

For this kaiwhakauru there was no other option but to go to university, so she entered tertiary education directly from secondary school at the age of 18 years. Now in their late thirties, she is a nurturing parent and partner with a successful career as an Environmental Engineer.

*It was just a natural progression never thought about the alternative I was successful in mainstream education and that's where I saw myself going.*

She graduated from Canterbury University with honours and a Bachelor of Engineering Natural Resources Engineering. She confirmed she received two \$500 education grants and a \$1000 Tumate Mahuta Memorial Scholarship from Waikato-Tainui.

Within her immediate, and extended whaanau she confirmed other whaanau members had extended their education with some who have entered higher learning and may have received a Waikato-Tainui education grant. However, she was the first to go to university.

*Dad has a Business Management diploma, and mum went back to do her School C in English as well as numerous other courses. Aunty K has down some courses as well. There is Uncle S, and there is my cousin J has a degree in Early Childhood. In terms of my mother's whaanau I think we are the only ones, but I think I was the first to go to university.*

Her motivation or inspiration for going to university came from an unforeseen source.

*There was a science teacher in my 6<sup>th</sup> form when I told him I wanted to be an engineer he scoffed at me: this just made me more determined than ever.*

However, she declared her parents had elevated expectations of her, thus contributing to her going to university.

When it came to the kaupapa of success, she expressed her view outlining various categories regarding her own success.

*Financially being in a position where you do not have to stress about certain things. Well-balanced person, in a rock-solid relationship, your child is well rounded and grounded, being happy I would never have said that a few years ago but being happy is important now. Having a sustainable life, I think, healthy physically mentally spiritually, happy is a big one,*

She spoke about her role within her whaanau and how important it is to honour those roles.

*Being a good mum, wife, daughter, sister looking after and serving my whaanau, marae that makes me happy I find fulfilment being of service.*

Answering the paatai on the kaupapa of transformation, she considers her life has changed she attributes this to her higher education.

*Education has transformed me to be able to think critically at hui and contribute with confidence. It has opened doors that have been opened through not only getting a formal education but through how to think critically. How to communicate is probably a massive one that I have only really started to appreciate that might not be easy for a lot of people, that is not about public speaking but how to articulate your thinking.*

However, this has mostly stayed the same regarding her social environment and the people she interacts with outside of mahi.

*It is interesting that I have a lot of my work colleagues who are very educated and qualified. Away from work I have a few friends from uni who have studied. However, I do not have a huge number of friends outside my professional career who have a formal qualification. So, this has not necessarily changed whom I am, and how I interact with my family.*

As a young child growing up, she felt detached from her marae.

*we used to go back for tangi, the Poukai, but living away from home we did not grow up in Huntly we were disconnected it was awkward to go back for a number of reasons.*

The key benefit of the Waikato-Tainui education grant for this kaiwhakauru was the means to reconnect with her marae.

*Through applying for a grant, I connected with my marae. Really a bridge back home to my marae the pa. Having to stand up in front of your own and be known to them instead of just being one of the kids running outside, someone the whaanau has never heard from has connected back to the pa.*

She acknowledges a fundamental transformation for her must be restoring the links to her marae.

*I do not know if that is because of the grants but going back to the pa I think has changed the course of my life.*

Concerning the benefits to her whaanau, marae, hapuu and iwi, this kaiwhakauru has accomplished a great deal. Over the years she have been able to give back through the

organisations she was employed with. She have written and completed proposals for her marae that has benefited the entire whaanau. With the support of the marae Trustees at that time, she along with another whaanau member are the leads for the most prominent project for their Marae that are still underway.

*Since receiving my first grant, I have played an active role at my marae I have been a Marae committee secretary, and Marae Trustee, and now I am the chairperson of the Marae trustees.*

In addition to her marae she has contributed to her hapuu through her mahi.

*To my hapuu I was also part of the team that wrote the proposal for the restoration of some of the area around Raahui Pookeka.*

Benefits to the iwi are considerable, she was seconded to the tribe for a period of time. She attributes her growth within the iwi to her education giving her a voice for her marae at a governance level.

*Firstly, being nominated and voted as a marae representative to the tribe's governance body and now on the tribe's executive committee, these would never have happened for me without my education.*

She go on to state

*I would hope by being active at the pa that I act as a role model to the whaanau.*

Even though she is not fluent in te Reo Maaori she identifies some clear advantages of having this gift.



*The obvious benefits would be conversing with kaumaatua, understanding what is being said at hui, the Reo is about your culture. When I hear and watch those fluent speakers, this gives me a sense of pride.*

She continued to explain that as a basic speaker of the Reo Maaori she would like to hear Reo spoken more often.

*This is coming from someone who cannot speak the Reo because I know a lot of cousins who can speak the Reo but do not, I ask them to use the Reo just so those who are not a speaker can hear it.*

She also expresses that the Reo Maaori is unique and, when translated into English can lose the essence of the message.

*I think the language can convey what you cannot in English.*

She also considers the Reo as a method to elevate Maaori overall.

*I hope that it would bring a sense of confidence and pride to those who can speak the Reo because it should be able to carry tikanga on behalf of all of us so that it is not lost. Just in a societal way having Reo speakers and Maaori who are confident in their culture and their language that are out there in our communities is uplifting Maaori, generally uplifting the view that non-Maaori have of us, and the view that Maaori have of ourselves.*

She outlines her whakaaro on the tribe investing in education.

*I think it's awesome, the tribe invests in tertiary education. Not an obligation but maybe those who received grants should give back. This could be part of the conditions to receiving grants whether to the marae or the iwi.*

She acknowledges there is a reluctance from the iwi to fund areas they consider are the crown's obligations. She expressed some firm ideas regarding Waikato-Tainui Education grants and what areas should be funded.

*We need to put more focus on Early childhood Education.*

She emphasises the need to provide more support to whaanau with young children, how this can only benefit the iwi.

*Supporting whaanau so that they have a safe and stable home environment that has a massive effect on children's ability to learn I think that is where the foundations of learning begin with young kids, I think confidence children have the ability to learn at a really young age that comes through a really strong supportive whaanau unit. They are just on the back foot for the rest of their lives you will end up with tribal members who are the exception than rather the rule.*

*Ending up in a tertiary education pathway, so I do think we need to focus on Early Childhood Education and supporting whaanau to be able to provide strong, stable home environments.*

Another one of the strategies she discusses as a secondary kaupapa relates more to supporting whaanau who are employed.

*I also think in terms of being able to support tertiary that should extend beyond tertiary institutes there are a lot of people who might not be able to take time out from their job.*

*They just cannot afford to stop work and go and study it's a really privileged position.*

*I do not believe that the tribe support that kind of thing at the moment this could be another way of just widening the net for people who are eligible for the grants*

.

She sees a way forward for the iwi is to take a more concentrated approach to funding tertiary education.

*The tribe should prioritise the areas that would best support tribal need. If we need more Reo science teachers then we should back ourselves, you will get more if you are studying science and Maaori or if we need more accountants just highlight those areas.*

She acknowledges the iwi has always supported certain areas of need for the iwi such as lawyers and health services. Still, she believes recognition was absent for those who had yet to choose those areas of study when they entered higher learning. She also accept that these have changed over the years.

*It felt to me there was no emphasis on engineering or science or that sort of area of study I think that has changed as the tribe is maturing, rebuilding ourselves as we come out of that grievance mode.*

She goes on to state to take a more centred approach: and further rangahau is needed for this to happen. As a Natural Resource Engineer, she is concerned with the environment and would like to see some effort into funding areas that would benefit our natural resources.

*We can think more broadly about the needs of iwi, and I think that is more focussed on Te Taiao and development.*

Final remarks from this kaiwhakauru.

*I can't emphasis enough the role my parents played, always being encouraged, always having high expectations of me this has shaped who I am they have always been supportive of what I have done so everything that I have achieved is down to them and the extended whaanau.*

*The other thing it's really cliché but knowledge is power and education is one way of acquiring knowledge or learning the ability to acquire knowledge the more people who are open to education and the more people pursue education the stronger our iwi will be.*

#### **4.2.7 Kaiwhakauru Seven**

*Tirotiro kau ana ki te tiho oo taku Maunga tapu oo Taupiri.*

*Kaanapanapa mai ana ngaa wai e kato ana oo taku Awa koiora oo Waikato.*

*Tuu pakari mai ana oo ooku Marae, oo Kaitumutumu, Waahi Paa me Te Kauri.*

*Te autanga oo te takotoranga oo taku Waka tuupuna oo Tainui ki Maketuu.*

This narrative is about a whaanau who is a mother in her thirties raised in a rural town, of Ngaati Mahuta and Ngaati Whaawhaakia descent, who attended Kura Kaupapa Maaori from primary to secondary school. She began the higher educational journey at 19 with Waikato Polytechnic undertaking a qualification in Sports Science, at which time she received a Waikato-Tainui Grant in 1999. In later years she graduated from Te Waananga o Awanuiaarangi with a Bachelor of Teaching, allowing her to work in Early Childhood / Koohanga Reo, and new entrances to year 8 in Mainstream and Bi-lingual schools. She currently works for a Koohanga Reo in her hometown where she was raised.

A few whaanau members inspired this kaiwhakauru to further their education. She acknowledges her mother, father, and grandfather.

*Whom all helped and pushed me through to excel in my studies. Having that grunt and push, made me work harder. And I thank them for that.*

Other whaanau who have gone on to complete a higher-level qualification including her sister-in-law.

Success for this kaiwhakauru is not only about receiving a qualification at a tertiary education level but gave her the ability to give back working alongside tamariki with Koohanga Reo. Having an education has provided her with some financial success.

*The financial gains to myself gaining my Bachelor qualification, has most definitely helped.*

Along with the financial benefits, there was a personal success. ...

*also, the development of it personally helped me grow within my mahi. By achieving the goal to gaining a tertiary qualification, I could give back to the local / wider community and whaanau – to reaching out and help those that surround me in my lifestyle, also throughout the community.*

Nevertheless, the biggest achievement would have to be the personal benefits.

*Graduating to receive my highest qualification made me proud of the person who I have become today.*

Qualifying has given this kaiwhakauru the capacity to move up the ranks in the current employment as head kaiako at the koohanga. The skills she acquired through her education assist her to develop positive relations with other whaanau who are employed in their koohanga Reo....

*building relationships between existing staff and new in-coming staff.*

She acknowledges all those who were there to support during her study.

*Without them, this would not have been possible—my gratitude of gratefulness.*

Having extended her education has benefited her significantly. Contributing to her ability to give to her marae, benefiting the whaanau, hapuu, and iwi.

*My recent studies have benefited me in so many ways. Being able to give back to my*

*Marae has been one of the greatest achievements for myself, to date.*

*Having the benefit of speaking Te Reo Maaori, has been great.*

Without the Reo she would not be working in her current position. She would not have been able to climb the employment ladder to the degree she currently has. Te reo allows her to move confidently and uninhibited through both worlds, paakehaa and Te Ao Maaori. The ability to converse and support not only whaanau but kaumaatua and tamariki also enables her to support her local marae and community.

*Lend a helping hand that is needed, whether it be on our local Marae, in the community to converse and relate with kaumaatua, whaanau and tamariki is an honour and privilege.*

When discussing the benefits to her iwi she states.

*For myself, I would be giving back to our Kaumaatua and helping with their needs and most definitely, through educational studies.*

Additionally, she sees her education as a tool to support upcoming generation to further their education.

*To further educational skills, not only for myself, but also, the next generation.*

Recommendations from this kaiwhakauru would...

*be the tribe to assist or cover costs of tertiary studies. And encourage whaanau to access tribal educational grants.*

Closing comments from this kaiwhakauru.

*Moo raatou, moo koutou, moo taatou katoa*

*For them, for you, for us all*

*Huu tia te rito oo te harakeke*

*Kei whea te Koomako e koo*

*Ki mai ki ahau*

*He aha te mea nui oo Teenei ao*

*Maaku e kii atu*

*He Tangata He Tangata He Tangata*

*Pluck the heart from the flax bush – where will the bellbird be?*

*Ask me, what is the most important thing in the world?*

*I will reply, it is people, it is people, it is people.*

#### 4.2.8 Kaiwhakauru Eight

*Ko Taupiri te maunga,*

*Ko Waikato te iwi*

*Ko Tainui te waka*

*Ko Ngaati Mahuta, me Ngaati Whaawhaakia ngaa hapuu*

*Ko, Taniwha, ko Kaitumutumu, ko Waahi ngaa marae.*

This narrative involves a kaiwhakauru, one of four siblings growing up in urban South Auckland who attended a private secondary school. Now the parent of two tamariki who are still in the compulsory education system. This kaiwhakauru entered higher learning straight from secondary school. He completed a master's degree in law with Auckland University. Throughout the years of his study, he has received education grants from Waikato-Tainui.

*In terms of the grants, I did get the smaller grants when I was doing my undergraduate in law and arts degrees at University, I cannot remember how much they were about \$200 to \$300, which I thought was cool.*

In addition to these smaller grants while studying for their master's, he was also a recipient of a substantial scholarship.

*Still, there were Tumate Mahuta scholarships, which was a significant scholarship I think was \$10,000, which paid for a year's worth of fees, books, and other course related costs. I was very lucky to get it, and that just helped with the finances for that year.*



This kaiwhakauru acknowledges the support he received from Waikato-Tainui but affirms that he would have gone on to higher learning regardless of getting financial support from his iwi. It was a natural progression for him.

Now in their forties, this high achiever, has enjoyed a prosperous career working in a law firm as a senior lawyer, in a national bank. Then he went on to be the head of Maaori business nationally at the bank. He currently works in a senior management role for Waikato-Tainui's business arm, Tainui Group Holdings.

When discussing where the inspiration to go to university came from, he reiterates that it was just the expectation in his home. The expectation was always there for him to pursue a university qualification.

However, he confirms his mother was instrumental in urging him into higher learning.

*I would probably say my mother more in a sense she set the expectation for me to go to university.*

The eldest of their whaanau, and the first of their whaanau to study at a bachelor level and quite possibly one of the very few whaanau from his marae to go to university at that time.

*I think for a lot of people going to university at that time is a strange thing. But all my life not really knowing what university was. Mum gently pushed me in that direction, down the academic route, I recall her saying I have to go to university, so as long as I can remember I was going to university. My mum just said I was going as early as maybe primary, could have been intermediate but definitely at college. But honestly, I*

*cannot remember a time when I was never, not going to go to university. She never aggressively pushed me to go to university, but the academic side was always encouraged by her.*

In discussing the investment of Waikato-Tainui in his education, he had this to say.

*Certainly, I knew they gave me this money, so I must give back. Great to be acknowledged, and it definitely helped. However, I also think I probably would have got through without it regardless. But what it did do, which is something I was always brought up was yes go and get your degrees, go out and do your mahi. Do your whatever, but do not forget to come back to your iwi. This was not related to the grants. That was the whaanau, mainly certain aunties and just that general expectation of having this significant scholarship. I have to give back: the tribe has invested in me, my whaanau have invested in me. So yes, here I am today, back working for the tribe.*

In terms of the paatai about benefits to whaanau, marae and iwi, this kaiwhakauru, undoubtedly has always known he would give back.

*Working for my marae as a marae trustee and a kaimahi for the tribe. I like to think the support I got and the degrees helped me to develop those skills professionally to bring back to the tribe and my marae. In a way, I think there has been a benefit there, receiving a scholarship. Still, the tribe would have got the benefits regardless. It was something I was always thinking about and very conscious of.*

Using the skills, he has acquired through his years of study; he has supported his marae, hapuu through different avenues.

*I spent 20 years in the corporate world. During some of that time, I was involved with the marae utilising some of those skills. One example was Te Riu o Waikato (TROW) being the marae rep on the TROW marae cluster and utilising some of my commercial skills. Giving back to the marae in that sort of forum and utilising my skills to develop the marae charter review.*

When discussing the kaupapa of success, he perceived this from many viewpoints.

*So, in terms of your questions about success, there are a lot of levels of success, personal success maybe all the degrees I have achieved.*

Nevertheless, even though he has worked in a corporate environment, he relates his success to his culture, whaanau and upbringing.

*But I think lucky enough that I have a strong cultural grounding from my family, from my schooling, from my education at university, I think at a personal level knowing that there are professional corporate skills. Having the tikanga, the culture, the Reo is there as well. When I look at the corporate world, there are not a lot of people like that. I feel very privileged that I am able to straddle both worlds at a reasonably high level, so, on a personal level, I think that is success.*

A favoured mokopuna, he believes his tuupuna aspired for a successful whaanau who are culturally strong and financially successful.

*This might be whakahihi I am not sure, but I think our tuupuna wanted their moko, their people to get financial security, be culturally strong in themselves, but also giving back to their people, their marae, a good person that contributes.*

He acknowledges the desire to be successful was not just about himself. Some of that drive was to give back to the whaanau; someone who his tuupuna could be proud of.

*I hope that in me they have someone they (tuupuna) can be happy and proud of. To have someone who is strong in their culture, financially independent, is reasonably healthy.*

He discussed how supportive parents and whaanau is the key to a successful whaanau and tamariki.

*When I look at my siblings, their kids, my kids, they are doing well, they are bright kids all doing sports, doing well academically. My siblings, they are all doing well, and that comes from having supportive parents and supportive extended family who put a lot of time in us as well.*

He spoke in more depth about success identifying that no matter how successful you are personally, success for him must incorporate whaanau.

*In our context, in our cultural Maaori context, if your whaanau is not successful or not looked after, then your own personal success is not real success. I think personal success without the other success really cannot be separated. There is a Western concept I think therefore I am, for Indigenous people I once read it is more, I belong therefore I am. Your whole identity is wrapped up in your community, your family. I think there is a whaanau aspect of success as well with my kids, my wife.*

Coming from a whaanau whose parents, were not academically inclined but were accomplished sportspeople his mother was a regional representative in netball and a father who has represented New Zealand in rugby league.

*Mum and dad did not do academia. Those were different times, not that I do not think they are not smart. Just the academic pathway just was not there for them.*

Even so, his parents wanted a better life for their tamariki so, they encouraged their children to follow their dreams for this whaanau. It was the norm.

*Still, they (parents) encouraged us to do well in academics which when you look at this it was quite strange during that time as a lot of people did not go to university. It could have been sports, or something else entirely.*

His whaanau has succeeded academically, in sports and in the trades. This kaiwhakauru has a sibling who have represented their regions in different sports netball, and rugby league, then gone on to be successful in their chosen careers.

*one sister is a teacher, the other one has worked in call centre management, my brother is a builder and again successful as well in his field.*

In addition to his tamariki and whaanau, he spoke about how education generates education, within his wife's whaanau.

*When you look at my wife's family, their grandfather was a teacher, and I think he got his masters. He had two daughters one of those went on to be a teacher and married a teacher. Of the four siblings, including my spouse, I think three of them have master's degrees, and their mum has a master's degree, and as did their grandfather. And his was at a time when it was very rare for Maaori families to get qualifications. We would sit at dinner with my wife's brother and sister, their mum and then me and there are five master's degrees sitting there, which is unusual for a Maaori whaanau, but I would expect that in other educated families this would not be unusual.*

There has been rangahau conducted over the years that demonstrates education procreates education so influential in the whaanau success. As with many of the other kaiwhakauru this kaiwhakauru will support his tamariki in whatever pathway they chose.

*If my girls wanted to be musicians, then they might have to go to university to gain a music degree. If they were so inclined, I would probably be supportive of that, but I think more than likely they will go to university. Having a supportive family, encouraging their kids to be educated is the key. From there they are going to have options.*

When covering the paatai about transformation, he talks about how transformation and education are indicatively tied together.

*Transformation – education is definitely transformative, where would I be without education. I think it would be a different story. I always knew I was going to go on to some kind of tertiary training. I might have ended up being a pilot, my life would have been quite different my kids I think still would be successful I always would have pushed them to do something. Knowing what I know without education, there are not as many options; the pathway would be very different.*

He further discusses transformation not happening in his generation but more so in his parents' generation. During his younger days both his parents worked various jobs. His father, a qualified builder, worked as a truck driver. His mother, after having her children worked in a meat factory, but later in life completed a diploma in Health Studies is today working for a school in student support.

*We have that transformation, but the transformation for our family was between mum and dad and me, my sibling. Maybe it was urbanisation although if you look at other*

*whaanau that moved to Auckland, a lot of them did not carry on to what we did. I think just having supportive parents and everyone has a different view to what being successful is, and it all goes to what you call success.*

About education channelling down through generation he has this to say.

*There was never an option for me not to go to university, going to university was as natural as going from primary to intermediate to college and college to university. It is funny when I told my daughter that university is not compulsory (i.e. the law does not require you to go to university like it does for secondary school), she did not even know it was not an option not to go. She just thought it was a compulsory part of your schooling, your education pathway.*

Regarding the paatai about the benefits of speaking te Reo Maaori he stated.

*I do not think it's just the ability to converse in Te Reo. I think having a level of confidence in te Reo, tikanga, and Maaori things in general.*

He discussed that having te Reo tikanga may help some people.

*I think for some people, and I am by no means an expert in everything, and there are far better te Reo speakers. I think having the reo and interacting in a Maaori world is a big part of the world you live in as a Maaori. For some people, not having the Reo may hold them back, it is a real advantage which ever world you are living in.*

He spoke about the advantages of having te Reo Maaori across many spheres.

*Interacting on the marae if your mahi is dealing with Maaori or Maaori kaupapa, having the Reo is a real advantage.*

A skilled proponent of kapa haka he also found having te Reo Maaori useful.

*I think having the Reo and confidence in tikanga knowing some tikanga and some koorero and all of that is a benefit. Even kapa haka and similar pursuits in the Maaori world have value.*

He expressed in his professional world te Reo Maaori was a genuine asset.

*Working in a corporate world, in a law firm working in a bank when people ask me about Maaori things I could respond with confidence.*

He give examples of how having tikanga and the ability to converse in te Reo Maaori has proven valuable in his career.

*One example was at the bank; they had a blessing for the new building, and there was a blessing the year before. They had worked with Ngaati Whaatua. I was told by the people at the bank who were engaging with the people at Ngaati Whaatua that they just seemed to be miss-communicating I said I could help with that. So, I was able to bring it together a whole lot easier for the next time. If the bank had a conversation with someone else and that person was not confident in the Reo and tikanga they may not have been able to help.*

He was very conscious of whatever world he is walking in. Te Reo Maaori can only be of benefit.

*It is not only valuable to interact in a Maaori world; it is also valuable when you are out in the world where they do not interact with Maaori a lot. If you are one of the few Maaori in that other non-Maaori corporate world and get asked a lot about the Maaori*



*world, concepts, language etc it is good to know you are confident in that area to answer.*

Having te Reo is a benefit and is recognised across all generations from rangatahi to kaumaatua.

*Having the Reo gives you some credibility with some people, especially the old people.*

*When they see you can koorero, it is like this person has some credibility in the professional world, but they also stack up in the Maaori world. I think it not only gives you confidence but gives you credibility as well in some people's eyes.*

He acknowledges having achieved education excellence has proven an asset for his whaanau marae. However, having Te reo Maaori has doubled the benefits in his Maaori and corporate worlds.

*It is not just about giving back professionally, but also on the tikanga side. For example, having done the whaikoorero every now and then at Auntie's tangi, sitting on the pae when Uncle is not supposed to be on the pae. Giving back in that sort of capacity too is great and has again come through education.*

As already stated, he was always going to give back, and as part of his giving back he has been part of a team who wants to revitalise te Reo Maaori in his whaanau.

*Having that education has helped to be able to do some of the earlier waananga, helping out with waananga, being a tutor in a couple of those waananga.*

As a part of the management team with his iwi having a university education, tikanga and te Reo Maaori has only increased his role within the tribe's commercial arm.

*Now with the tribe itself working as a kaimahi for Tainui Group Holding the commercial arm of the tribe. Making sure Tainui Group Holding is in line with the wider aspirations of the tribe. Definitely bringing the commercial, tikanga, and Te Reo aspect of everything together in a way that seems to be providing some benefit back to the commercial side. But also, the wider tribe though what I am doing with the commercial arm and at a marae level. At the moment, I can marry my job and my tribal duties responsibly, etc. and it feels good. Transformative.*

He discusses how working in the corporate world outside of the iwi has benefited Waikato-Tainui.

*Another example is when I was at the bank with the Maaori business team. There we had a cadetship program. As part of the cadetship program, we had a relationship agreement with Waikato-Tainui. So, it was not just giving back to the tribe through the marae or from working within the tribe but working outside the tribe and giving back working for the Maaori business team in a national bank. My role back then was able to gain some benefits for the tribe through that avenue. This included jobs for whaanau; for Rangatahi, this included some other benefits to Waikato-Tainui through that relationship in a whole lot of different ways.*

Allowing for the fact he has achieved academic excellence through his education, has a successful career, it is more than likely that his children will go on to university.

*Without an education who knows, you look at some people who have not had a formal education yet have ended up in good roles working their way up through an organisation not having the pathway I took.*

Concluding remarks from this kaiwhakauru.

*True success can go as wide as it can go. You may be part of it, but you are not the reason for it. If anyone or anything is the reason for our whaanau success, it would be my parents and the wider extended family who provided all the support and encouragement to allow us to be who we are, to guide us, tautoko us wherever it might lead.*

#### **4.2.9 Kaiwhakauru Nine**

*Ko Taupiri te Maunga*

*Ko Waikato te Awa*

*Ko Tainui te Waka*

*Ko Waikato te Iwi*

*Ko Ngaati Mahuta, Ngaati Mahanga ooku Hapuu*

*Ko Ookarea, Taniwha, Te Papa o Rotu ooku Marae*

This kaiwhakauru in their forties is a mature parent of three boys who started her journey into tertiary education straight from high school dabbling in different courses at the undergraduate level.

*I first started to study when I was 18-19, I know I went straight from high school to do a course in basic computers studies I have always done some study trying to find things to do.*

As she got older and had children, she worked in an assortment of industry positions.

*I was working in factories taking any job just to get by.*

She was inspired by whaanau who were teachers at that time.

*My parent use to work at Aronui they were teaching Adults. I think I was inspired then but did not realise I was until later in life.*

In 2013 they started a...

*Bachelor of Teaching for Te Reo Maaori teaching in Te Reo Maaori*

Finally graduating with a Bachelor of Teaching Kura Kaupapa Maaori with Te Waananga Takiura o Ngaa Kura Kaupapa Maaori o Aotearoa. She remembers at that time she received a Waikato-Tainui grant.

*I did receive a Waikato-Tainui grant in 2013 when I started my study in Te Reo Maaori, I think at the time was \$500.*

Her journey into higher learning filtered down from her older whaanau members, who both have a bachelor's degree in education and are still studying today. She believes many other extended whaanau studying at a tertiary level.

*Two of my siblings and I are studying digital technology. We three have completed a degree and have a nephew who is studying to be a teacher as well. Many whaanau outside of my immediate whaanau are studying as well, I am not sure where or what they are studying.*

A successful mother, Maaori woman and sibling, success for her is more about being happy having a stable, secure life. She maintains that success started with her parents, so this is what makes them a successful whaanau.

*Success has come down from our parents. I think teaching is a vocation that is in our whaanau. I think we as a whaanau are successful in that way.*

She found it hard to discuss success for herself; however, she conceded her life has changed since becoming a qualified teacher.

*My life has changed a lot from before I went on to higher education and now there is a big difference. However, when I studied and got my degree, I was really, really surprised I got that far I never thought I would but yes from then until now I am very happy where I am. I cannot see the changes, but I have been told others see the change in me.*

She goes on to discuss the real transformation for her is with her tamariki.

*As for my children, I have been on this education journey for a long time, and I think for my children it's just become normal for them to see me as a teacher is their new normality. Our lives have changed but more for my children than me this is their new norm mum the teacher who teaches at their school.*

The key to success for her is not about money but the ability to be happy.

*Financial success has not been huge yes you do get increments, but my lifestyle remains the same. I do not see success as being rich I see it as being happy. Money has nothing to do with being successful you can have money and be successful, but you can also be happy and be successful. It could go both ways be wealthy and happy at the same time.*

Since being a toddler, she has been immersed in her marae, has worked alongside her parents and whaanau to support marae initiatives as a ringawera every year since she was able to work at the marae Poukai and at many other hui. Now that she has gained a tertiary qualification, she can add to the skills, she can give back to her whaanau and marae.

*for me it's just normal to go back to marae.*

When discussing the benefits of te Reo Maaori she acknowledges, the benefits are countless, but she considers the important ones to be.

*Understand kaumatua and kuia to be able to converse with them. Allowed me to work and understand our tamariki at te Kura Maaori. There are a lot of benefits the whaanau depend on you to explain things at hui, Paakehaa have their tikanga and te ao Maaori have their tikanga, having the Reo gives you the ability to transition into both worlds.*

Concluding comments from this kaiwhakauru reflect many of the others in the rangahau.

*I want to give back and one day work for my iwi that would be my success to go home I also would like to acknowledge the support I received from Waikato-Tainui.*

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#### **4.2.10 Kaiwhakauru Ten**

*Ko Mookau ki runga (the top)*

*Ko Taamaki ki raro (the bottom)*

*Ko Mangatoatoa ki waenganui (the middle)*

*Ko Pare Hauraki*

*Ko Pare Waikato*

*Ko Te Kaokaoroa o Paatetere*

*He piko he taniwha*

*Waikato Taniwha Rau*

Kaiwhakauru Ten is in their forties is a single mother of three children raised by a single mother who was deep-rooted in tikanga and the traditional values of Maaori.

*My mother was raised in a traditional Maaori family setting, on the paa with her grandmother. She was primarily educated according to the customs and traditions of Waikato.*

During her compulsory education years, she enjoyed school; where she saw the reality of the difference between Maaori and paakehaa worlds.

*As a child, I loved school. It was a place where I could escape the pressures and realities of being raised by a single parent. School illustrated the difference between Maaori and Paakehaa.*

The school was a way to forget the limitations of being raised by a single parent of Maaori decent.

*It was a place where I could pretend that my reality was different that I wanted to be a part of because my reality was such, that being Maaori was not something that I was proud of.*

Inspiration to start her academic journey came from a whaanau member.

*Inspired by my niece, who herself was raised by a single mum, and started university as a single mum. I was determined that I too would embark upon a journey of academia.*

This kaiwhakauru viewed higher education as necessary to improve her and her children's quality of life.

*At the time, I thought that a degree would provide the platform upon which I could provide financial security for my boys. I thought it would be the impetus that would*

*propel us into, what I considered a world whereby we would escape the harsh realities of deprivation, racism, and poverty.*

She believed at that time going to university would transport her up the hierarchal social structure.

*I thought it meant that we would gain access to a world that without a degree, without higher education and learning, we would forever be at the lower echelons of society.*

She stated her academic path and enrolled in Waikato University, which proved ideal for her mainly due to the Maaori values of the program.

*Waikato University was the perfect academic beginning for me. It was 1998 my first year as an undergraduate. It was a somewhat sheltered year, in that; my learning took place within the confines of a total immersion Maaori framework.*

Subsequently, she found she had a passion for politics and moved from Waikato to Auckland University.

*Inspired by Maaori politics, a transfer to The University of Auckland, to complete my Bachelor of Arts.*

With or without the support of Waikato-Tainui she would have entered higher education and having received a minimal grant from Waikato-Tainui this single parent completed her degree.

*I am pleased, so very pleased with what I have achieved. I did it, without any financial, whaanau, tribal or cultural support. I did it all on my own, while single-handedly raising, at that the time, my two boys and now the mother of three boys.*



Over the years, the process for securing a Waikato – Tainui grant/scholarship has relaxed. This kaiwhakauru proposes that her marae return to the process where prospective grant applications must request support from the marae to endorse their application outlining their whakapapa.

*The process was aligned to tikanga. Tauira had to come back to their respective marae and present themselves; that is, they were to identify themselves and their connection to the marae. This was to ensure that tauira knew their whakapapa, that they knew their links. It soon became apparent, however, that whilst many individuals were claiming that they were of Waikato-Tainui descent they were unable to substantiate their assertions.*

She considers by doing this it will bring the whaanau back to the marae who were otherwise isolated from their marae. Allowing them the opportunity to defend their application and to develop a kinship with the marae and the whaanau of the marae.

*While many of the applicants were of Waikato-Tainui descent, they had never been to their marae and, whilst they could validate their whakapapa, they had, had no prior relationship with either the marae or the whaanau.*

In her opinion there are some apparent disparities in the process for obtaining a grant or scholarship with Waikato-Tainui more at a marae level than at iwi level, therefore, it would require further investigation outside of the rangahau's scope.

*This highlighted some real flaws in the grant's application process and in our tikanga. To illustrate, there were applicants who could not only clearly whakapapa back to their marae, but they could establish quite unequivocally, that they had ahi kaa. Yet, they were being denied an invitation to apply.*

In the same manner, she goes on to state.

*.... repositories of whakapapa, tikanga and kawa, were gatekeeping the application process by exercising, unchallenged rights, to determine who they would and would not invite, to such an extent that many students who, at least from a customary viewpoint, qualified for a grant, were actually being denied entry. I was one of those applicants.*

At an iwi level, she also considers the benefits afforded to whaanau would be the support of Waikato-Tainui to educate them at a tertiary level.

*This meant, at the very least, access to tribal educational grants for tribal tertiary students, were available. This translated into many of our people being able to access higher learning opportunities in unprecedented numbers.*

Immersed in marae life since birth she has worked and supported many of her marae hui and initiatives. As a marae committee treasurer, drafting policy, as a businessperson, using her catering and baking skills have enhanced many marae hui.

*It was not until the completion of my degree, that I realised just how much of an impact I could have. Attending university was an incredibly amazing journey. I had so many experiences that I would not have otherwise had. As I think about it, even now, given my belief systems at the time, it was audacious of me. The whole notion of higher learning, of academic achievement, was so far removed from the reality of which I was accustomed; indeed, the whole idea of it, was not only inexplicable it was totally and utterly inconceivable.*

Transformation for this whaanau has many aspects, having proficiency in te Reo Maaori and empowering them to exist confidently and comfortably in te Ao Maaori. At all levels of marae life, as a ringawera performing karanga (call) and waiata (sing), to support whaanau during various hui and tangihanga (funeral). Alongside these the expertise to understand and participate in total immersion conversation on the marae and at hui.

In comparison in the political world, she has had many accomplishments.

*Many years have passed since my capping. I have had some incredible opportunities as a result. I have worked for the central Government in Wellington. I have worked for local Government in Manukau. I have worked for state Government, in NSW, Australia. I have held some amazing positions of employment and participated in some great causes for the socio-economic and political advancements of our people.*

As a result, the benefits of attaining a higher education for this parent are that her children's lives have evolved, these children's achievements have been attributed in many ways to their mother.

*Resultantly, my children have and continue to experience some amazing opportunities. Two of my children have a global, multi-cultural reality. They travel the world for, religion, sports and kapa haka. They have access to opportunities within the arts.*

More importantly, for her, her education has made a significant transformation. In her words from being colonised and ashamed of being Maaori to a strong, proud Maaori.

*Upon reflection and with a sense of dejection, I realise that I was so colonised and that the effects, were so deeply entrenched, there was no possible way that I could have*

*recognised it, but for my academic pursuits. I was colonised and I did not know it and that is something that I will carry with me for the rest of my life, almost ashamedly.*

She concludes by emphasising success is about whaanau and being a successful parent knowing she have left a legacy for her tamariki. Her tamariki can dream and dream big that there are no boundaries. If her tamariki believe it they can achieve it.

*I think the greatest advantage that has come from me having a tertiary education, is about going to university, it's the Norm in our home. It is the norm to think about going to uni. It is the norm to talk about it, to have discussions about degree structure. The advantages and what one's future may look like and not just uni here in Aotearoa, but uni overseas such a Brigham Young University (BYU) in Hawaii or Provo, Utah.*

#### **4.2.11 Kaiwhakauru Eleven**

*Ko Taupiri te maunga*

*Ko Waikato te awa*

*Ko Waikato te iwi*

*Ko Ngaati Tamaoho me Ngaati Te Ata me Ngaati tipa ngaa hapuu*

*Ko Mangatangi me Maurea ngaa marae*

This narrative involves a kaiwhakauru in her late 50s to 60s who has spent many years studying across all levels and continues today. She is a parent of two grown-up tamariki. She was raised in a rural Waikato in a small settlement far from big towns and cities.

*I was adopted out, they are a big family, and I am one of the youngest of 18 six were adopted that was the combination of whaanau after me there are two brothers.*

To quench her desire for knowledge and to fulfil a necessity to help support her whaanau, she pursued many academic possibilities. She explored many fields of study and has graduated with varying qualifications, including two masters' degrees.

*From secondary school, I went into nursing for four years. I studied a Bachelor of Education Adult and I perused tertiary studies in Maaori development for several years. I have a diploma of teaching in early childhood. Having studied at a tertiary level for several years and moved on to post-grad level as well, I was teaching tauira with literacy and numeracy needs. I became aware there was a master's degree in that area, so I pursued that. I completed my master's degree in educational leadership.*

As a young child, she extended her knowledge by reading, opening the world to her and gaining a home-grown education. *Growing up our dad allowed me to read that was important, you still got to do the dishes still got to cook the kai. I was very lucky that meant by being allowed to read, my knowledge grew from home.* A disability did not stop her but increased her passion for reading, extending her knowledge.

*I had a hearing disability when I was a child. So, books became my friend because my real friends got sick of repeating things to me and that meant I could go anywhere in Aotearoa anywhere in the world I could go into my own space. I could go under the sea that for me was a new world I was able to go into.*

Discussing the Waikato-Tainui grants and scholarships, she confirmed she have received them over the years.

*I have received Waikato-Tainui grants, the only year I have documentation stating I have received a grant was from 2008. However, I have received two, and I continued to try and apply for funding.*

From within her whaangai whaanau, she was the first sibling to gain a tertiary qualification.

*I was the first kid to go to University (Uni) successfully, and I want to use the word successfully because other whaanau did go there but did not complete their study.*

She goes on to state...

*If I did not get a grant, I might not have studied as much as I did. Yes, by the time it comes you have already paid your fee, but it helps with resources laptop that sort of thing.*

She was enthusiastic about developing her learning in terms of indigeneity. After completing her degree she went onto postgraduate studies; she freely admit, it was a struggle, but she persisted.

*So, in the pursuance of Indigenous knowledge trying to understand that as well as kaupapa Maaori, aahuatanga (characteristics). I found that difficult as it was a post-grad level of study and complex however, I exited with a Post Grad Dip, not what I was hoping to achieve but that was a big effort.*

She goes on to disclose not only was she grappling with master's studies, but she also felt something was missing from her life.

*Trying to gain greater knowledge and a deeper level of understanding that comes at master's degree level. I pursued that, there were lots of struggles; however, I persevered and completed that degree. I felt my career, my personal life, my own relationship things at home, my whaanau where I was as a person, I was not content, including my tohu (qualification).*

She expected, and wanted more, she needed to have a sense of achievement. She spent many years studying searching for self-assurance.

*How I was studying, how it was coming together even though I had completed my qualifications, I continued to feel this was not right. I needed to come out of master's post-grad level feeling strong, feeling empowered, feeling good to complete my master's degree in educational leadership.*

Eventually, after much study and much self-reflection, she came to a place of harmony within herself.

*Certainly, with the first and second degree, but especially with the last one I try not to count the years. But it could have been six-seven-eight years, and finally, it took a bit of moving and shaking for me to come to a space, to a place, to a time in my life to be okay with whom I had become, it was time to kua mutu (stop).*

When broaching the topic of inspiration, this kaiwhakauru accredits this to her whaangai father.

*So, it was my dad that allowed me to do this journey he encouraged my learning by allowing me to read. I believe he identified and saw a bright kid. This is a bright kid, and all the kids are good; they do their work do what they are told, but this kid is a clever kid. I believe he was proud of me.*

Referring to the kaupapa of gaining a tertiary education she viewed this as a catalyst for her tamariki to follow in her footsteps.

*When I was a teenager, I heard that an educated mother was an educated whaanau. I kept that close to my chest. There was a lot of deliberate planning about what our children would learn so they could go into the world and make it a better place so there*

*is that hapuu involvement. My own sons, one has a bachelor's degree in graphic arts and design and he has pursued camera media type work very exciting because he thoroughly enjoys the arts and drawing and painting, things. The younger son has a master's degree he pursued post-grad study in Town planning following his passion of care of Te Ao te whenua, ngaa moana (sea).*

Even though she was the first sibling in their whaangai whaanau to achieve academic excellence, there are many other whaanau members in both of her whaanau, who have since completed a tertiary qualification.

*In the P..... whaanau, my brother's daughter she pursued social work she is doing her master's degree now so that is wonderful. My biological whaanau my brother has a master's degree in Maaori development from Waikato Uni as his wife, as well as our sister-in-law. We have a younger sister in Invercargill she had done post Grad dip.*

She had this to say when introducing the kaupapa around whaanau receiving a Waikato-Tainui education grant.

*I clearly recall my youngest son getting at least one Waikato-Tainui grant. The older one I cannot remember, but he may have got one scholarship.*

However, she is unaware if any other whaanau member has received financial support from the iwi.

On the kaupapa of transformation, this kaiwhakauru believes it started when she was a young child, and the education she has received has only enhanced it.



*When I went to school, the teachers would get you to write stories I use to think it was vendetta because they were paakehaa. I would write stories, my spelling was poor, but I would still write stories. I would get laughed at, at home because my spelling is so bad. I got angry I thought I will get you one day, how dare you because this hurts and anyway it did not matter you learnt from your mistakes. If the word was spelt wrong today tomorrow, I will spell it correctly. Cause I do not want to get laughed at, I do not want to get a poor mark. I think that goes to that question about transformation.*

However, she views transformation as a collective rather than from an individual view, having to embrace both te Ao Maaori and the paakehaa world.

*Transformation of the whaanau for me means that we have both of our identities whether we like or not we live in the western world, the values and the structure. The tikanga of the western world are with us, will be with us forever, whether we like it or not. So, to me, that looks like walking in both worlds as much as possible. The strength from tikanga, my kaupapa Maaori, aahuatanga Maaori I take those to my western world and vice versa. From the western world, what maatauranga I have achieved I take that back to my marae, whaanau, hapuu, iwi and back to my own children, my mokopuna.*

This kaiwhakauru acknowledges that due to her higher learning, there are multiple benefits to the whaanau, marae, hapuu, and iwi. At the marae and iwi levels, she is a representative at the iwi governance level, ensuring she is there to act in the best interest of her marae.

*I am currently a Te Whakakitenga rep to the iwi for the marae. At the tribal level I am required to take koorero from the marae, to have confidence is to speak up and speak clearly with confidence. It is important to ask questions on behalf of the marae and whaanau and to understand what is coming through from the tribe and making sure it*

*is my business to understand what it is. So, when the whaanau ask questions back at the marae I am able to deliver a report and answer the questions. So much is going on sometimes it's hard to keep up at the Te Whakakitenga hui cause it's all over the place. At the marae, I am the treasurer assistant and have an education advisor type role as well.*

When reviewing the advantages of the years of her extensive education to her hapuu she sits at a governance and management level.

*I am trustee for Ngaati Tamaoho. Our Treaty claim was finalised last year and there were funding assets and property because of that treaty of Waitangi claim. I am on the board to manage and grow that. We have taken over the previous Otara police station as an office that is our property, we operate out there we have two tenants the District Health Board and Te Tai Awa Social Worker organisation.*

To give back to marae, she has organised support for the whaanau through many opportunities firstly by recycling previously loved clothing.

*I have started my clothes distribution, my clothes, your clothes we take it down to the marae put them on the table and whaanau, for whaanau to help themselves. I am hoping other whaanau will do the same so that means this whaanau can help themselves there is also a koha bucket there that goes to the marae.*

She has secured funding for whaanau to be trained in selected industries that will only benefit the marae.

*I got the funding to organise first aid training I organised the marae and the participants. Manukau Institute of Technology delivered safe food handling. I got the*

*funding and facilitated participants and venue then someone came down to deliver the course.*

In addition to these essential skills for whaanau of the marae she organised other workshops for the whaanau.

*I got funding from the Ministry for culture and heritage. We had a treaty of Waitangi Day involving the whaanau. Encouraging whaanau to come on board and explore what it looks like if it is different to them.*

Her drive to support the marae continued. *I have started a Facebook page discussing succession planning I just wanted to share.* She discusses how else she can support her whaanau

*I got a job so that means I have money and if I have money, I have petrol and if I have petrol, I can take people with me.*

But not only for her extended whaanau but also her immediate whaanau.

*It means I can buy kai. I look forward to things, I put it across as a quality of life, my ability to access a quality of life as a result of the study.*

When discussing the benefit of te Reo Maaori, this kaiwhakauru had little to say.

*As a Waikato Maaori from a marae, a small rural town well no town upbringing with tikanga the marae was our community centre anything, and everything happens there even though we did not koorero te Reo it was discouraged.*

Nevertheless, like many of the other kaiwhakauru, she acknowledges the benefits of knowing your Reo and culture and the two are entwined. It is evident to the kairangahau that this

kaiwhakauru had embraced te Reo Maaori as she spoke with confidence when using her mother tongue. She stated, this is a world of two halves Western and Maaori.

The concluding remark from this kaiwhakauru acknowledges her journey and the whaanau she has encountered along the way.

*Yes, it has been very much character building. Like the poutama (stair way), there are other tohu I have achieved, post-grad cert in education, post-grad cert in Maaori development. It not visible, but the values of meeting wonderful people, the building of knowledge, the excitement of understanding something that I did not know last year or ten years ago is an exciting thing.*

#### **4.2.12 Kaiwhakauru Twelve**

*Ko Taniwha / Ookarea, ngaa marae*

*Ko Ngaati Mahuta te hapuu*

Kaiwhakauru 12 is in her fifties, now a grandparent. She chose not to go into higher education upon completing high school but started her higher education in her mid- to late 20s, experimenting in different educational areas at the beginning of her study.

*I loosely studied other areas such as Te Taiao and Children's Literacy but did not complete them as I think they were just hobby areas.*

The highest qualification of this kaiwhakauru is a *Bachelor of Teaching Early Childhood Education*. She commenced her qualification when she was younger, finally completing her

degree in 2019. According to this kaiwhakauru, she have received grants and \$10,000.00 scholarship from the iwi.

*Cannot remember the natures of the grant but I did receive more than one grant from Waikato/Tainui. Pretty sure I was a recipient of the Tumate Mahuta Grant \$10k but did not receive it due to not completing my degree back then. I have only just completed my degree in 2019.*

According to Waikato-Tainui Annual Report 2005 this kaiwhakauru was a recipient of an education grant. She was influenced and inspired by her aunt, who was encouraging and supported her. Giving her confidence and was instrumental in extending her education further. She also acknowledge, some of her tuupuna (grandparent), urged her to higher learning.

*Aunty J played a major role in my young adult life, always had faith in me, always gave me opportunities. Nana E was my reference for my application for Teachers College and supported me at my interview. Nana J was always telling me that I needed to be educated in both the Maaori and Paakehaa world.*

She has achieved academic attainment and views education as the catalyst for development in the whaanau.

*Yes, a lot of my Taniwha /Ookarea whaanau are currently studying my late brother's youngest child is currently studying her PhD Yes, I believe she has received putea from Waikato/Tainui.*

Success and transformation have different components for this kaiwhakauru, being a role model for her whaanau.

*Achieving this at my late age as a role model for my tamariki and moko.*

Financial gains are not high on the list for this kaiwhakauru instead success is more about whaanau.

*I still live a humble life with less materialistic things and in touch with my whaanau, whenua, te tai ao (environment) and ngaa Atua Maaori (Maaori gods).*

Being successful relates to whaanau success. Her ability to strengthen the lives of future generations, passing of knowledge holding fast to Maaori values.

*Te Reo me ngaa tikanga for all of my whaanau to retain the teachings of our Tuupuna, to live a happy life and make the best out of what they have, to realise that life is more important than anything else.*

She considers success in a (w)holistic way encompassing past present and future.

*A successful me would be to have shared my knowledge which has been passed down from others and gained through life experiences to benefit others. To remain humble and to have lived an awesome life which I live right now. Of course, I could have all the riches but according to Bob Marley my riches in life are my whaanau.*

As with the other kaiwhakauru participating in this study, receiving a Waikato-Tainui grant/scholarship was not only about the financial benefits it was also the acknowledgement from her iwi and the desire to give back in recognition of the tribe's investment in their future.

*Personally, it is a bonus to receive any financial support. In one way it makes me feel appreciated from my Iwi and encourages me to support new Iwi initiatives. My commitment towards my Iwi will always remain regardless of receiving financial support or not.*

Receiving financial support from the iwi was not of importance, regardless she would have entered tertiary education without a grant/scholarship. She was not aware of any grants or financial support at the time of considering higher education.

*Getting educated was the priority, not seeking financial support.*

The benefits for her were getting an education for whaanau, marae, hapuu, iwi. These come in varying capacities for her, including benefits to tamariki, her proficiency to engage at a professional level, supporting the marae in various initiatives.

*Education has given me an insight of the role of tamariki on a Marae, within my Hapuu and Iwi. My education has supported me to be more tolerant of tamariki ahakoa te aha (no matter what) I think my education has elevated my outlook towards the practices on our marae within our hapuu and iwi such as political and tikanga areas. As well in terms of pedagogical and professional conversations and participation, but my faith and commitment remain a high priority always towards my whaanau, marae, hapuu, iwi and te ao Maaori.*

She grew up around the marae all her life with a mother who is strong in karanga, having te Reo Maaori has advance her and today she is a kaikaranga (caller) for her marae. She defines the importance having the ability to speak te Reo Maaori as having...

*A sense of belonging to my own culture, a sense of achievement, a sense of connection between to ao tawhito (the old world) and to ao hurihuri (going forward), something extra to pass onto my tamariki and mokopuna.*

In connection Waikato-Tainui Grants and Scholarship design, she considers a more concentrated approach on specific sectors would be far more conducive for the iwi but will also ensure tamariki benefit. In conclusion this kaiwhakauru states...

*Developed towards not letting our tamariki ending up in the Oranga Tamariki system.*

*I think to invest in their Early Childhood Education. The continuous monitoring of our mokopuna from this early age, throughout their entire school life would be effective regarding our mokopuna in Oranga Tamariki.*

#### **4.2.13 Kaiwhakauru Thirteen**

*Ko Taupiri te Maunga*

*Ko Waikato te Awa*

*Ko Waikato te Iwi*

*Ko Ngaati Mahuta, Ngaati Tahinga, Ngaati Whaawhaakia ooku Hapuu*

*Ko Taniwha, Kaitumutumu, Maurea, Waahi, Weraroa ooku Marae*

This kaiwhakauru is a 46-year-old mother raised in a whaanau where going to university was the norm and entered tertiary education at Auckland University to commence a Bachelor of Arts straight from high school.

*For me when I left high school it was just a progression to go to university.*

However, at that time, higher learning was not for her, so she left before completing her degree only to return to higher learning as an adult student.

*I was 17 when first went to university and returned at the age of 42.*



According to her, she received an education grant from Waikato-Tainui when she first entered academia. She graduated with a Bachelor of Applied Business from Manukau Institute of Technology confirmed receiving a further a further education grant from Waikato-Tainui.

*I got my first grant I think back in 1992-93 I received three grants over three years a total of \$3000.00 I believe the first in 2017 than one for the consecutive years 2018 and 2019.*

Further she expresses no one person inspired her to go to university. After years of working in positions that did not require qualification, she soon came to realise the importance of having a degree and acknowledged the opportunities a degree gives you and an education can open doors for you. As a whaanau, along with her husband she decided to provide a better life for themselves and their son, by returning to education and gaining some qualifications,

*about eight years ago, my husband and I set these goals about getting a qualification. My husband graduated first with a Bachelor of Social Work, and once he finished, I did mine.*

Still, she acknowledges having a supportive whaanau there when you need their help when you are on the academic pathway.

*I have been very, very lucky having a great supportive whaanau, especially my parents. That is what I love about my whaanau we are there to support each other we are very strong in regard to looking after each other, and each other's kids that is what I love about my whaanau.*

She has other siblings, a parent and extended whaanau who have achieved qualifications across all levels of academia. She stated some of her whaanau have received financial assistance from Waikato-Tainui through education grants or scholarships.

*My older brother, studied to be a lawyer my younger sister studied to be a teacher, mother completed a Diploma of Hauora, and my aunty is studying to complete her doctorate. There are other extended whaanau who have studies as well. I believe both my siblings received grants not sure about my mother or aunty though.*

She views success as being about her tamariki and whaanau being happy.

*When I think about success it is all about my son, I want him to have a successful life making most of the opportunities out there. Success for me is also about a good happy life and not having to struggle financially.*

Married to a Samoan she also discussed the benefit of education to her husband and his whaanau and how education has changed his whaanau overall.

*My husband is now more confident, and the ripple effect of this has come down to us his whaanau. He was the first person in his family to graduate that was a really powerful moment for them.*

She goes on to state how education has changed their lives, giving them the means for an improved life changing them inwardly.

*I think education played a big part of what success looks like for me. Through education our lives changed for the better. Having gained a degree has given me more confidence and options to apply for jobs I would never have applied for before now. But confidence is definitely one of the things it has given me. I found that once I left high school, I had*

*a lot of confidence, then I went to work and lost most of that confidence. Now that I have gone back to study, it has given me the confidence to get out there and apply for roles anywhere.*

She goes on to discuss achieving their goal of gaining an academic qualification has given them more opportunities for transforming their lives for the better.

*Financially we are better off than we were eight years ago. It gives us challenges as a family, good challenge there has been a definite change. It is a massive transformation, I think the best thing for my husband, and I is we have so many more choices and new doors have opened up for us.*

When discussing the benefits of receiving a Waikato-Tainui education grant, she starts with...

*I am proud that I am from Waikato-Tainui, I feel really proud that Waikato can support us on this journey that they have invested in us financially, not just financially but that they invested in us.*

Upon receiving financial assistance from her iwi, this kaiwhakauru wanted to find out more about her people.

*I felt I needed to do some research of our people I did some of the research about Waikato-Tainui in regard to the Rangiriri War. It is quite sad what our people went through.*

She then talked about how important it is to give back to her iwi what she has done and what she would like to do in the future.

*As the last part of my degree, I had to do a practicum I chose Tainui Group Holding I think it was really important to me. It is not only about receiving grants; it is my way of showing my appreciation to the tribe so I could give back. I did a study about Accor hotels owned by Waikato-Tainui and how we can get more of our Waikato-Tainui people in there working in the roles working embedding our lives making it richer for the iwi.*

Knowing she comes from one of the wealthy tribes in Aotearoa she feels she should give back to her iwi.

*One of the greatest things for me is I want to go back home to Waikato this degree allows me to go back and do what I can do.*

She also would like to see whaanau who receive grants from Waikato-Tainui that they should in return, give back to their iwi.

*I believe that if you get a grant over three years or whatever period you should give something back to your people.*

However, she would like to see her iwi support whaanau with other social disparities.

*I wish Waikato could do more for our people financially, especially when you have the homeless, there is a lot of opportunities for Waikato to be proactive and support the tribal members.*

She has completed a diploma in te Reo Maaori and she wants to continue her study in this area. About the benefits of speaking in te Reo she states...

*Some of the benefits of speaking te Reo Maaori are the ability to understand our old people to engage at all levels and generations. Having the Reo gives you confidence in the Maaori world.*

In closing, she says...

*I am 46 years old. I have a son he is currently at Rotorua Boys School. I am married to a Samoan, and we live in Otara. We want to move to Waikato in the future to give back to the tribe and be near our son.*

#### **4.2.14 Kaiwhakauru Fourteen**

*Ko Taupiri te Maunga*

*Ko Waikato te Awa*

*Ko Tainui te Waka*

*Ko Waikato te Iwi*

*Ko Ngaati Mahuta, Ngaati Mahanga ooku Hapuu*

Kaiwhakauru 14 is in her forties, a single parent of two boys who wanted to learn te Reo Maaori and enrolled on a te Reo class with Te Waananga Takiura in 2009. She was offered the opportunity to qualify for education she accepted but with some reservation. She went on to become proficient in te Reo and graduated with a Bachelor of Teaching Kura Kaupapa Maaori.

*I went to Te Waananga Takiura for the Reo I was yearning for it. While I was there, they offered for me to do a teaching degree I thought I would give it a chance and that is how I ended up doing it and each year got a little bit easier- better. I decide to hit two birds with one stone I did not think I could be a teacher, but as I went through the training, it grew on me.*

She acknowledges that she received support from Waikato-Tainui through the education grants and scholarship strategy. The financial assistance she received from the iwi did not cover all the tuition cost, but the funds helped in other ways.

*I started in 2009 at that time; I was a solo mum on a benefit a Domestic Purpose Benefit (DPB). I was looking for anything to help with my journey to go to the waananga in Royal Oak. On the DPB the grants that went a lot towards transport and books and stuff. It was hard looking after my kids and travelling to class.*

Throughout her study, she acknowledge she received some grants one for each year of her studies.

*I got a grant from Tainui; it was quite straight forward back then. As long as I was registered with Tainui, I was eligible, I applied for a grant three times first one was \$200 second one was \$300 and the final one was \$500.*

This kaiwhakauru was not the first to enter into higher learning from her whaanau, both her parents had studied at varying levels. She also has extended whaanau who have returned to higher education but uncertain if they have received support from Waikato-Tainui. She confirms she has some siblings have returned to tertiary education as adult learners and received support from Waikato-Tainui towards their study.

*I have other siblings who have completed a degree, and I know they have received a grant through Tainui. There are some extended whaanau from our marae who have or are studying but not sure if they got grants.*

She acknowledges there have been some financial gains from having a tertiary education at a degree level that has changed life for them.

*It has been 11 years now I was a solo mum on a benefit. Yes, it was a struggle the first three years. I have been in my job now for six years and teaching for maybe eight or nine years now. I think I have tripled my salary maybe even four times over now, that is through perseverance and working hard and just enjoying life now enjoying my job.*

She has gone from a struggling single parent to a successful full-time teacher at a Kura Kaupapa Maaori. However, the key to success for her was about the changes and how these changes have filtered down to her tamariki.

*My children knew growing up with a solo mum financially, and you could say emotionally as well it was hard, they know how hard I worked to put food on the table a roof over our head and the dedication I had to complete my course over three years. All I asked of my kids was they do well at school I had a lot of whaanau awhi during my journey. Both of my sons finished school at year 13 they loved school, that was all I asked of them to stay at school.*

She discusses the benefits of learning te Reo Maaori as an adult learner.

*I think at an older age you appreciate the work more because you are not going to waste your time, I think having the Reo has completed me I think it has made me wiser.*

Learning te Reo Maaori has given her a feeling of accomplishment. Despite living in urban South Auckland, she was raised by parents immersed in marae life, and she spent a great deal of her growing up and adult life at the marae. She found having the ability to converse in te Reo Maaori has fulfilled them.

*As a child, I was brought up on the marae we heard the Reo spoken. The conversations of the old people but only knew certain parts of the Reo. I could understand but could not hold a conversation. I think it's transformed me in a way before having the Reo I would just sit back do what you must do. It is really enhanced who and what I do today. You are never lost without tikanga, and the Reo enhances the tikanga it is now a journey of peace for me.*

She states she would like to believe she can support her whaanau to draw out the Reo they have in them.

*To be a medium to encourage others because everyone has it. It is just a matter of bringing it out. I hope I encourage whaanau to go on to learn the Reo get an education maybe not today but one day just like me they get a spark. Foremost for me is that we hold onto our tikanga.*

Discussing the Waikato-Tainui education strategy she has some strong views moving forward for her iwi and concluded with the following remarks.

*I think our scholarships need to be acknowledged a lot more. Do not take it for granted some people just use it over and over without thinking about where it came from. It is all about whaanau I think the scholarships needs to be acknowledged more and not taken for granted just because you are Tainui does not mean you are entitled. It was not and or is not a requirement to give back to your marae, but for me that is just a given you give back anyway.*



Concluding remarks from this kaiwhakauru

*It was awesome knowing your iwi was investing in your education because I always knew I was going to take it home, back to my people whaanau first I am always going to help the whaanau but with that extra education helping our Rangatahi our kaumatua in always.*

#### **4.2.15 Kaiwhakauru Fifteen**

*Ko Taupiri te maunga,*

*Ko Waikato te iwi*

*Ko Tainui te waka*

*Ko Ngaati Mahuta, ooku hapuu*

*Ko, Tangoao-Taniwha, Ookarea, Kahotea, ooku marae.*

As a single parent, this kaiwhakauru now in her late forties to early 50s entered higher learning at the age of 21 as an adult student and graduated from Auckland University with a Master of Arts (First Class Honours) in Education in 1999. She also has completed a Diploma in Teaching. Today, she is studying at a higher level of learning and is completing a Bachelor of Accountancy. Having received financial support from other tribal affiliations such as Tahaaroa C Block grants she also received Waikato-Tainui education grants.

*A long time ago I think I received several Tainui grants of \$1000 possibly three or four it was over 20 years ago.*

Even though the financial support received through the grants did not cover the fees she saw value from receiving these grants.

*Waikato – Tainui Education Grant positively contributed to my success as a student at Auckland University. I am sure I would have used the funding to pay for photocopying and other student costs, I was in my second year of study but, it definitely did help.*

*I was a single mum beneficiary, so it was a godsend, that I was absolutely grateful to receive. It would of helped with study books, but probably also kai and paying the power bill; they were pretty lean times financially. At that time, it was very much appreciated.*

Regarding other whaanau members who have studied, there are many from her marae over the years. Still, it was a whaanau member who inspired this determined kaiwhakauru into gaining a tertiary qualification.

*My cousin who was studying a Bachelor of Education at the time and got me to think about study as something to pursue.*

When discussing academic success, she states it is about...

*doing their best to access learning regardless of the institution or qualification, always better than ignorance.*

She views financial success not as being wealthy, but as supporting the whaanau to achieve a better lifestyle for themselves.

*Having the discipline to save for what you want, e.g., own home, making good choices on what we spend our money on and how we spend, understanding the correlation between mahi and career choices and financial gains.*

Personal success for this kaiwhakauru is about...

*Attending waananga at marae to understanding the strength of knowing your whakapapa and self-identity. Being surrounded by people on to it is also critical as this can impact on how you see yourself and the world.*

In terms of whaanau success, it is about whaanau well-being.

*Having adequate support systems from either whaanau or adopted whaanau like friends, no violence particularly against women or children, no sexual violation within whaanau or hapuu. No or less addictions to alcohol, cigarettes, gambling, and methamphetamines.*

Through her education, she has supported her tamariki to further their education.

*I have been able to provide my own three children with excellent education opportunities, and I can support my family financially if they need.*

As a child, she has had a strong association with her marae. Although she no longer lives close to her marae, she continues to support the marae today.

*My education has lead to a career in teaching, and with that, I have been able to afford things like being able to travel to poukai when I live six and half driving hours from my marae.*

Through her education and mahi, she currently can support young Maaori.

*I work with rangatahi from various Iwi, and I would like to think I help their development as strong young people and encourage them to learn from history and have an eye on the future.*

When discussing te Reo Maaori she put forward the following.

*A necessary and lifelong learning approach is needed here. I have been learning a little bit for years, still learning. Crucial for us as first nation's people/tangata whenua to retain and strengthen as there are so many challenges to this cultural space, and we need to be vigilant about Te Reo Maaori and Maaori Development. Basically, we cannot take either for granted, we do so at our own peril, I think.*

She confirms there are several rewards to speaking Te Reo Maaori.

*Basic communication on the marae, if you want to know what is going on and feel more included in the proceedings at a number of events.*

She also considers advantages outside the marae environment.

*In a professional context, it lets your colleagues know that you value your language and culture. And they may also want to upskill, particularly in the education setting as there are many Maaori students who, with improved relationships with their teachers, can achieve to their utmost potential. This can only be achieved where there is mutual respect, and that has to be driven by the educator/adult.*

When discussing her thoughts on the tribe investing in her education, she expressed her gratitude.

*I am grateful and love that Tainui and Taaharoa were able to help me as it was a really pohara (poor) time for me and my girl.*

She wanted to convey her appreciation by presenting her thesis to the Kuiini Maaori only to be chastised by kuia.

*I remember one of the ceremonies where I collected my Tainui Trust 'envelope/certificate' at Hopuhopu. I spoke to a tribal elder and asked if I could give Te Aatairangikaahu a copy of my master's thesis, as a way of saying thank you and here is what that koha helped to produce. The elder asked why I was being a show-off, and at the time, I was actually quite surprised and disappointed with her 'whakahiihii' (ridicule) comments. I never gifted my thesis to Te Aatairangikaahu – only to my own whaanau, university and supervisors. Now when I think about it, I should have ignored her, it is a simple example of how we can disempower our own people.*

Since then, she has grown no longer in her twenties seeks guidance from a kaumaatua she conveys her regret in a missed opportunity.

*On the one hand, we are encouraged to get smart, then asked why are you being a smart arse? There are definitely times where we absolutely need to stand up and be proud and 'whakahihi' of those accomplishments, and that could have been a positive display of that, a missed opportunity to show my gratitude I think – sometimes having blind respect and loyalty for all elders is not the best approach.*

When discussing the kaupapa of where to now with the Education Grants and Scholarship, for the iwi she accepts Waikato-Tainui has evolved.

*I am sure the administrators of the tribal grants have developed a lot since I was last involved in that scene.*

She goes onto voice her sentiment for the iwi to never cease supporting whaanau with the academic desires but to also accept the koha whaanau want to give back.

*I hope that they continue to give mokopuna and uri (offspring) of Tainui the ongoing support they need. To accept that a koha of their achievement is a reciprocation of the manaakitanga that has been shown by our tribe. Keep the process accessible, it is not always an easy thing to go through, especially if you are one of the pioneers in your own whaanau to pursue higher learning.*

Final whakaaro from this kaiwhakauru.

*These grants can be the difference between a poor grade and a top grade, it helps to smooth an uneven playing field in the tertiary education sector when it comes to socio-economic status. It makes the recipient feel proud that they have been recognised as a 'serious' student by their kaumaatua, ruuruhi (elderly woman) and the tribe. There are also intangible benefits that both the tribe and the whaanau of the individual gain, which are not necessarily measurable in monetary terms but are undoubtedly there as a result of the manaakitanga of the Tainui Education Grants.*

#### **4.2.16 Kaiwhakauru Sixteen**

*Ko Taupiri te Maunga,*

*Ko Waikato te Awa.*

*Ko Tainui te Waka ko Ngaati Makirangi, Ngaati Mahuta, Ngaati Naho ooku hapuu*

*Ko Waahi, Matahuru and Maurea ooku marae.*

The following narrative relates to a kaiwhakauru who is in his thirties. He was born in Aotearoa but moved to Australia when he was five, stayed there until adulthood. Even though he lived in

Australia, he held onto the values and customs of his Maaori culture and returning to Aotearoa regularly.

*Although we were living overseas, we would come home every year for the Koroneihana, regatta. Additionally, my parents brought with them their customs and values and so, whenever we came home, it was easy to transition into Maaori life.*

Education was necessary for him; his parents wanted their children to be well educated

*my mother and father because they are quite strict people, education was a big thing for them.*

He completed all his compulsory education in Australia and went to university there to complete his first degree.

*I was doing my first year of varsity over in Australia we were using study link or their version of study link loans to pay my study. There I completed my first bachelor's degree.*

Returning to Aotearoa as an adult, he enrolled in numerous short courses ranging from Te Reo Maaori to Art programs at Te Waananga o Aotearoa mainly because these programs were fees-free.

*When I first came back here, I did a few short courses, including, Raranga, Te Reo – all the art courses with the waananga, and the good thing about those was that they were free programmes.*

As tertiary education is not free, and to qualify for a degree level, fees have to be paid. This kaiwhakauru found that education grants were available, including those offered by Waikato-Tainui.

*I found that there were certain pockets of funding available to students; one of which was the Tainui Grants.*

Even though he had been living in Australia most of his life, he were registered on the Waikato-Tainui beneficial role enabling him to access funding.

*I was quite surprised to learn I was on the beneficial role my father had registered all his kids. That is how I paid for my second bachelor's degree that I completed with the Waananga and my master's degree.*

He currently works in a Maaori educational institute as manager where he completed his bachelor's degree 2011-2012. He believes he received three Waikato-Tainui education grants,

*I received a grant or scholarship from Tainui. I think the bachelor was 2011-2012 received three grants – scholarships.*

According to the Waikato-Tainui Scholarships and Grants booklet (2019) whaanau studying at a bachelor's degree level are entitled to three grants starting at \$1000 for level five, and five hundred increments over level six and seven, in total each recipient is entitled to \$2000.00 over three years. Studying at a master's level recipients would receive \$2000.00 for each year at level eight and nine.

*I think graduated last year so for two years 2017 and 2018 I recall is that when I received the money from Tainui, it was a percentage, rather than the full amount as the Year one's fee of the master's was \$5k+ and I received \$3k.*



On the kaupapa of inspiration, he discusses two instances that inspired him first one is regarding his passion for raranga.

*When I first moved back to NZ I kind of got an interest in raranga (weaving) like it's always been a little interest for me cause over in Aussie there was this lady – this Maaori lady who used to weave with like trees and stuff like that (they did not have harakeke over there) and I use to sit around her and play around and weave things and found I had a little wee knack to it.*

The second was a chance discussion with a work colleague that inspired him to further his education and enrol in a raranga programme.

*...the raranga kaiako who encouraged me to jump on the programme I did, and I found that I was pretty choice at it.*

This same person encouraged him to continue his academic path and enrol in a master's degree.

*When the Master' degree came to TWOA, my raranga kaiako encouraged me to join with them, as we continued to weave together outside of work.*

This is not the ultimate step in academia for this kaiwhakauru; he aspires to complete a doctorate in the near future. Because of his education, a whole new world opened for him.

*Most likely my life, but more specifically, education has definitely changed the way I think about things. Those programmes force you to analyse things with a little bit more critically thinking and makes you appreciate and accept the thoughts and beliefs of others, enlightening my understanding of those kinds of worlds.*

Attestation of transformation for him would have to be his exposure to the broader art world not only as an artist but as a creative voice in different forums.

*Outside of the Waananga though, in the arts world, it's got me onto councils, into arts groups, quite exclusive ones too. No, yes! It has changed my life – cause before I did not think I would have been able to access those groups! Education has impacted in the art world.*

He considers success, not in terms of wealth or career. However, he considers overall success is about being able to continue the values and customs embedded in him by his parents.

*But in terms of success, the values, the customs, all practices that your parents install in your upbringing that is really prevalent for me and my sibling and makes us who we are today. Makes sure those practices are still alive.*

His other successes have been his ability to go overseas and exhibit his art.

*Following in my passion of arts that is being able to create things and being able to take them overseas to me that's a success factor for me. I have been overseas a few times, to places that do not include Indigenous peoples for an artist to be involved or showcase in their shows in those countries is a proud moment and yes success for me definitely being able to walk in both worlds.*

Significantly for him, the benefits of receiving funding would be it elevates the stress of worrying about paying fees, enabling more time to concentrate on studying.

*Benefits are not having to worry about how I am going to pay off this fee. Although it did not cover the entire fee – it covered quite a lot, so the stress was not there. I could*

*focus more of my attention on my studies, less about where I am going to get the money to pay for that.*

He acknowledges the support from Waikato-Tainui towards his education and expresses his gratification to his iwi.

*It made me feel really happy to receive a Waikato-Tainui grant, like yay Tainui you got my back girl yes, I did not even know that these kinds of things existed for people of Waikato, but when talking to family members yes go to Tainui have a look, I was actually quite pleased their services were available.*

Having a long-standing position with the Kiingitanga as a kaimahi first in the house Te Arikinui Te Aatairangikaahu and today the house of Kiingi Tuuheitia, this kaiwhakauru acknowledges this is how he contribute or give back to the iwi.

*My whaanau on my mother's side kinder play a service role to the Kiingitanga and so every major hui in the Maaori calendar (well with regards to Tainui) my mother and father would bring us back, and we would fulfil our roles. Back then, to the queen's house and now to the king's house.*

In addition to this mahi, he believes with his knowledge of raranga, will enable him to support his marae with the development of their wharenui.

*With the ongoing development of Matahuru marae, I actually have contributed and will continue to contribute to my marae and hapuu by way of running raranga waananga. So that when the time comes to embellish the whare with tukutuku (weaved panels) and whaariki (mats), we are good to go.*

He describes how his education has benefited with his responsibility in the care of the Mahingaranga (Whare Tuupuna Turangawaewae Marae Ngaruawahia).

*As we are skilled in weaving, we also make or fix old and gifted kete, as well as the old kaakahu (clothes) that are stored in the archive room. A lot of restoration work happens before taaonga are displayed.*

Concerning other whaanau going into tertiary education, within his immediate whaanau, he was the first to gain a bachelor's and master's degree. He believes he was influential, inspiring extended whaanau and wider whaanau into academia.

*Inspired one whaanau member and kaimahi mates (mates at work) that are going through the raranga ranks and just completed the bachelor's degree have used me like for their mentor/supervisor for He Waka Hiringa 2020. They have mentioned that I have inspired them in their journey as well.*

Closing comment from this kaiwhakauru.

*The last year I was granted the Tumate Mahuta scholarship, I was told that I would be ineligible to apply for that in future as Waikato-Tainui only allows three maximum successful grants per scholarship, per tribal member. As I have used my cap, this will affect my efforts to fund my PhD studies. I would recommend increasing the capped amount per scholarship, per tribal member. I was lucky enough to be funded to cover 2 years of my degree and one year of my master's degree. It would be extremely helpful and supportive of Waikato-Tainui to financially follow you through the PhD level.*

### 4.3 Chapter Conclusion

The kaiwhakauru have described the benefits of their education and how their education contributed to their transformation and to their tamariki. All the kaiwhakauru see the importance of giving back or paying forward to their whaanau marae, hapuu and iwi for the support they have received. They also discussed how their educational achievement has benefited their marae and they acknowledge the support they received from their iwi. They discussed the importance of knowing their language, Te Reo Maaori and how their language has made them being more confident. Through te Reo Maaori and their education they are confident in te Ao Maaori and the western / corporate and academic worlds, and how their tupuna's values and tikanga kept them grounded.

As one of the kaiwhakauru stated it is...

*like walking in both worlds as much as possible. The strength from tikanga, my kaupapa Maaori, aahuatanga Maaori I take those to my western world and vice versa.*

The koorero received from these kaiwhakauru have found the basis of the finding and results outlined in more detail in *Chapters six*. *Chapter five* will examine the main themes that featured from the interviews and the e-survey and will give a summary of the results from the e-survey.

## 5. CHAPTER FIVE: FINDINGS

*Mahia te mahi hei painga mo te iwi*

Work for the betterment of the people

(Prince Te Puea Herangi).

### 5.1 Introduction

The last *Chapter* introduced the rangahau taake and the kaiwhakauru who participated in the rangahau. This provided an overview of all the koorero provided by the kaiwhakauru. *Chapter Five* examines the main themes from the interviews and the e-survey and provides the primary source for analysing and reporting these findings. The exploration of themes was identified using the six-phase thematic analysis approach by Braun and Clarke (2006). The next section of this *Chapter* will summarise the results from the e-survey through tables and discussion. The common themes identified from the interviews and the survey were distinguished, coded, and assembled into units. *Chapter Five* discusses these in detail, starting with the first theme, *Te Wairua o te Whaanau (Whaanui Inspiration)*. The theme will discuss who inspired these kaiwhakauru to academic excellence and will be followed by the second theme *Koha Atu Koha Mai (Reciprocity)*. In this theme there will be consideration about the importance of the education grants / scholarships incorporating *Mahi a iwi (working for the tribe)*, *He kaiwhakarite mo te marae (Marae Representative)* and *Kaimahi i te marae (Marae Worker/s)*. *Te Angitutanga o te Whaanau (Whaanau Success)* will follow this theme and will focus on what success looks like for the whaanau. The fourth theme is about transformation *Te Whakatitinga o te Whaanau (Whaanau Transformation)* and what changes have transpired for the whaanau. Benefits of education will follow this theme *Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)* and the final theme is about the ability to koorero Maaori *Tooku Reo Tooku Ohoohe, Tooku Reo Tooku Maapihimaurea (Confident Maaori)*.

**Figure 10 Thematic Analysis**



(Caulfield, 2019).

Familiarisation, the initial stage of the thematic approach, was to become familiar with the data. Therefore it was necessary to get a systematic indication of all the data gathered before analysing it. It required reading and re-reading all the information for the kairangahau, to become confident with the content and fully familiar with the data (Braun & Clarke, 2006).

Coding, the second stage of the process; involved highlighting sections of text, either phrases or sentences; and labelling or “coding” the content to identify critical data traits applicable to answering the paatai rangahau. Involving a comprehensive rangahau of the data and organising all the relevant data to the codes to be analysed at a later stage. At this stage it was essential to be exhaustive, go through every interview transcript and highlight everything that was pertinent to the Kaupapa (Braun & Clarke, 2006).

Stage three involved examining the codes to establish patterns and determine subsequent broader patterns or possible themes this included questioning the codes and collected data. This entailed organising data applicable to each theme, so that it was easier to distinguish the data to review its feasibility to each theme. During this process if the codes were unclear, slightly unclear or did not appear often, they were discarded (Braun & Clarke, 2006).

The next stage was reviewing themes to ensure they were suitable and an accurate illustration of the data. During this phase it was important to examine the themes in conflict with the data, to ascertain if they were a reliable interpretation of the data. This included constantly examining the themes, which at times meant splitting, combining, or discarding them. Achieving this by assessing the themes, reviewing the rangahau objectives and the interview paatai (Braun & Clarke, 2006).

The fifth stage required defining and naming the themes this was completed by determining the themes and considering how valuable they would be in answering the rangahau paatai. Naming the themes was based on the interview paatai to maintain consistency for the kairangahau this required creating a comprehensive analysis of each theme, considering the depth and base of each theme, and ascertaining the 'story' for each it also meant choosing the correct code for each theme (Braun & Clarke, 2006).

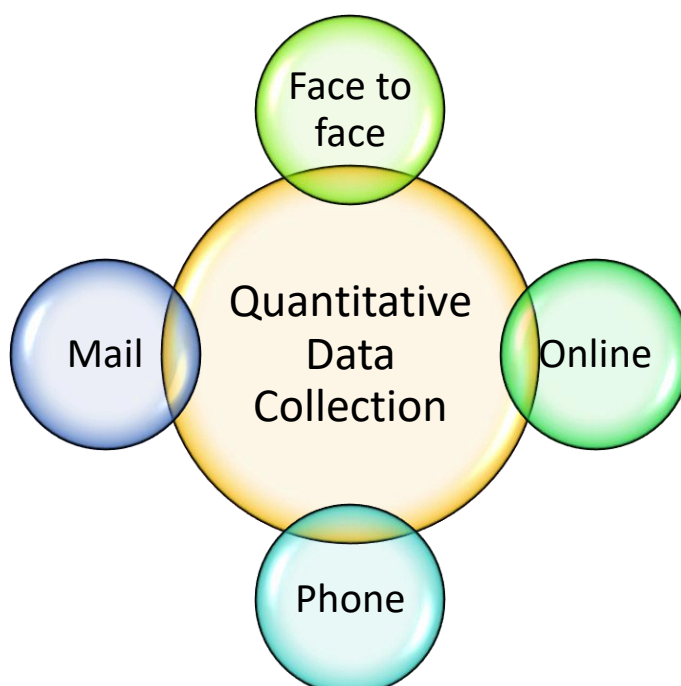
The final stage involved merging the analysed narratives, data and researching the data in connection to available literature this part of the process is reporting the findings which is achieved by discussing and reporting each theme individually (Braun & Clarke, 2006).



## 5.2 E Survey

Quantitative rangahau methods are the most effective way to gather statistical data from whaanau. By employing various methods to collect quantitative data, we can ensure that our rangahau is thorough, accurate, and reliable. Quantitative methods are the preferred method to ensure that the rangahau is of the highest quality.

**Figure 11 Quantitative Data**



The next section presents the outcomes of a comprehensive e-survey to gather insights from whaanau within the selected marae and hapuu. Using an online survey that captured a diverse range of views, an online survey was first posted on the kairangahau and specific marae Facebook pages. However, to ensure qualitative and quantitative data are collected, the kairangahau changed the survey before reposting it online this approach enabled a wide range of whaanau to express their opinions openly and honestly. Launched in May 2020, the survey targeted around two hundred respondents, and the results were analysed in July 2020. While the response rate was 17%, there was valuable feedback received from

thirty-four whaanau, which formed the basis of our analysis. Overall, this survey helped us better understand the views and beliefs of whaanau, and we hope to use these insights to develop policies and initiatives that align with their needs and aspirations.

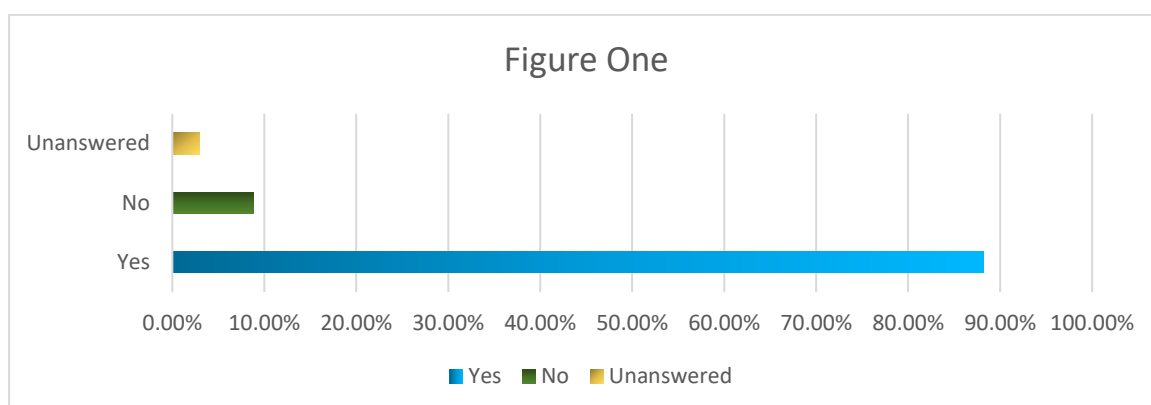
## Paatai and Responses

### 5.2.1.1 Paatai One

Are you registered on the Waikato-Tainui Beneficial Role?

Including this paatai was to gain the views from Waikato – Tainui whaanau who were on the beneficial role.

**Figure 12 E Survey Paatai One**



Of the thirty-four whaanau who answered the e-survey:

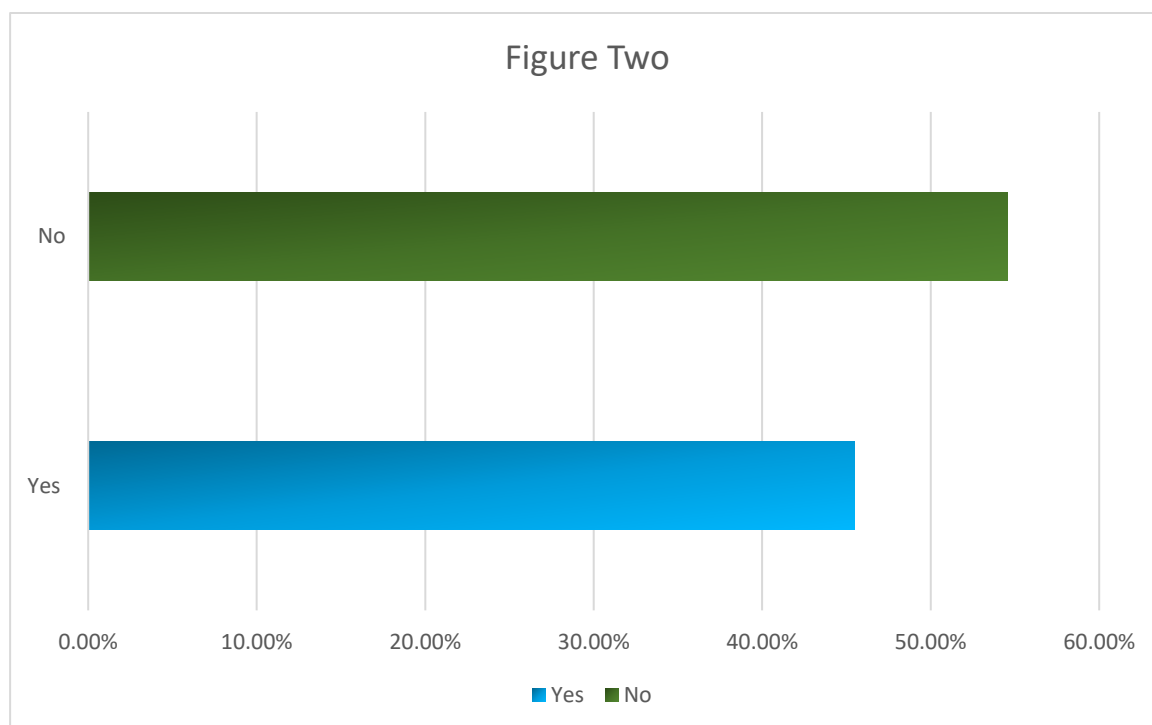
- 89% are registered with Waikato-Tainui,
- 9% are not registered and
- 3% chose not to answer this question.

It was interesting to note that this survey targeted whaanau from Waikato-Tainui. However not everyone participating in this survey was on the tribe's beneficial role. Just 89% of the whaanau who responded are registered on the Waikato-Tainui beneficial roll a considerable number for this kaupapa.

### 5.2.1.2 Paatai Two

Have you received a Waikato-Tainui Education Grant?

**Figure 13 E Survey Paatai Two**



The inclusion of this paatai was designed to gauge the number of Waikato-Tainui whaanau receiving support from their iwi 45% of the whaanau (34) who answered the survey have received a Waikato-Tainui Grant, and 55% did not. However, it also produced some interesting results, even considering all the participants were not in the tribe's role.

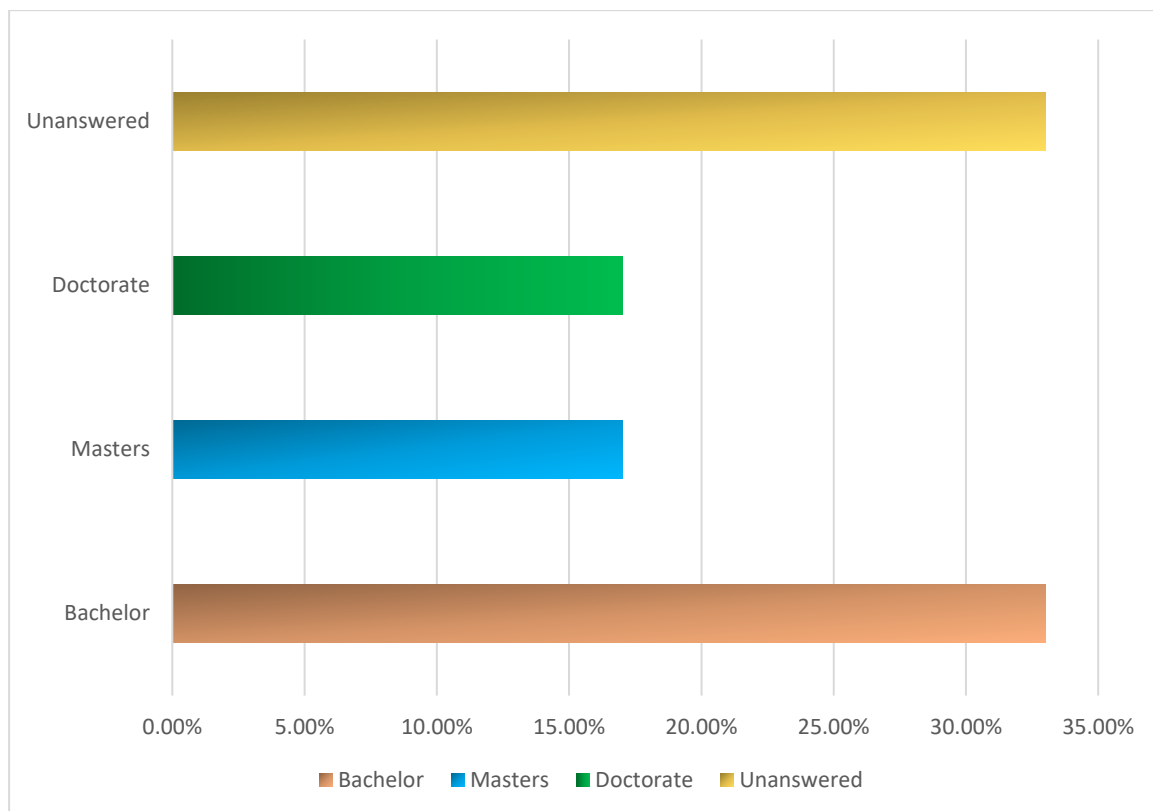
89% of the whaanau who completed this survey were enrolled on the beneficial role, and just over half of these received a grant or scholarship from Waikato-Tainui.

Therefore it would be interesting to note why the other whaanau have not received support from their Waikato-Tainui in their education accomplishments, further rangahau would need to be conducted on this kaupapa.

### 5.2.1.3 Paatai Three

What is your highest level of tertiary qualification?

**Figure 14 E Survey Paatai Three**



The inclusion of this paatai has direct relevance to the kaupapa of the rangahau.

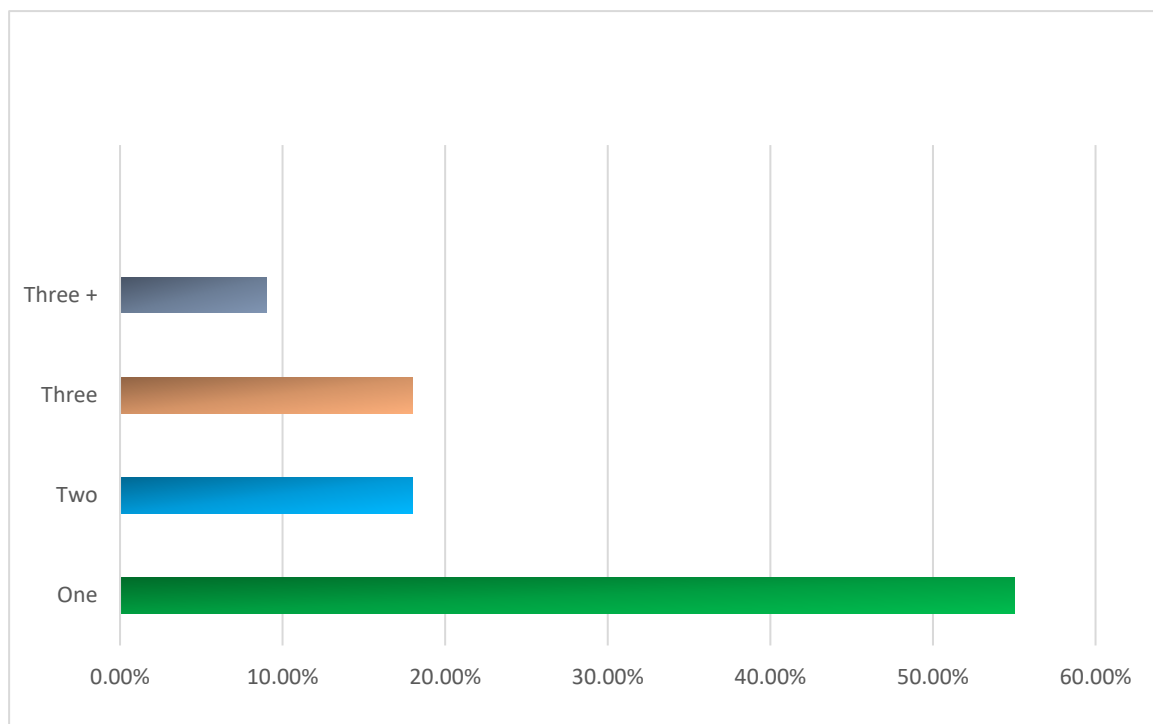
- 33% of the whaanau (34) who responded have either completed a bachelor's degree or are currently studying towards one
- 17.% are at a master's
- 17% at a Doctorate level while
- 33% chose not to answer this paatai.

67% of the whaanau participating in this survey have studied at a tertiary level.

#### 5.2.1.4 Paatai Four

How many grants or scholarships have you received?

**Figure 15 E Survey Paatai Four.**



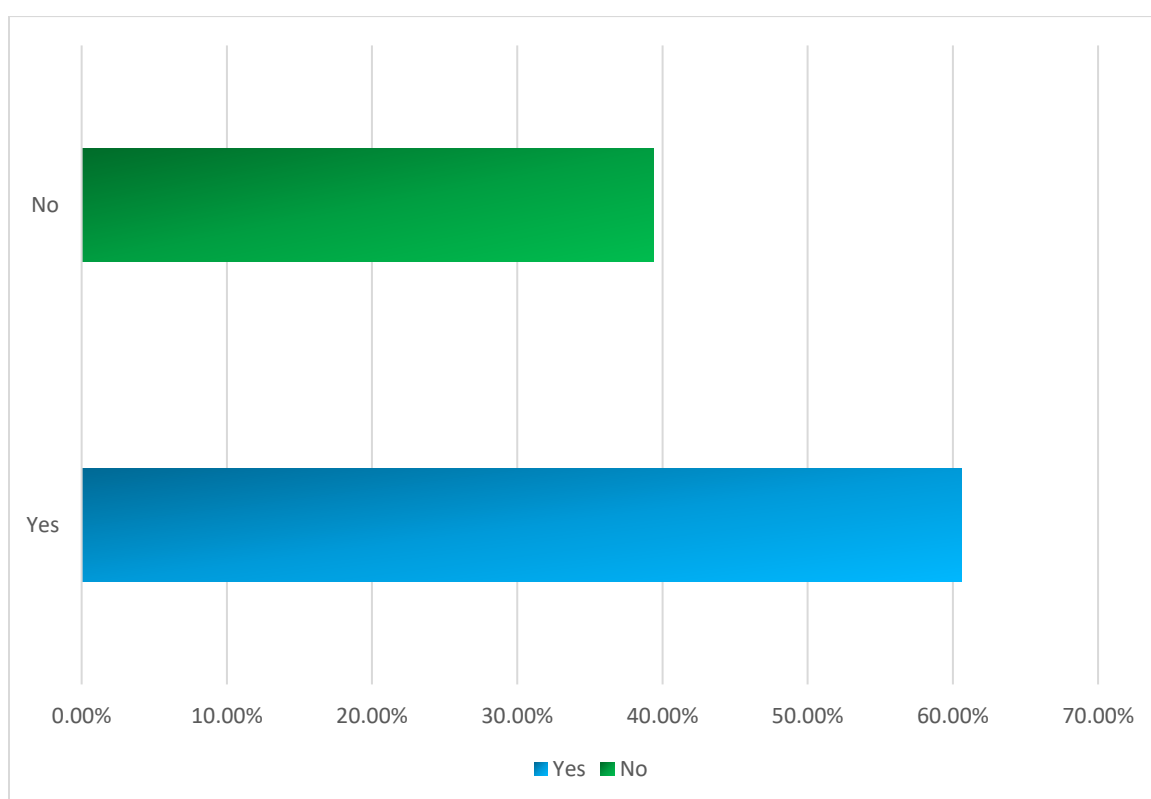
The whakaaro for this paatai was to gain an understanding of how many whaanau received grants or scholarships for those whaanau who did seek support from Waikato – Tainui

- 55% received one grant or scholarship
- 18% received two or three the remaining
- 9% received more than three grants.

### 5.2.1.5 Paatai Five

Do you have any other whaanau members who have or are still studying at a bachelor's degree or higher level?

**Figure 16 E Survey Paatai Five**



The paatai relates to the theme *Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)*.

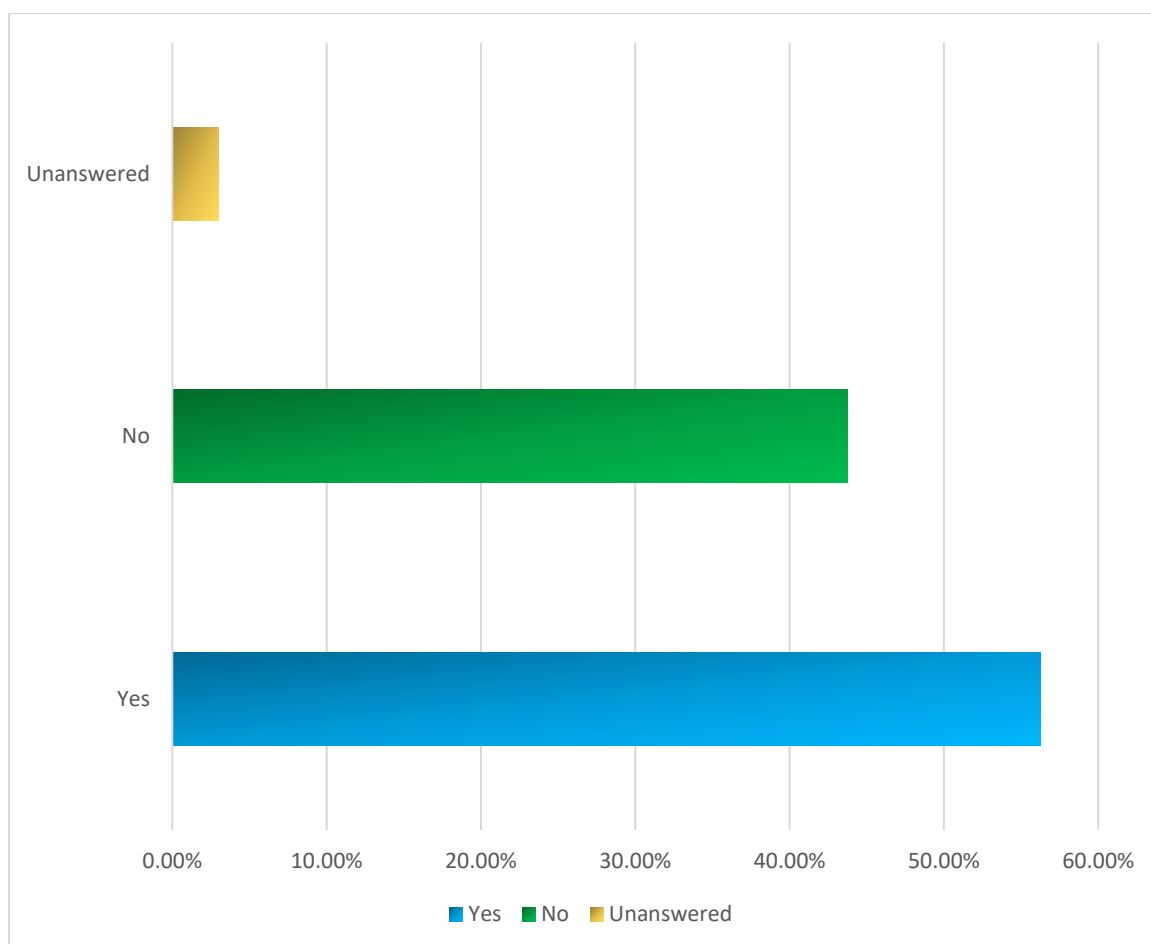
- 61% have whaanau either studying or studied at a tertiary level while
- 39% answered no to this question.

The data demonstrates a strong involvement in education for whaanau units where at least one member of that whaanau is in a or has been through a tertiary institution.

### 5.2.1.6 Paatai Six

Have you completed your study?

**Figure 17 E Survey Paatai Six**



- 55% have completed their study so qualified with the required tohu
- 42% are still working towards their qualification
- 3% chose not to answer this paatai.

As a result, 97% of the whaanau who participated either qualified or **are** working towards a tertiary qualification this paatai was included to get an understanding of how many Maaori whaanau who have or are still studying.

### 5.2.1.7 Paatai Seven

What was/is your topic of study?

Topic	No	Topic	No
Education from Early Childhood to Adult	7	Forest Management	1
Te Reo Maaori/ Kaupapa Maaori/Maaori Development	7	Life Skills	1
Management/Business/ Leadership	6	Engineering	1
Social Services	4	Digital Photography	1
Performing Arts	2	Resources Management	1
Indigenous Studies	2		

The paatai was included to measure the areas of study across the whaanau with education and Maaori Studies presenting the highest percentage.

- 21% each for both two principal areas
- 19% for Business/Management/Leadership
- 12% Social Services
- 6% each for performing arts and Indigenous studies
- 3% each for the remaining areas of study



#### 5.2.1.8 Paatai Eight

Besides financial assistance what are the other benefits of receiving an education grant from Waikato-Tainui?

Data from this paatai relates directly to the rangahau questions,

- 24% of the respondents chose not to answer this paatai.
- 76% answered. Their responses are as follows.

Response recorded are directly taken from the e-survey and have not been changed to reflect the participants answers.

- Knowing your tribe has invested in your education, giving you a sense of pride.
- Kaumatua grant.
- Half price driver licence fees.
- Because the tribe is obliged to help their beneficiaries if they are keen to pursue an academic career.
- A sense of achievement.
- I feel appreciated and acknowledged from my iwi.
- Making connection to your marae hapuu and iwi
- An opportunity to study at a higher level in a recognised learning institution in Aotearoa.
- Being Tainui/Waikato, from a Maaori provider, being able to learn and given a chance to make positive change in our lives.
- To know that you have support and assistance from Waikato-Tainui whether it be financial or support to help you stay connected to be able to get educated at the highest level that one can endure.
- Nothing.
- Reconnection with iwi, marae whaanau.

- Achieve personal goals and independence.
- None.
- Have not received any grants from Tainui as their criteria to be eligible is unrealistic.
- Psychological wellbeing because it lessens the burden of debt. Pride that money and support filter down from iwi to the individual beneficiary.
- Connecting with tribe and whaanau.
- Being part of an iwi.
- Upskilling, gaining a certificate to gain a better opportunity through employment.
- Opportunity to advance forward towards my goals with the support of my hapuu/iwi.
- Confidence in knowing that I belong to a stable tribe, Whakawhanaungatanga, academic networking.
- Knowing your tribe is supporting your education and aspirations.
- Knowing our iwi is supporting your efforts to change your circumstances.
- Networking, community access to other supports.
- Electronic devices.

From the above comments

- 27% of the whaanau identified that the benefits for them included better opportunities and making positive change in their lives. Set out in *Te Whakatitinga o te Whaanau (Whaanau Transformation)*.
- 23% felt a sense of pride and recognition from their iwi to support their education endeavours. Again, they demonstrate how their iwi's acknowledgement contributes to their self-worth and value-relating to theme six by being confident in being Maaori.
- 15% experienced a reconnection with their marae and whaanau.
- 8% stated there were no benefits other than financial assistance for them.

### *5.3.1.9 Paatai Nine*

How has your education changed your life? This question is directly linked to transformation, the rangahau objectives and questions.

Response recorded are directly taken from the e-survey and have not been changed to reflect the participants answers.

- Giving me the ability to voice my opinions with confidence.
- Given me job opportunities outside of bar work.
- More understanding of other matters pertaining to the betterment of our Maaori people's general health and wellbeing.
- Helped me to have a career in the education sector.
- More choices and has given me the tools to be able to survive and be great at what I do.
- It has allowed me to further my knowledge in the field I wish to study.
- It has helped me become a leader for our future generation.
- Yes, I have progressed onto higher learning in context to academic writing, reading, and learning.
- Its enabled me to aim for higher opportunities and being qualified for the mahi that I am employed to do well as for my own whaanau.
- I have had my ups and downs I graduated with my level 3 certificate in te Reo Maaori 15 years ago and I am still able to converse with basic sentences. That is how long ago was my last grant application forwarded.
- Yes.
- Continued positive life journey for whaanau and individuals.

- Absolutely- have the freedom of choice, ability to swap and change careers, well informed and ability to engage in important decisions at whaanau and hapuu level, lifelong learner.
- Greatly.
- Made it better, not that Tainui has helped at all.
- More informed to Western jargon, financial increase, my whaanau have more of my money to seek.
- Enriched my life and work experiences especially around whaanau and marae.
- Helped with employment, learnt the Reo, understanding Maaori culture, real life experiences provided me with value.
- It has had a significant impact – jobs, whaanau, community, hapuu involvement, writing books.
- Significantly, I am also the first in my family to graduate from university.
- Opportunities of a lifetime broadened my view of the vast world and the cultures within.
- Enabled me to work in a job that does not require me to perform manual labour, use my creativity and develop skills that assist me to think communicate at a higher level.
- Yes, I can understand te Reo a bit better, this is only a part of my journey.
- Given me some financial freedom, my tamariki and mokopuna now view me as a positive role model.
- Meeting, working, and studying with new people.
- Enabled me to get a good paying job that I enjoy with many career pathways.
- Financial stability to give more back to my marae, hapuu.

The paatai connects directly to the theme three *Te Angitutanga o te Whaanau (Whaanau Success)* however could have significances to a few of the other themes.

- 80% of the respondents answered this paatai and

- 20% chose not the answer,
- 30% whaanau have identified having an education has contributed to their whaanau ability to have a better life.
- 48% discussed how their lives have changed because of their education again linking to theme four *Te Whakatitinga o te Whaanau (Whaanau Transformation)*.
- 96% of the whaanau connect to theme six being a more confident Maaori.

#### 5.3.1.10 Paatai Ten

What benefits has your education brought to your whaanau, marae hapuu, iwi? This paatai connects back to the kaupapa of the rangahau “about what the benefits to whaanau are, hapuu or iwi.”

Response recorded are directly taken from the e-survey and have not been changed to reflect the participants answers.

- Share my knowledge support with developing policy.
- Iwi, historical and social research of Ngaati Hine o Waikato. Whaanau and marae redress of a Waikato-Tainui iwi that then highlighted specific and significant historical events whakapapa and when and where central to the acknowledgement of our hapuu identity
- Able to offer more support to our whaanau.
- Role model for whaanau, participate in marae educational programs for our whaanau, hapuu and iwi.
- A chance to be more involved and have a voice.
- It has given me the ability to connect with the whaanau more openly and has given me confidence.

- I see all tamariki in a different light and I am able to identity more about them through the smallest of things. I am more patient, caring and attentive to people and it has allowed me to be able to step back and just evaluate things on a deeper level.
- It has helped me in several ways. It has linked me to my whakapapa where I am currently working and helped restructure the koohanga Reo that is situated on our marae.
- Being educated has given me an opportunity to represent my iwi in matters arising with our marae. I have written and published in our iwi book about Mana Wahine of Rereahu.
- Working with my rohe, close to home and with our people/ whaanau. My mahi has made my networks stronger especially when I network with other services providers working with whaanau, hapuu and iwi.
- I was able to understand Te Reo, reply with basic sentences with our kuia and kaumatua and converse with our pepe.
- That I have achieved.
- Skills and experience in Maaori protocol.
- Ability to give back and share/engage in marae life at funding and governance level, inspire other whaanau to continue to upskill.
- Information.
- Plenty of benefits but not to Taniwha as they do not help at all and not to Tainui as they have done NOTHING.
- An educated professional in a field of study.
- Re-establishment of our marae on Pokaiwhenua. Contributed and provided leadership to marae, hapuu and iwi development. Supported my children and mokopuna through their educational and career pathways.
- Having retail banking and business experience. Have not been to university to achieve a degree. Now I am older I am more interested protecting our environment and animal

welfare. My children have chosen to study, one is going into health profession, the other daughter is working for a Government depart. The youngest is thinking about the movie industry, cost of studying film for one year is 15k.

- Hard to explain – my whaanau and hapuu would have to say.
- None yet, I am willing to share any of my knowledge within the iwi to benefit the whaanau.
- What I have learnt from the course and travel I shared with my whaanau.
- Thinking skills, ability to think outside of the box and explain myself at a level that others would not have thought of.
- E korero ana au ki tooku mama I Toona Reo. E kai ana au te kai o te ra Ngaatira. Maatauranga Maaori te ao Maaori.
- Whaanau, better living, Marae, the ability to be an active participating chairperson and trustee, Hapuu /Iwi ability to make informed decisions.
- Rangahau about Hoani Retimana Waititi and his textbooks and Te Reo a Iwi o Te Whaanau a Apanui.
- Minimal, my field of work is not particularly involved with my iwi (that I am aware of).
- More involved in governance area, able to guide my whaanau trusts etc.

The paatai relates to the theme *Koha Atu Koha Mai (Reciprocity.)*

- 85% whaanau answered this paatai
- 15% of the respondents chose not the answer
- 93% believe their education would be of benefit to their marae hapuu or iwi
- 3.5% felt that while there were benefits, because the marae or iwi has not supported them with their education could or would not benefit either.

### **5.3 Themes**

The kairangahau has identified six fundamental themes by comprehensively analysing the kaiwhakauru narratives and the e-survey. These themes hold significant value and can offer valuable insights into the rangahau. The findings will enhance the quality of the research and help achieve our objectives.

1. Te Wairua o te Whaanau (Whaanui Inspiration)
2. Koha Atu Koha Mai (Reciprocity)
  - a. Mahi a iwi (working for the tribe)
  - b. He kaiwhakarite mo te marae (Marae Representative)
  - c. Kaimahi i te marae (Marae Worker)
3. Te Angitutanga o te Whaanau (Whaanau Success)
4. Te Whakatitinga o te Whaanau (Whaanau Transformation)
5. Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)
6. Tooku Reo tooku ohooho, Tooku Reo Tooku Maapihimaurea (Confident Maaori)

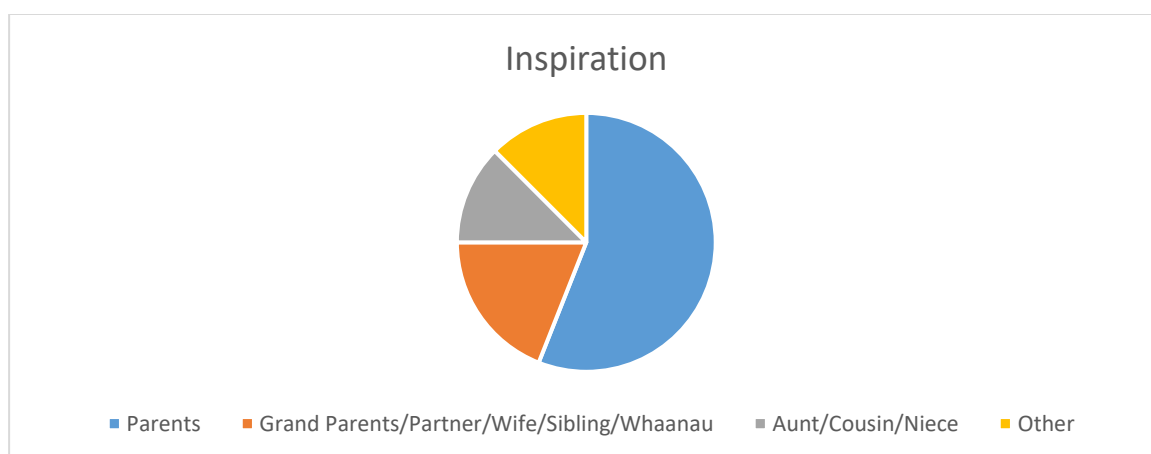
#### **5.3.1 Te Wairua o te Whaanau**

The first theme relates to the paatai about who inspired the kaiwhakauru to further their education and enter higher education. Tiakiwai (2001) highlights that the role of whaanau in academic achievement has been extensively researched. Various perspectives suggest that whaanau influences should be considered alongside national and communal considerations. Mickelson (1990) acknowledges the role of whaanau as one of the most enduring findings of social science research in academic achievement. According to Gorard, Rees and Fevre (1999, cited in Tiakiwai, 2001), whaanau is universally acknowledged as a critical determinant of educational performance in primary and secondary schooling, which extends to higher



education. Ho and Willms (1996) found that parental involvement, specifically in discussing school activities and helping children plan their programs, had the strongest association with academic achievement. Kaufman (2011) argues that inspiration can lead people to consider various options to improve their situation and overcome limitations. It can transform one's perspective from a sense of hopelessness to a sense of opportunity, redefining their self-worth and potential. However, inspiration may only sometimes be apparent, as it can be vague and elusive. Recent studies suggest that inspiration can be stimulated, demonstrated, and influenced, and it can significantly impact the well-being of families (Kaufman, 2011). The topic of inspiration and its impact on individuals who pursue higher education is evident from the rangahau finding.

**Figure 18 Whaanau Inspiration**



- 19% of the kaiwhakauru interviewed stated that they decided to further their education because they felt the time right.
- 81% convey that their inspiration came from one or more of their whaanau members.
  - The most significant percentage, 56%, of those who stated whaanau inspired them affirmed that it was their parents inspired them.
  - 19% were inspired by other close whaanau members, and
  - 12.% by extended whaanau.

#### *5.3.1.1 Inspired by their Parents.*

Calman (2012) reports that in 1998, Te Puni Kōkiri, the Ministry of Maaori Development, found that Maaori were less likely to attend university and other formal tertiary education as compared to non-Maaori. Turia (2000) further supports this finding in her discussion of the Closing the Gaps Report.:

Majority of young Māori are leaving school with qualification levels that will disadvantage them when attempting to gain access to quality post school education and employment and Māori youth are less likely to move directly into tertiary education than non-Māori and are far less likely to be participating in formal tertiary education (para. 24).

Since the early 1900s multiple reports have highlighted Maaori underachievement in the education system (Calman, 2012), with many initiatives developed to encourage Maaori participation in university and higher learning.

Some universities run quota systems which reserve places for Māori who might not otherwise reach entry requirements. In general, the threshold for entry is slightly lower than for open entry, and a Māori student may receive a place above a Pakeha student with higher marks. Quota places are not necessarily filled, as students must still reach certain standards (Middleton, 2004, para. 10).

Over the years, various Governments have introduced and supported initiatives such as the Maaori and Pacific Admission and the Targeted Admission Schemes. These programs enable Maaori individuals to enter university through the Maaori entry pathway. However, the kaiwhakauru, who went directly to higher education from high school did not take advantage of these initiatives.

During interviews with nine kaiwhakauru, it was confirmed that their parents had inspired them to pursue higher education. Eight of these kaiwhakauru, who were born between 1965 and 1979 or between 1980 and 1995, went on to attend university after completing their primary, intermediate, and high school education. This was an uncommon achievement for Maaori rangatahi during the late 1900s to early 2000s, when they were struggling in the mainstream education system. Having eight individuals from one whaanau attend university during this period was particularly noteworthy. The parents' belief in their children and encouragement motivated them to pursue a good education and attend university.

- Out of eight individuals, six were the first in their families to pursue tertiary-level education, and four also became the first in their families to achieve a degree.
- Although four of the eight individuals did not complete their education, along with one more person, they all returned to study as mature students.
- Five out of these nine people completed their qualifications. They confirmed that they were encouraged by their parents and other family members to return to obtain their qualifications
- .This was intriguing that, after returning as mature learners they all changed direction and studied in different fields to the one they first chose; which could have been a reason for not completing their study when they first went to university.

### **5.3.2 Koha Atu Koha Mai (Reciprocity)**

Koha can be symbolised as an expression of deep gratitude and affection, a personal expression of gratitude (Mamaku, 2014, para. 3 & 8).

The koha atu koha mai ideology is based on respectful relationships between people or organisations. The Maaori expression "*koha atu and koha mai - giving yours and accepting others*" represents the values of Maaori practices and beliefs. The concept of koha revolves around the crucial values of relationships, reciprocity, and respect it involves acknowledging the koha given and received and taking responsibility for maintaining the relationships. The koha principle works on a two-way approach, where each party understands the values and spirit of koha.

Concerning this thesis, Koha is better understood in the context of relationships between education grant recipients, their whaanau, marae, and/or iwi. For many whaanau who participated in the rangahau, Koha was more than just the grants; it was about the essence of the relationship between all parties. Therefore it is also about acknowledging past relationships, looking to future ones, and valuing current ones. For many Kaiwhakauru, giving Koha (the grants) was a message of pride and respect for the relationship with the marae and iwi. Even though there was no expectation to give back, reciprocity was not an obligation but a responsibility. The desire of each person interviewed to give back to their whaanau, marae, and iwi was an overwhelming theme from this section. Knowing that their whaanau, marae, and iwi believed in and supported their educational endeavours instilled a profound sense of pride. The gratitude they felt made them want to give back.

#### *5.3.2.1 Mahi a iwi (working for the tribe)*

According to an article on Psychology Today (2017, para. 6) “Gratitude is a key ingredient in the social rules of reciprocity, which essentially means that feeling grateful helps people “give back” what they have received”.

The rangahau has found that the type of gratitude an individual practices or believes in affects how much they give back to their community, especially for those in close social relationships. For these kaiwhakauru, giving back was not just about the amount but rather about how they could contribute.

The rangahau identified that two kaiwhakauru have worked in secondment or placement positions for Waikato-Tainui, while others are working for their iwi. These individuals have always wanted to give back to their iwi since their school days, particularly since receiving their tohu. They find it fulfilling to use the skills and knowledge they have gained through education to positively impact their communities and whaanau, which is rewarding on multiple levels.

#### *5.3.2.2 He Kaiwhakarite mo te marae (Marae Representative)*

##### *Te Whakakitenga*

“Te Whakakitenga o Waikato Inc. is the incorporated society that represents the statutory rights and interests of Waikato-Tainui and ensures that the benefits of the settlement grow for future generations (Waikato-Tainui Governance, n.d.). Te Whakakitenga o Waikato is the governance body that upholds the collective interests of Waikato-Tainui. This tribal authority is made up of marae representatives from 68 Waikato-Tainui marae. Each marae elects two whaanau to represent them for a 3-year period and is accountable to Waikato-Tainui whaanau.

The key function of Te Whakakitenga is to:

1. Safeguard, preserve and strengthen the Kiingitanga.
2. Safeguard and progress the collective interests of Waikato-Tainui.
3. Promote the principles of the Kiingitanga amongst all Waikato-Tainui whaanau.
4. Support ongoing and current settlements on behalf of Waikato-Tainui.
5. A representative for Te Whakakitenga on Waikato Raupatu Lands Trust and the Waikato Raupatu River Trust.
6. Uphold the wairua (spirit) and the whakaaro (intent) of the 1995 Deed of Settlement (Waikato-Tainui Governance, n.d.).

#### *Te Arataura*

“Te Arataura is the executive committee of Te Whakakitenga, which oversees the tribe’s day to day activities” (Waikato-Tainui Governance, n.d. para. 5). Te Arataura comprises of 11 Marae representatives. Marae put forward their Te Whakakitenga representative as a candidate for Te Arataura. From these, ten are voted onto the executive committee, while Kiingi Tuuheitia appoints the eleventh executive member as the Kaahui Ariki representative. The remaining Te Arataura members terms lasts 3 years.

In this haponi, four kaiwhakauru have served or are currently serving as representatives for their marae on Te Whakakitenga. One of them is currently in her second term with Te Arataura. These kaiwhakauru have expressed their commitment to giving back to their marae and iwi by applying the knowledge they gained through their education. Their education has equipped them with critical thinking skills, the ability to make informed decisions, and the capacity to stay updated on their tribe's activities while also advocating for the interests of their marae and whaanau.

### 5.3.2.3 *Kaimahi i te Marae (Marae Worker)*

#### *Trust Boards*

The kaiwhakauru each have a connection to their marae. Every marae must have a trust board, which is elected by the whaanau of each marae and is called Trustees. According to the booklet "Marae Trustee Duties" (Ministry of Justice and Te Puni Kokiri, 2009, p. 2), "Trustees are bound by the provisions of Te Ture Whenua Māori Act 1993 and the Trustee Act 1956. Their key duty is to maximize the assets and minimize the liabilities of the trust to the best of their ability and within the law." There are 12 key functions a trustee must adhere to:

1. They must be familiar with all things attached to their marae.
2. They must act in line with the marae charter.
3. They must treat all marae whaanau with the same degree of impartiality and act with the best interests of all the whaanau.
4. When making investments on behalf of their marae, they need to act with prudence and caution.
5. They need to act with the same care as a businessperson when dealing with marae putea (funds).
6. Trustees cannot delegate their authority to anyone unless it is allowed in the marae charter, still they can employ professionals.
7. They must work together and share responsibility for any wrongdoing.
8. They cannot gain personally from the marae enterprises.
9. They must pay the right people only.
10. They must keep up to date, complete accounts, and records of all financial matters.
11. They must declare any conflicts of interest when dealing with professional and/or all matters to do with the trust board.
12. They must keep the whaanau informed in all trust matters.

In this group, there are six individuals who have served or are currently serving as Trustees for their marae. Two of them have previously held the position of chair for their marae trust, and one of them has returned to this role. All of them acknowledge that their education has played a significant role in their ability to fulfil their responsibilities:

- Make informed decisions when dealing with the marae matters and business.
- The ability to follow and maintain discussions regarding their marae business.
- Supported them in making funding applications on behalf of their marae.
- Given them the understanding to put forward plans, and/or scope a project with confidence and ease.
- Support the whaanau to create their own trust document (charter).
- Engage the right people to complete mahi at their marae.

### *Marae Committees*

The trust board is the governing body of the marae and is legally responsible for it. “Management committee/board members have ultimate responsibility for directing the activity of the organisation, ensuring it is well run and delivering the outcomes for which it has been set up” (DIY Committee Guide n.d, para. 1. Additionally, most marae also have separate management committees that are responsible for the day-to-day operations of the marae. If there is a marae committee in place, they are the first point of contact for booking the marae, administering the marae web page, and paying the day-to-day costs of the marae. Marae committees consist of a chairperson who holds regular meetings to inform whaanau of the marae's activities. They chair the hui to ensure all whaanau have an opportunity to speak in an orderly manner and also ensure that the meeting is conducted in an orderly manner.



Another essential committee member is the secretary, who plays a vital role in the successful operation of the marae. They are responsible for recording and keeping the minutes of all marae hui, taking marae bookings, and receiving and responding to correspondence.

The treasurer also plays a vital role in a marae committee. They are responsible for maintaining up-to-date records of the funds and ensuring that the accounts are audited annually. Additionally, they report all funds received and spent at the marae meeting. (DIY Committee Guide, n.d).

Seven of the kaiwhakauru who participated in the rangahau project have served or are currently serving as representatives on their marae committee. Each has held the position of either chairperson, secretary, or treasurer. They all agree that without obtaining their qualifications, they would have struggled to cope with the demands of their roles on the committee. However, their education has helped to alleviate the pressure of organising meetings, consulting with external contractors, maintaining accurate financial records, thinking critically, and making informed decisions.

The remaining kaiwhakauru have also contributed to their iwi, hapuu and marae in various ways, utilising the skills they acquired through their education.

- Refurbish taonga on their marae.
- Working at the Koroneihana or Poukai as kaimahi.
- Developing initiatives at their marae to enhance the lives of their whaanau.
- Using their skills during waananga to run workshops to awhi whaanau.
- Bringing their ideas to marae hui to support tamariki, rangatahi, pakeke (adult) and kaumaatua.

- Being able to take up the mantle of kaikaranga (woman caller) and whaikoorero (speaker) on their marae gaining the confidence to do these auspicious roles from the education they have received.

The rangahau has shown that these whaanau have always aspired to seek and discover learning opportunities. For some of them, receiving these grants and scholarships has had a triple impact.

It has:

- Helped them achieve their education goals.
- Reconnect with their marae hapuu iwi; and
- Helped them /supported them to give back in some way ‘koha atu koha mai.’

#### **5.3.4 Te Angitutanga o te Whaanau (Whaanau Success)**

The Taskforce on Whānau-Centred Initiatives (2010, p. 12) define whaanau as “Māori who share common descent and kinship, as well as collective interests that generate reciprocal ties and aspirations”. In their report Cram et al., (2020), identified from those whaanau interviewed, that to be successful their whaanau would:

- Need to be happy and healthy,
- Have kai in the cupboard.
- Always communicate with each other
- Be there to support the whaanau.
- Have their tamariki doing well at school and sports.
- Have happy tamariki, who are well feed.

Demonstrating these Kaupapa align with the whaanau interviewed for the rangahau.

The ACE, Aotearoa (2004) Report highlights that parents, whaanau whaanui (extended family), and siblings play a critical role in the academic success of Maaori students. Success is subjective and varies from person to person it is not only about one's perception but also how others see them. As already discussed, Tiakiwai (2001) suggests that parents and whaanau are crucial in guiding, supporting, and nurturing Maaori's academic achievement, which has a ripple effect on the entire whaanau. The rangahau also shows that the success of whaanau may be influenced by their cultural experiences and the support they receive from their parents and extended family.

The role of the family, therefore, has been found through the experiences of the graduates, to influence, shape and support their attitudes to academic achievement, and to the notion of success. The family history of education could be described as one mechanism that contributed to a strategy for success (Tiakiwai, 2001, p. 272).

According to Cathcart (2015), success is closely tied to performance. In Western society, "success" is often associated with visible and measurable achievements in a particular field. Knowing how to speak te Reo Maaori can be considered a marker of success. The ACE Aotearoa report (2004) found that 65% of children who attended kura Kaupapa Maaori were likelier to attend university and earn a degree.

Many of these kaiwhakauru believe success is not about wealth or a successful career. Instead, they focus on the well-being and success of their children, grandchildren. They want their whaanau to be happy, healthy, and live fully. Most kaiwhakauru want their children to have a better life than theirs. Whether their children excel academically, in sports, or in any other area of their interest is the crucial indicator of successful parenting for them.

Their ultimate goal is to see their children and grandchildren live satisfying and happy lives. They believe true success is when their whaanau is happy, well-balanced, and achieves their goals.

Tiakiwai (2001) found that the participants strongly connected with Tainui-Waikato and Kiingitanga in her rangahau. The rangahau strongly connected all sixteen kaiwhakauru with their whaanau, marae, hapuu and iwi. These connections were vital in shaping their whaanau support systems.

Similarly, both studies found that graduates had mixed perceptions of success. However, in the rangahau, the participants acknowledged their iwi when celebrating their academic achievements. The kaiwhakauru in the rangahau held onto their tribal identity, just like the participants in Tiakiwai's (2001) rangahau who managed to comfortably navigate a university context without compromising their tribal associations and Maaori identity as Tainui.

### **Figure 19 Whaanau Model**

The *Whaanau Model* represents seven key elements of success as describe by the kaiwhakauru:

**W H A A N A U**

**W**hakapapa: A critical success factor for these whaanau, are their connections, who they are and where they come from;

**H**apori: Their kinship groups are what is essential and creates success for these whaanau;

Atawhai: Demonstrating kindness is the measure of a successful person as outlined by these kaiwhakauru;

Awhi: To cherish and embrace teaching tamariki, these are the values that make you successful;

Ngaakau: Having heart, staying true to themselves and their whakapapa;

Aroha: Having love for their whaanau and being respectful not only to their whaanau but others;

Umere: To cheer for themselves and their whaanau achievements.

Whaanau shared their unique perspective on success by participating in the rangahau, captured in the model above. The vision of success reflects the core values that have been passed down from their ancestors and parents to their children and grandchildren. Their contribution to the rangahau has been invaluable in understanding what success means to whaanau and how it is achieved.

### **5.2.5 Te Whakatitinga o te Whaanau (Whaanau Transformation)**

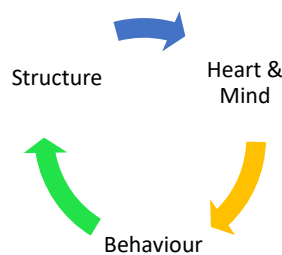
Transformation refers to the process of changing one's behaviour and surroundings. Therefore it is a profound and all-encompassing change that fundamentally and permanently alters the very core of something. While not all changes are transformational or immediately apparent, some may be progressive, gradual, and steady, eventually leading to transformation (Gass, 2012).

The Ministry of Education has recognised the importance of tikanga Maaori in the education system and it should be valued and respected to ensure success for tauira (Sciascia, 2017). The Tertiary Education Strategy aims to improve the support and encouragement of Maaori academic achievement by providing high-quality information, support, and advice to tauira and their whaanau (Sciascia, 2017). To enhance tauira learning outcomes, developing meaningful

and valued relationships between educational providers and whaanau, hapuu, iwi, and Maaori communities is essential. In a positive learning environment, tauira can form relationships with their peers and kaiako that resemble whaanau connections (Sciascia, 2017). Many kaiwhakauru believe studying in a Maaori-centred environment has contributed to their transformation.

Gass (2012, p. 19) discusses a transformative model, the Wheel of Change that identifies three components to generate genuine change or transformation.

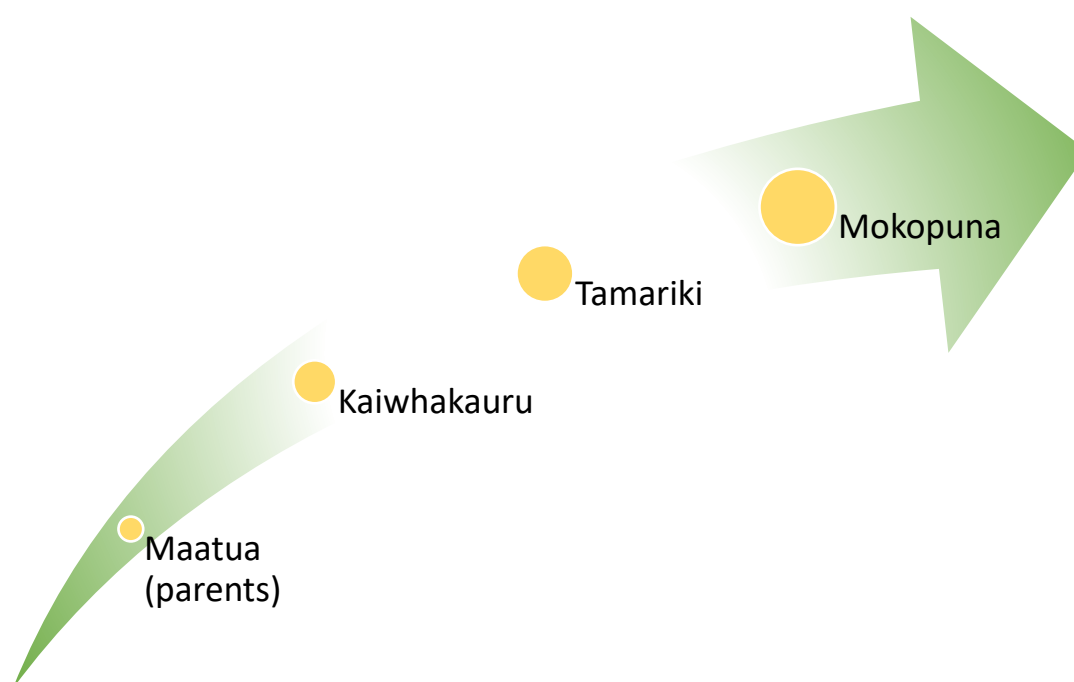
**Figure 20 Transformative Model**



Gass (2012, p. 19)

The *heart and mind* are connected to the things we feel, our beliefs, our thoughts, and the stories we tell ourselves about how things are. Our philosophies and ideas shape our understanding of reality, and our dreams and aspirations determine what we want and believe to be possible or impossible. If we want to make a change, we must change how we think and feel. Our *behaviour* is about exhibiting our ability for physical, mental, and social activity. Therefore this model directly connects to the heart and mind, and individuals decide whether to behave in a certain way. The model also includes the external environment, such as the organisation, community, and society. For Maaori, the external environment includes iwi, hapuu, and whaanau. There are interlocking structures that reflect and reinforce power and challenge our ability to affect change. Therefore, transformation includes many factors that influence people's lives.

**Figure 21 Whaanau Intergenerational**



The ACE Aotearoa (2004) report identifies that parents, whaanau and siblings are essential to Maaori's success in implementing this transformation. Transformation for some of these kaiwhakauru was across multiple generations, as demonstrated in the figure above, from the maatua to the kaiwhakauru to their tamariki onto their mokopuna. Most of the kaiwhakauru come from parents who are uneducated in the mainstream system, working whaanau and raising their tamariki when very few Waikato-Tainui Maaori had achieved academic excellence. They provided for their whaanau through hard work as unskilled labourers in factories, meat workers, working on farms or driving trucks. Through education and qualifications, these kaiwhakauru have attained transformation. The transformation between these kaiwhakauru and their parents has filtered down to their tamariki and mokopuna. The whaanau live a life with more choices, allowing them to move in new and different environments and allow their tamariki those choices. Some of these kaiwhakauru discussed how the norm now for their tamariki is that their parent gets up to work as Managers, in an office, in health, for the environment, representing their iwi, and as teachers.

### **5.2.6 Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)**

According to Hammond (2004), Brasett-Grundy (2004) and Schuller (2004), when people choose to enter education, the ability to cause life-changing occurrences can have long-term and continuing influence on their well-being and filters down through generations. Educated parents influence their children's achievement. Parents who have attained higher education contribute to their children's educational success. The benefits that flow from it cannot be interpreted only in terms of the individual but also the whaanau. Whereas before, the younger generations saw their parents struggling to make ends meet, the burden of making sacrifices to shelter, clothe and feed their tamariki. This transformation comes through getting a qualification and an improved income, providing a better life for their whaanau.

As mentioned, many of these kaiwhakauru come from hardworking Maaori parents who may not have received a formal education within the Paakehaa system. However, their common goal is to provide a better life for their tamariki. It is often observed that educated parents tend to raise educated children. These kaiwhakauru have tamariki of varying ages, including rangatahi, adults, mokopuna, and even mokopuna tuarua (great-grandchildren).

- Parents of young children have reported that their kids are doing exceptionally well at school.
- Parents of teenagers have noticed that some of their children are excelling not only academically, but also in sports.
- Parents of adult children have observed that their children have completed year 13, which used to be uncommon in this community in the past.



Many individuals have pursued higher education, either immediately after finishing secondary school or later in life, and have achieved significant personal growth and success. These individuals who have pursued higher education often have children who understand the value of education and are also on the path to obtaining qualifications that will provide them and their whaanau with better opportunities in life.

### **5.2.7 Tooku Reo tooku Ohoo, Tooku Reo tooku Maapihimaurea (Confident Maaori)**

The Ministry of Education's strategy, "Accelerating Success 2013-2017," recognises the significance of te Reo Maaori as it supports the identity, language, and culture of all taurua Maaori. According to Allan et al., (2013), te Reo Maaori is more than just a language this encompasses whaanaungatanga (relationships), manaaki (caring), aroha (respect), and tikanga Maaori, all of which are woven into the ability of Maaori to speak their mother tongue. Speaking te Reo Maaori provides whaanau access to te Ao Maaori and Maaori world views. Rangahau has demonstrated that the connection between culture and language contributes to Maaori success. Te Reo Maaori catalyses preserving Maaori values, beliefs, customs, traditions, and shared values. For Maaori, te Reo is a deep-rooted manifestation of being Maaori and growing their confidence (Allan et al., 2013).

The rangahau finding suggests that to achieve success as Maaori, a person must have a strong Maaori identity and succeed in their chosen field. Such a person would have invested in their Maaori identity because that sets them apart from a successful person who happens to be Maaori. Characteristics of a strong Maaori identity were found as follows:

- (1) Knowledge of te Reo and tikanga Maaori, and maatauranga Maaori,
- (2) Knowledge of kaupapa Maaori values that affirm Maaori distinctiveness" (ACE Aotearoa, 2004, p. 5).

Every one of the kaiwhakauru interviewed acknowledged they see the benefits of speaking te Reo Maaori, even those who are not fluent. All stated that conversing in their mother tongue gives them a deep sense of pride and fills them with confidence, not only in the Maaori world but in society in general. They consider te Reo Maaori as a taonga lost to them through the mainstream education system because their maatua were not allowed to converse in te Reo Maaori in their youth at school

## **5.4 Chapter Conclusion**

*Chapter Five* provided analysing the results of an online survey and conducting interviews, the rangahau aims to better understand the challenges and opportunities that Waikato-Tainui whaanau faces when pursuing academic excellence. Although the survey was only answered by 34 individuals, the data collected revealed some thought-provoking insights. For instance, many respondents felt that their marae and Waikato-Tainui needed to provide more support for their aspirations. It also provided insight into the thoughts and experiences of sixteen kaiwhakauru

The *Chapter* examines into the themes from the interviews in great detail it starts with *Te Wairua o te Whaanau (Whaanui Inspiration)*, which explores the people who motivated these kaiwhakauru to pursue academic excellence. The second theme, *Koha Atu Koha Mai (Reciprocity)*, emphasises the importance of education grants/scholarships that incorporate *Mahi an iwi (working for the tribe)*, *He kaiwhakarite mo te marae (Marae Representative)*, and *Kaimahi I te marae (Marae Worker)*.

The next theme, *Te Angitutanga o te Whaanau (Whaanau Success)*, provides an insight into what success means for each kaiwhakauru. The fourth theme, *Te Whakatitinga o te Whaanau (Whaanau Transformation)*, highlights how education has transformed the lives of these individuals from those of their parents. The following theme, *Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)*, discusses the benefits of education, while the final theme is about the ability to koorero Maaori, *Tooku Reo tooku Ohooho, Tooku Reo Tooku Maapihimaurea (Confident Maaori)*.

The *Chapter* also includes a section dedicated to qualitative and quantitative data findings, incorporating whaanau feedback and comments and some quantitative data to support the rangahau. The next *Chapter* will discuss the findings of the rangahau in conjunction with current literature. By providing valuable insights into the challenges and opportunities faced by Waikato-Tainui whaanau, the rangahau will contribute to improving the quality of education and support available to those pursuing academic excellence.

## 6. CHAPTER SIX: DISCUSSION

*Ehara taku toa i te toa takitahi, engari kē he toa takitini*

My success should not be bestowed onto me alone, it was not individual success but the  
success of a collective  
(Elder, 2020 p. 145)

### 6.1 Introduction

The previous *Chapter* provided valuable insights into the findings of the e-survey, including a detailed analysis of common themes and a comprehensive summary of the results. Building on this foundation, this *Chapter* aims to further enrich our understanding by presenting a detailed analysis and interpretation of the findings in conjunction with the relevant literature review and rangahau methodology. The literature review section provided a comprehensive overview of the existing rangahau on the topic. In contrast, the final section will examine implementing Kaupapa Maaori methods. With this comprehensive approach, the kairangahau hopes to provide a compelling argument for the significance of the rangahau project and its contribution to the field.

*Chapter Six* will explore the benefits of iwi investment in education it will discuss how scholarships and grants have helped the kaiwhakauru and the significance of Indigenous and Maaori education. The rangahau shows how these methods have positively impacted the kaiwhakauru. The *Chapter* examines transformative pedagogy and Kaupapa Maaori learning and how these methods facilitated transformation for several individuals in this hapori. The rangahau also explores the impact of these methods on the participating whaanau, which is a testament to the effectiveness of these approaches. Next there is discussion on success and how te Reo Maaori has contributed to the success of whaanau, providing evidence from other studies to support our observations. Finally, there is koorero on Ngaa Tikanga o te Kiingitanga and the

model of practice Te Piko used by the kairangahau. There will be an evaluation of how the kairangahau performed on these two concepts, highlighting the importance of these models of practice. *Chapter Six* is a comprehensive analysis of the effectiveness of these methods and models of practice in promoting education and success in Maaori communities.

## **6.2 Background**

The rangahau aimed to investigate the factors contributing to the success and transformation of whaanau and examined the benefits of the Waikato-Tainui Education Grant for whaanau members to determine whether it has contributed to whaanau transformation. The rangahau was conducted through 16 case studies with whaanau from specific North Waikato hapuu who received an education grant or scholarship from their iwi. An online survey was also conducted using both open and closed questions.

*Chapter six* presents findings to answer the two rangahau questions raised in the rangahau, followed by a discussion.

- To investigate the benefits of the Waikato – Tainui Education Grant to whaanau units and or individual whaanau members?
- To examine how, and if the Waikato – Tainui Education Grant has contributed to the individual success and whaanau transformation?

## **6.3 Literature Overview**

### **6.3.1 Iwi Grants and Scholarships**

*Chapter Two* of this thesis is the literature review that discusses the investment in education and grants for iwi Maaori. This section of the thesis presented some challenges for the

kairangahau because there were few prior works to compare the rangahau. However, it became known that many iwi in Aotearoa are investing in whaanau education with financial support. The *Te Rūnanga o Ngāi Tahu Education Strategy, Te Rautaki Mātauranga*, has a clear vision of investing in their whaanau education, which spans all generations, from early childhood to compulsory education, tertiary education, and other avenues of upskilling for whaanau. Executed through the education grants and scholarships they offer. Their *Te Rautaki Mātauranga* vision distinctly states, “The vision of Te Rautaki Mātauranga is that education enables the success and well-being of Ngāi Tahu whānau in all aspects of their lives” (Ngāi Tahu, 2015, n.p.) and states that *Te Rautaki Mātauranga* has four pillars that enable their vision: “To create pathways, to prioritise success, to provide leadership, and to promote innovation” (Ngāi Tahu, 2015, n.p.).

In their five-year plan Ngaati Whaatua Ooraakei state “All Ngāti Whātua Ōrākei members will be lifelong learners with access to quality education, knowledge and skills” (2019, p. 8) demonstrating their view of the importance of education. Acknowledging this hapuu also invests in whaanau education from early childhood to tertiary education. Along with these two iwi are many more iwi who see the benefits of having an educated whaanau and iwi.

Since its inception, the Tainui Maaori Trust Board has been committed to investing in the education of its people, especially in the realm of university education. That dedication has continued to this day, with Waikato-Tainui upholding the Trust Board's mission to promote academic excellence and participation for all. The Tumate Mahuta Memorial Scholarship, established in 1946, has provided countless opportunities for tribal members to pursue tertiary education and better their lives. Therefore it is clear that Waikato-Tainui recognises the value

of education and is committed to ensuring its people have access to the best possible educational opportunities. (Tiakiwai, 2001)

### *Benefits of education grants and scholarships.*

In *Chapter Two*, a review of previous studies was conducted, which focused on the benefits of scholarships or grants for taurua who participate in higher education. According to rangahau, a benefit of financial support is that it helps reduce stress by removing the burden of financing education. The findings of the rangahau suggest that financial support is critical to help with course fees and other costs associated with studying. However, the putea was only sometimes significant for this group of whaanau, as it did not cover all their study fees. However, it did help with resources and travel for some kaiwhakauru.

Therefore it is important to note that many of the kaiwhakauru interviewed expressed that the primary benefit of their iwi's support was not financial assistance but rather the pride they felt in knowing that their iwi believed in them enough to support their educational pursuits. The kairangahau conducting the rangahau found little evidence from other studies to support this result, and it is unclear whether this is specific to this whaanau only. Although very few published works are available for comparison, further rangahau on this topic would be beneficial.

### **6.3.2 Indigenous (and Maaori Education)**

During the literature review, there was a discussion about Indigenous education. Maaori are considered the Indigenous people of Aotearoa. Like many other Indigenous communities, there is a global effort to educate these communities by providing financial assistance for their educational purposes. Although most of the kaiwhakauru completed their studies in New

Zealand's mainstream education system, studying within these academic organisations has some challenges however, Maaori departments within these institutes provide education incorporating Indigenous models and traditional ways of learning, as discussed in the literature review.

The world is increasingly recognising the immense value of Indigenous knowledge (Jacob et al., 2015). These kaiwhakauru's qualifications reflect an embrace of Indigenous ways of doing things. A global movement is underway to develop an education system centred on the unique cultural values and systems of Indigenous whaanau. Incorporating Indigenous education into mainstream curricula worldwide is imperative, fostering a stronger sense of pride and unity among diverse societies. Embracing the distinct indigeneity found in each Indigenous community is crucial for those who study in a Maaori learning environment. The preservation of Maaori communities hinges on the critical role of Indigenous education and knowledge. Many students recognise the far-reaching benefits for themselves, their whaanau, and future generations. By prioritising Indigenous education, communities can strive towards a healthier, more prosperous society, a core objective of this community.

### **6.3.3. Maaori Education**

The literature review discusses Maaori education and Kaupapa Maaori, a culturally responsive teaching method (Mane, 2009). The approach recognises the students' cultural background and adapts the teaching style accordingly. Unfortunately, Maaori students have historically struggled in New Zealand's education system, which was also the case for some whaanau in the rangahau. In 1990, the Education Amendment Act formally recognised Waananga as a tertiary institution, indicating a need to change how tauira Maaori learn. Since then, there has been some progress in Maaori education, particularly within the Waananga system, where Kaupapa



Maaori learning practices are incorporated into daily teaching. These institutions offer a supportive environment for second-chance learners to gain tertiary qualifications, from a National Certificate to a PhD/EdD. Many of these students prefer Kaupapa Maaori learning strategies that incorporate Maaori concepts, such as tikanga, kawa, manaakitanga, and whanaungatanga, and embrace the diversity of their culture. The rangahau did not delve into these concepts in depth but found that a significant percentage of those interviewed preferred to study in a Kaupapa Maaori educational environment using Maaori models and learning strategies while pursuing academic excellence. (McMurchy-Pilkington, 2009).

Over the years, successive New Zealand Governments have invested significantly in Maaori education at various levels. Since the late 1980s, the Government has offered scholarships to Maaori learners, enabling them to undertake further education (tearagovt. nz, n.d.). In addition to scholarships, initiatives such as Koohanga Reo, Kura Kaupapa Maaori, and Waananga have been introduced. Maaori admission schemes are also encouraged, which allow Maaori students to gain entry to university and obtain qualifications in health (University of Auckland n.d.). During their academic journey, some Kaiwhakauru have applied for Government assistance, such as scholarships and student loans. However, this was not the main focus of the rangahau and, therefore, needed to be investigated more in-depth.

#### **6.3.4 Transformative**

The literature review examined the concept of transformation since it is crucial to one of the rangahau questions to investigate how the Waikato-Tainui Education Grant has contributed to individual success and whaanau transformation. According to Addo (2015), transformation can lead to visible changes in individuals, such as their character, appearance, attitude, economic status, or social standing. Has this transformation happened for the rangahau participants? For

some, there have been no significant changes in their physical appearance, but the grant has allowed them to make choices that have improved their well-being, such as joining a gym. Particularly relevant for those who pursued tertiary education as adult learners or transitioned from secondary school to university. Their attitude towards life has undoubtedly changed. Acquiring an education has given them a broader perspective and the ability to think critically and engage on different levels in various settings.

Interestingly, many of these kaiwhakauru have always been humble, and this value has remained constant even after gaining tertiary education. While most are not affluent, the grant and education has given them financial freedom and more choices. They are no longer overly concerned about their financial future. Becoming professionals like managers, lawyers, engineers, policy analysts, and teachers has elevated their social status in mainstream Aotearoa. In their Maaori culture, they have become role models to people of all ages. Although their social status may not have improved significantly, they have gained the respect of their community.

Emerson (2001, p. 1) defines having someone believe in you as "The spiritual inspiration that comes to one when he discovers that someone else believes in him and is willing to trust him." This is precisely what happened when this hapori completed this kaupapa. The financial assistance provided by the iwi helped them believe in themselves. Recognising that their iwi believed in them played a significant role in their transformation. When someone is willing to invest in your future, it gives you a sense of pride and makes you feel valued. Knowing that others believe in you and are willing to support you with tautoko and awhi is inspiring and encouraging.

The remarkable finding reveals that transformation within some whaanau has been intergenerational. This noteworthy discovery illustrates the progression of some whaanau from one generation to the next. What is truly impressive is that this transformation has occurred across multiple generations. The grandparents and parents of these individuals had to toil tirelessly to make ends meet. They did not have the same opportunities as their children and grandchildren. However, through their descendants' unwavering determination and hard work, things have changed. These individuals have transitioned from being rural or urban labourers to successful academics. They harbour lofty aspirations for their children and are dedicated to affording them better prospects. They aim for their children to have the freedom to pursue various career paths, including academia and sports. Education is the gateway to unlocking these opportunities, and these individuals are resolute in providing their children with the best possible chance to succeed.

Kaupapa Maaori Theory, as explained by Smith (2003), is a powerful concept that guides the way towards transformation. The theory highlights the importance of Transformative Praxis, a cycle consisting of three key elements. The first element is conscientisation, which involves understanding the relationship between theory and practice to drive transformation. In this case, the hapori realised that their whaanau believed in them, which boosted their confidence and self-belief. The second element is resistance, which is all about the desire and awareness to bring about positive change. The kaiwhakauru were aware of their need for more, not just for themselves but also for their tamariki and whaanau. Finally, transformative action involves implementing their desires to create change both as individuals and as a whaanau. With Kaupapa Maaori Theory, the path to transformation is clear and achievable.

Through the literature review, the rangahau also covered transformative pedagogy. In his paper, *The Practice of Transformation*, Ukpokodu (2009, p. 43) describes transformative pedagogy as being "... defined as an activist pedagogy combining the elements of constructivist and critical pedagogy that empowers students to examine their beliefs, values, and knowledge critically with the goal of developing a reflective knowledge base, an appreciation for multiple perspectives, and a sense of critical consciousness and agency". The next segment outlines the theory of Kaupapa Maaori. Kaupapa Maaori is considered a culturally responsive pedagogy (Mane (2009), which is the theory and practice of teaching that considers the culture of the tauira. The kairangahau did not address this in much detail. Even so, the kairangahau believes that transformative pedagogy is consistent with Kaupapa Maaori incorporating cultural aspects in the learning for tauira. This way of learning has a genuine bearing on the hapori of the rangahau, with over 87% of the kaiwhakauru studying in a Kaupapa Maaori environment at sometime during their study. Their academic acumen gave them an equal, if not a higher standing, to their non-Maaori peers.

### **6.3.5 Success**

The following section explores the concept of success. There are different definitions of success, which can vary for each individual. Hay (1999) states that success can mean being bold and taking advantage of life's opportunities. Those whaanau who participated in the rangahau seized life's opportunities when the time was right for them. Bostok (2014) suggests that success involves knowing what you want to achieve and having visions and goals. The kaiwhakauru demonstrated their goals and vision to complete their education. York et al., (2015) define academic success by six components: "academic achievement, satisfaction, acquisition of skills and competencies, persistence, attainment of learning objectives, and career success" (p. 9). These kaiwhakauru demonstrate that they are academic leaders in their

whaanau. Mead (1997) discusses the feeling of success when graduating with a qualification and the exhilaration that comes with it, which can boost one's self-esteem. He believes that success can change the way people see the world as there are no restrictions. The rangahau demonstrates that these sixteen kaiwhakauru have achieved academic success.

Further to Greutman (2014, p. 6), “Financial success is obtaining and maintaining the financial means to live the life you want to live”. The rangahau has shown that some kaiwhakauru have started their journey, while others are well on their way to financial success, and others are living the life they want for themselves and their whaanau. Being successful is about whaanau building their confidence; the more they succeed, the more successful they feel, and the more successful society views them. Meanwhile, Cavallo and Brienza’s (n.d) rangahau demonstrates that success is intimately related to emotional factors. What happens in a person’s life has a philosophical effect on them negatively and positively. When a person becomes successful, this creates success and creating a successful whaanau. Also prevalent for these kaiwhakauru; their success breeds success, and whaanau becomes successful, whether academic or business success or whaanau success. The key to this hapori is knowing that whaanau are happy, safe, and healthy. Having parents and whaanau who support them contributes to their success. Most of these whaanau maintain genuine success by providing a happy and safe life for their tamariki.

### **6.3.6 Te Reo Maaori**

The last section of this literature review discussed the advantages of speaking and comprehending te Reo Maaori and how it contributes to success. According to Baker and Jones (1998), learning a new language provides different ways of thinking. As individuals assess what they know about their English language and compare it with what they are learning in te Reo Maaori, they ask questions and challenge the norms. They are now learning new ways (Baker & Jones, 1998). The interviews conducted with this sixteen kaiwhakauru validate Baker and

Jones' theory, as learning to speak in their mother tongue has enabled this whaanau to learn and think in new ways, even those who are not fluent but have a basic understanding of te Reo Maaori.

ACE Aotearoa (2004) argued characteristics of a strong Maaori identity were “knowledge of te Reo and tikanga Māori, and maatauranga Māori, and the knowledge of kaupapa Māori values that affirm Māori distinctiveness” (p. 5). Embracing the ability to speak in te Reo Maaori has empowered these whaanau to interact confidently in the marae and professional worlds. According to Mead (2003), cultural identity, knowledge of te Reo Maaori and awareness of personal narratives are the key contributors to a secure life. By having a solid foundation in te Ao Maaori and Paakehaa worlds, the members of this hapori have found the confidence to live a secure life with pride and dignity.

Barlow (1993, p. 114) further explains “language is the vehicle” to the essence of who Maaori are and the absence of te Reo Maaori can lead to Maaori people losing control of their unique identity. Being fluent in te Reo Maaori is closely tied to success for this group of whaanau. According to ACE Aotearoa (2004), 65% of children who attended kura Kaupapa Maaori were likelier to attend university and earn a degree. Even though only one of this group went to kura Kaupapa Maaori, they all have a bachelor's degree or higher. Many of these language learners raise their children to be bilingual because they recognise the value of te Reo Maaori. It has become an integral part of their identity; having the language gives them a deep sense of pride and fulfilment in life, and this is what they all hope for their children. Muller (2016) states that parents must maintain;

a high level of personal commitment to using the language and a high level of motivation to establish the home as the primary domain of heritage language use,

especially in the face of English dominance. These children, then, need to be empowered to carry the language forward for future generations (p. 251).

By raising bilingual children, we are showing a strong commitment to their future success. Maaori want their tamariki to feel confident and at ease in both te Ao Maaori and the wider society. Together, Maaori and non-Maaori can create a community where every child has the opportunity to thrive culturally and socially.

### *Summary*

The literature review discusses the investment in education through scholarships and grants for iwi Maaori in Aotearoa. Many iwi within Aotearoa are investing in whaanau education through financial tautoko. Waikato-Tainui has been investing in education since 1946, with the Tainui Trust Board's initial Tumate Mahuta Memorial Scholarship offering opportunities for tribal members to aid in tertiary education. Rangahau suggests that financial support is a key for taurira to participate in higher education, reduce stress, and help with course fees and other costs. Knowledge gained would be some kaiwhakauru believe that the key benefit is the knowledge their iwi believe in them, giving them a deep sense of pride.

During the discussion, there was a topic about the global initiative to educate Indigenous people, including financial assistance. The world is now recognising the value of Indigenous knowledge and promoting an education system that supports Indigenous families. By integrating Indigenous education into mainstream curriculums, societies can unite people who take pride in their rich history. Acknowledging the unique indigeneity of each Indigenous community benefits the present and future generations.

The literature review explores Maaori education and Kaupapa Maaori, a culturally responsive teaching method that considers the student's culture. Maaori students have faced obstacles in New Zealand's education system, but the Education Amendment Act 1990 acknowledged Waananga as a tertiary institution, highlighting the need for change. Waananga establishments incorporate Kaupapa Maaori learning methods into their daily instruction, providing second-chance learners with opportunities to earn tertiary qualifications. Many Maaori students prefer the more open learning environment of Kaupapa Maaori, which incorporates Maaori concepts and celebrates their cultural diversity. Governments have invested in Maaori education by providing scholarships, initiatives, and Maaori admission schemes.

The literature review investigates the effects of the Waikato-Tainui Education Grant on individual success and whaanau transformation. Transformations can take various forms, such as character, appearance, attitude, economic status, or social standing changes. The main lesson from the rangahau is that the grant recipients remained humble despite gaining a higher education. They have become role models for their whaanau, earning respect and increasing their social status. Financial assistance was not the only factor that brought about transformation; recognising their iwi's faith in them provided spiritual inspiration. The transformation was intergenerational for some whaanau, with grandparents and parents working in rural and urban jobs. The expectations for children changed from simply finding a job to exploring various career options, and these grant recipients are determined to provide better opportunities for their children through education. As discussed by Smith (2003), the transformational Praxis cycle includes conscientisation, the desire to create positive change, and resistance.



The rangahau provides valuable insights into success and its components. Hay (1999) states that success is achieved by taking advantage of opportunities, having goals and visions, and completing education. Academic success comprises six elements: achievement, satisfaction, skill acquisition, persistence, attainment of learning objectives, and career success. Mead (1997) emphasises the significance of academic success and its potential to change the world. As defined by Greutman (2014), financial success involves obtaining and maintaining financial resources to achieve one's desired lifestyle. Moreover, success is closely linked to emotional factors, and it can positively impact the success of an individual's family.

One of the main takeaways from the rangahau is the importance of understanding and speaking te Reo Maaori, which can contribute to success. Baker and Jones (1998) argue that learning a new language offers different ways of thinking, enabling individuals to challenge norms and ask questions. The theory is supported by interviews with sixteen kaiwhakauru who report learning and thinking in new ways. ACE Aotearoa (2004) highlights the significance of a strong Maaori identity, including knowledge of te Reo and Kaupapa Maaori values. Learning te Reo Maaori provides a sense of confidence and control over one's unique identity. ACE Aotearoa (2004) found that 65% of children attending kura Kaupapa Maaori were likelier to attend and gain a university qualification. Many kaiwhakauru are raising bilingual children, recognising the value of te Reo Maaori as an integral part of their identity.

The rangahau was conducted using case studies, which may have provided limited information on whaanau receiving education grants or scholarships. However, it shed some light on the financial benefits of such programs. More importantly, the rangahau revealed that education can transform individuals and entire whaanau. Education is a powerful tool that breeds more education and opens doors to opportunities that would have otherwise been closed. Through

the rangahau, it was discovered that whaanau who receive education grants or scholarships exhibit remarkable resilience and determination to create better lives for themselves and their children. They are dedicated to their whaanau and communities, always striving to give their children the best possible start in life. These whaanau understand that true success can be as comprehensive as they choose to make it and that the support and encouragement of their whaanau are crucial for achieving their goals. Identifying that whaanau is the backbone of our society, and it is through their unwavering support and guidance that individuals can achieve greatness.

## **6.4 Overview of the Methodology**

### **6.4.1 Kaupapa Maaori Rangahau**

*Chapter Three* of the rangahau report emphasised the methodology used, with Kaupapa Maaori being the principal approach. As per Linda Tuhiwai Smith's recommendations, it is essential to consider certain questions when conducting Kaupapa Maaori rangahau. That approach has proven to be highly effective and has been widely adopted in rangahau studies aimed at understanding and addressing Indigenous issues.

- Question One: “what research do we want to carry out?” During this project, the kairangahau aimed to investigate the advantages of Waikato-Tainui education grants and scholarships for iwi whaanau.
- Question Two: “who is that research for?”: When considering this question, the kairangahau asserts that the rangahau is primarily for the participants and their whaanau, hapuu and iwi, and secondly for anyone interested in reading it.
- Question three: “what difference will it make?”: A small number of Waikato-Tainui whaanau will gain insight into how their lives have changed due to receiving support

from their iwi to pursue tertiary education.

- Question four: “who will carry out this research”: This is important to note that although the kairangahau may seem obvious, the true answer lies with the kaiwhakauru who actively participated in The rangahau. Their invaluable insights and contributions are not overlooked.
- Question five: “how do we want the research to be done?”: Therefore it is hoped that the task was completed by incorporating the principles of kaupapa Maaori with honesty and integrity.
- Question six: ‘how will we know it is a worthwhile piece of research?’: Although the question posed may be complex, it is still highly valuable to participate in. The insights gained from participating in this inquiry are incredibly beneficial in the long run.
- Question seven: “who will own the research?”: Te Whare Waananga o Awanuiarangi has supported this project by allowing the kairangahau and the whaanau who participated in completing it.
- Question eight: “who will benefit?”: Undertaking the rangahau has been an incredible journey for the kairangahau, unlocking numerous benefits at various levels. The process has enriched their understanding and given them a unique perspective on the subject matter, proving invaluable in their future endeavours. (Smith, 2015, p. 48).

#### **6.4.2 Ngaa Tikanga o te Kiingitanga**

In *Chapter Three* of the rangahau, the kairangahau explored Ngaa Tikanga o te Kiingitanga and discovered that these principles are not just words but lived experiences that shape and guide the community.

Manaakitanga, for instance, is more than just showing care and compassion to others; it is also about being open and receptive to the generosity of others. During the rangahau, the kaiwhakauru showed me compassion by giving me their insights without reservation.

Similarly, Whakaiti is not just about being humble and sincere but also recognising and appreciating the contributions of others. I was humbled by the willingness of my whaanau to help me with my rangahau. Even the shy ones were willing to participate, and their overwhelming support was humbling. Moreover, Aroha and respect are pleasant feelings and powerful forces that bind people together. The aroha and respect I received from many people gratified and overwhelmed me.

Kotahitanga, Mahi Tahi, and Rangimaarie are all interconnected, and they underscore the importance of working together as one whaanau to achieve a common goal. Completing my rangahau was a united effort of many whaanau, and their collaboration and support helped me stay focused on the kaupapa.

Finally, Whakapono is the foundation of the rangahau. Staying true to the whaanau became my focus because the kaiwhakauru gave graciously their insights, time, and aroha, and I could not disregard their koorero. Every piece of insight was relevant and valuable to me.

In conclusion, Ngaa Tikanga o te Kiingitanga is not just a concept but a way of life this reminds us that we are all connected and that our actions have a profound impact on those around us. As we strive to live these principles, we can build stronger, more resilient, and more compassionate hapuu and iwi. By weaving together the principles of the Kiingitanga, Maaori whaanau, hapuu, iwi, and kaupapa, a holistic way of being with the whaanau is created

throughout this thesis. These philosophies are not separate; instead, they are interconnected. By honouring and understanding these principles, we can better appreciate Maaori culture and the importance of community in achieving common goals.

#### **6.4.3 Model of Practice**

As I consider my model of practice, I constantly ask myself whether I have been steadfast in my commitment to it. Have I remained true to my iwi throughout this journey? I am proud to say that my focus has always been on my iwi, which is a constant in my thoughts. I have been sincere in my approach, which has helped me remain true to myself and my iwi. Every obstacle I faced brought new learning, which helped me stay true to the kaupapa with every step.

Moreover, I have learned about the Kaupapa and the importance of having a supportive whaanau. My partner has been my rock throughout this journey, and I am deeply grateful for their unwavering support. Lastly, with all its branches, our tree represents all the whaanau connected to this kaupapa, including the participating whaanau, my whaanau, and the Awanuiaarangi whaanau, among many others. As each piko opened, new life emerged, and we witnessed the growth of the rangahau. My commitment to the kaupapa has remained steadfast, and it has been an honour to be a part of the journey.

#### **6.5 Concluding Comments**

The mother of two of my grandchildren once asked me if I considered myself a successful woman. I replied in the affirmative, but now I wonder in what area am I genuinely successful. During my studies, I have heard people refer to us as academic leaders because we are pursuing a doctorate. However, one definition of an academic leader is someone whose strengths lie

primarily in scientific or rangahau areas (Segesten, 2013). A mentor advised a previous CEO not to strive to be an academic but to aim to be an intellectual.

According to the Cambridge Dictionary (2018), intellectuals can comprehend and think about complex ideas. On the other hand, academics are described as intelligent and passionate about rangahau this got me thinking about myself. I do not know if I fit into either of these categories. While I have completed a rangahau project as part of this Kaupapa, Do I have the ability to think and understand? Yes, but to what degree is debatable. I am clever in some areas but not so much in others. I do not particularly enjoy rangahau, but I love to learn. The next question that arises is whether I am successful or not.

There are various forms of success, and I often wonder if I have achieved it as a wahine Maaori. I have accomplished a certain degree of success in my work to be successful in that regard. However, when it comes to being a parent, I can only hope I have succeeded. My children can answer that question as their definition of success may differ from mine. Speaking of my children, my daughter is an excellent mother, an accomplished sportswoman, and a proud grandmother of four. My son is kind-hearted and always tries to make his children, nieces, and nephews have fun. He runs his own business, excels in building, and always delivers top-notch work. Both my children are successful individuals

Education has transformed my life in ways I never imagined. When I was 15, I left school with no qualifications and spent years working in factories. However, my life changed when my employer encouraged me to pursue Adult Education qualifications in my 30s. Education has given me opportunities I never thought possible and opened doors that would have otherwise remained closed this has shown me that education breeds further education, as my partner and

I took turns to pursue our studies. As a result, my son and daughter have pursued further education, with my daughter becoming a personal trainer and my son a qualified builder.

Education is the key to personal growth and development. It has the power to transform lives and create opportunities for generations to come. Without education, I would not have achieved what I have today. It has equipped me with the necessary tools to succeed and thrive as an individual, and it can do the same for anyone.

## **6.6 Chapter Conclusion**

The *Chapter* discusses the research findings and literature review of the project. Analysing the data collected from this project alongside the methodology and literature review provides an insightful interpretation and presentation of the results. The first section emphasises the crucial role of iwi support in empowering students to pursue tertiary education, highlighting how this support benefits the community and fosters a sense of belonging. The next segment focuses on the benefits of scholarships and grants for students, helping them to achieve their academic goals and aspirations. The subsequent part discusses transformative pedagogy and Kaupapa Maaori learning, which have been instrumental in many whaanau members' personal and social development. Describing how this environment has led to generational transformation through simple yet effective steps. The discussion then moves on to what success means for this whaanau, outlining what success entails for the students and what is most important for their whaanau success.

The *Chapter* presents a compelling case for the importance of iwi support, scholarships and grants, transformative pedagogy, and Kaupapa Maori learning in empowering students and fostering success across generations.

The *Chapter* delved into the final section of the literature review, which focuses on the contributions of te Reo Maaori to success, evaluated alongside other studies. The rangahau participants held conversing in their mother tongue in high esteem as a particular skill. Furthermore, it explored Kaupapa Maaori rangahau, addressing questions raised by the kairangahau when conducting the rangahau. The *Chapter* ensures that the rangahau is true to the principles of Kaupapa Maaori, along with the kairangahau's iwi principles and model of practice. In the following *Chapter*, the kairangahau will provide recommendations based on the findings of the rangahau.



## 7. CHAPTER SEVEN CONCLUSION

*Ko Waikato te awa*

*Ko Taupiri te maunga*

*Ko Te Wherowhero te tangata*

*Waikato Taniwha rau*

*He piko, he taniwha*

*He piko, he taniwha*

Waikato is the river

Taupiri is the mountain

Te Wherowhero is the chief

Waikato of a hundred chiefs

At every bend, a chief

At every bend, a chief

### 7.1 Introduction

The previous *Chapter* discussed the data analysis and interpretation process and presented the findings, literature review, and methodology used in the rangahau. There was also discussion about how the kairangahau used Ngaa Tikanga o te Kiingitanga and the model of practice to ensure compliance with Kaupapa Maaori. *Chapter Seven* provides an overview of the thesis, summarising the rangahau, highlighting potential future rangahau, outlining recommendations, discussing limitations, and drawing conclusions.

## **7.2 Overview of the Chapters**

### **7.2.1 Chapter One Introduction**

The introductory *Chapter* of the rangahau sets the tone for what is to come by providing essential background information on the Waikato-Tainui region, its people, and cultural heritage. The *Chapter* probes into the establishment of the Kiingitanga, from its inception under Kiingi Potatau Te Wherowhero to the current reign of Kiingi Tuuheitia. The *Chapter* also offers insights into the general culture, economic environment, and European education for Waikato-Tainui Maaori during each Kahui Ariki rule, highlighting the challenges and opportunities that have shaped the current educational landscape.

Of particular interest is the discussion on the Deed of Settlement and the current Waikato-Tainui Education Strategy, providing a glimpse into how these policies have guided the iwi's educational journey. Additionally, the *Chapter* concludes by briefly outlining the methodology, including the rangahau questions, which drove the rangahau forward.

*Chapter One* also provided a deep and insightful overview of the Waikato-Tainui region and its historical context, setting the stage for the rest of the rangahau. It makes a compelling case for why the rangahau is vital and necessary and the reader may find it interesting in learning more about this culturally rich heritage and the ongoing educational journey.

### **7.2.2 Chapter Two Literature Review**

*Chapter Two* provides an insightful literature review highly relevant to the rangahau objectives. The review highlights the many benefits of obtaining scholarships or grants for taura who aspire to pursue higher education. Additionally, it explores iwi investment in education through scholarships and grants, outlining each iwi's unique goals and the similarities between their

investments in whaanau and education. The literature also explores the characteristics of Indigenous and Maaori education, particularly pedagogy. *Chapter two* emphasises the importance of transformation and its potential to benefit whaanau significantly. The following section discusses the theory of transformative pedagogy and Kaupapa Maaori, highlighting their potential to foster success. The review then concludes with a discussion on the kaupapa of te Reo Maaori as a platform for success. Overall, this literature review provides an argument for the value of scholarships and grants and the transformative potential of Indigenous and Maaori education for whaanau seeking success.

### **7.2.3 Chapter Three Methodology**

In *Chapter Three*, the methodology and methods used were outlined. The Kaupapa Maaori rangahau methodology was explored, which acknowledges the Maaori worldview as providing the essential tools for critically analysing rangahau from a Maaori perspective (Rangiwai, 2019). Additionally, Ngaa Tikanga o te Kiingitanga and the Piko Model were included as an additional layer of methodology to ensure safety for all participants, including the kairangahau. Three methods were used for the rangahau, including interviews or whaanau narratives, case studies, and an online survey. Interviews allowed the participants to share their thoughts and stories, while the online survey provided a range of views from many participants outside of the ones interviewed and allowed for more open discussion. The literature review also provided insight into other rangahau.

### **7.2.4 Chapter Four Kaiwhakauru Narratives**

*Chapter Four* was a pivotal point in the rangahau, where the kaiwhakauru were given the opportunity to share their stories. The kairangahau conducted interviews with sixteen kaiwhakauru, and the narratives captured were deeply insightful. Despite the challenge of

condensing their narratives, the kairangahau chose to include all of their important whakaaro, no matter how small. By doing so, the rangahau was able to offer a comprehensive understanding of the experiences of the kaiwhakauru.

### **7.2.5 Chapter Five Results and Finding**

*Chapter Five* was dedicated to analysing and interpreting the data collected from the online e-Survey and qualitative data gathered through interviews with whaanau. To ensure the highest level of accuracy and integrity, the kairangahau used the thematic analysis model to identify six themes based on the e-Survey results and whaanau interviews. The approach was designed to uphold the mana of the kaupapa and the kaiwhakauru, and the results were nothing short of remarkable. The interview transcripts and survey results provided crucial data to analyse and report the findings. Using the six-phase thematic analysis approach Braun and Clarke (2006), the kairangahau explored the six themes in detail. The kairangahau noted, coded, and assembled the common themes identified from the interviews into units and discussed them in this *Chapter*. The findings offer valuable insights that can help shape future rangahau and policies in this field.

### **7.2.6 Chapter Six Discussion**

*Chapter Six* presents the discussion of the rangahau, where the findings are discussed in relation to the two questions that were introduced in *Chapter One*. By revising the rangahau questions, the kairangahau was able to obtain insightful outcomes through the rangahau. The *Chapter* offers a thorough analysis, interpretation, and presentation of the rangahau findings, along with the literature review and methodology. The Ngaa Tikanga o te Kiingitanga and Te Piko models of practice were utilised by the kairangahau, supported the kairangahau's practice in terms of

the Kaupapa Maaori methodology. The *Chapter* emphasises the importance of these models in supporting the effective practice of the kairangahau, and it offers readers valuable insights into kaupapa Maaori methodology from the kairangahau's perspective.

#### **7.2.6.1 Interviews Process**

Conducting a qualitative rangahau was important as it allowed the kairangahau to gain a deeper understanding of the why and how based on the rangahau questions. This project also gives validity to why and how;

- (i) Why the whaanau are benefiting with the support from their iwi?
- (ii) How have these benefits contributed to transformation for the whaanau within this project?
- (iii) It gives insights and further understanding of how these whaanau feel about their iwi Waikato -Tainui.

In a qualitative rangahau project, the kairangahau would gain a deeper understanding, which helped them figure out how the rangahau relates to different situations, theories, or perspectives. By exploring what drives a specific behaviour, especially why whaanau sought support from Waikato-Tainui for educational purposes, the kairangahau gained valuable insights into the needs and desires of the participating kaiwhakauru. One of the undeniable benefits of this qualitative analysis was that the whaanau interviewed felt heard and supported in this project.

Conducting interviews requires specific abilities and planning to determine which interview approach to use, including structured, unstructured, or semi-structured. Deciding on the best process can be challenging. Initially, when the kairangahau started

interviewing the whaanau, they found they were trying to control the interview using structured interviews. They were more concerned with answering the questions than letting the whaanau tell their stories. However, the kairangahau soon realised they obtained far richer information using a semi-structured interview. Letting the whaanau tell their stories from their perspective, and if more information were needed, the kairangahau would guide them back to the kaupapa.

#### ***7.2.6.2 Importance of the rangahau***

The rangahau was significant on many levels. Personally, it expanded my knowledge and gave me a better understanding of why whaanau now want to go to university and pursue higher education. I learnt that education is not just about gaining knowledge but also about transforming worldviews and lives. It also helped me understand my limitations better. Professionally, completing the rangahau expanded my abilities, improved my writing skills, and gave me a deep appreciation of the importance of rangahau. One of the main goals of the rangahau was to identify valuable data that could benefit everyone involved. For example, the rangahau will provide data to whaanau, hapuu, and Waikato-Tainui to understand how whaanau lives are impacted by the support they receive from their iwi for their education. It fills a gap in knowledge about the benefits of educating one whaanau at a time. Rangahau on the need for iwi education grants and scholarships will also fill a gap in the current literature. The kaiwhakauru in the rangahau demonstrate how education leads to further education. The findings of the rangahau have shown that Waikato-Tainui's investment in whaanau education has transformed these kaiwhakauru.

The rangahau provided insights into the values of the kaiwhakauru who received the Waikato-Tainui Education Grant. the rangahau aimed to investigate the benefits of the grant for individual whaanau members and their whaanau. Additionally, it examined whether the grants had contributed to the success of creating whaanau transformation for those who participated in the rangahau. The findings demonstrated that kaiwhakauru desired to reciprocate the support they received from the grant to their whaanau, marae, or iwi through the education they achieved.

It's important to note that the number of whaanau interviewed in this project was limited, and they were selected from a specific cluster within Waikato-Tainui. Therefore, the whaanau represented in this project may differ from the average Waikato-Tainui whanau. However, all the kaiwhakauru in the case studies have strong connections to their extended whaanau, marae, and iwi. They can be considered culturally successful and well-connected in the Maaori world.

### **7.3 Overview of the themes**

#### **7.3.1 Theme One: Te Wairua o te Whaanau (Whaanui Inspiration)**

In today's world, education is more important than ever, and whaanau Maaori have several avenues for incentives and encouragement to pursue higher education. Governments offer incentives, iwi provides grants and scholarships, and organisations offer bonuses to motivate employees. However, what truly motivates and inspires tauira Maaori is the support and encouragement from their whaanau. The "Te Wairua o te Whaanau" (Whaanau Inspiration) theme highlights the importance of being inspired by whaanau to attend university and obtain

a qualification. The support of siblings, aunts, grandparents, nieces, and, most importantly, parents drives tauira Maaori to succeed academically. Tauira Maaori can overcome obstacles and achieve their goals with a robust support system.

### **7.3.2 Theme Two: Koha Atu Koha Mai (Reciprocity)**

Reciprocity is a practice that involves giving and taking with the aim of mutual benefits for all parties involved. In Maaori society, giving a koha plays a significant role, and the term has various interpretations. Koha is more than just a simple gift; some believe it is a gift of gratitude from the heart, while others view it as a sign of respect. Koha can be described as giving without expecting to receive anything in return. Neither the giver nor the receiver expects a koha in return.

The theme of Koha Atu Koha Mai (Reciprocity) identified that it was decidedly evident in this whaanau giving back to their benefactor and paying it forward to the future generation of their whaanau whaanui and this was about ensuring their tamariki attain a better future.

### **7.3.3 Theme Three: Te Angitutanga o te Whaanau (Whaanau Success)**

Success can mean different things to different people. For some, as previously mentioned it may be owning a home, achieving their goals, having a fulfilling career, being wealthy, experiencing happiness or maintaining a balanced and healthy life. Success is subjective and depends on an individual's definition of it.



In the context of Te Angitutanga o te Whaanau (Family Success), the success of the whaanau was crucial. The kaiwhakauru believed that the success of their children's future was a vital factor in their whaanau success. They considered themselves successful only if their whaanau was successful.

#### **7.3.4 Theme Four: Te Whakatitinga o te Whaanau (Whaanau Transformation)**

Can we ever go back once we have undergone a transformation, or is there a desire to do so? Transformation can take many forms, such as changing one's appearance, lifestyle, or behaviour. This thesis focused on achieving a better life, whatever that may mean for each individual. In the theme of "Te Whakatitinga o te Whaanau" (Family Transformation), it was clear that intergenerational transformation had occurred from great-grandparents to grandchildren. Each generation experienced some form of transformation, which had a trickle-down effect on the next. For this whaanau, the transformation was evident in their children's lives and their lifestyles.

#### **7.3.5 Theme Five: Ko au te Maatauranga Ko te Maatauranga ko au (Education Generates Education)**

The kairangahau observed that parents' educational background has a significant impact on their children's future. Some whaanau returned to education as second-chance learners, while others were high achievers who quickly got admission into higher education. The theme of "Ko au te Maatauranga Ko te Maatauranga ko au" (Education Generates Education) was consistently evident among the sixteen participants. Some of them had parents who had studied at the tertiary level, while others had siblings or adult children who were currently pursuing education. For those parents who had children in high school, their children stayed in school until year thirteen, unlike their parents who had left school earlier without any qualifications.

### **7.3.6 Theme Six: Tooku Reo Tooku Ohoohe, Tooku Reo Tooku Maapihimaurea**

#### **(Confident Maaori)**

Many individuals grow up using two languages in different parts of the world, including New Zealand. The experience produces an awareness of their culture and enhances their understanding of their native language, thereby giving them a sense of pride and confidence in their identity. The theme Tooku Reo Tooku Ohoohe, Tooku Reo Tooku Maapihimaurea (Confident Maaori) highlights the advantages of speaking te Reo Maaori. Those who have learned to speak te Reo Maaori as a second language have gained a great deal in terms of their own self-esteem, and this is evident in their visible confidence. They are self-assured and effortlessly transition between te ao Maaori and the Paakehaa world.

### **7.4 Recommendations**

Waikato-Tainui provides grants and scholarships to its registered whaanau residing in New Zealand. The Waikato-Tainui Tertiary Education Grant is open to all who are whaanau studying in a New Zealand tertiary institution, regardless of the area of study or type of qualification. Including universities, technical institutes, private training establishments, and waananga. The Tumate Mahuta Memorial Scholarship has similar eligibility criteria, but only three Tuumate Mahuta Memorial Scholarships can be granted to Tainui whaanau at New Zealand Qualification Authority levels eight and nine. The Tainui Doctoral Scholarships have similar criteria to the Tumate Mahuta Memorial Scholarship, but priority is given to areas of study that align with the iwi objectives specified in Whakatupuranga 2050. Additionally, the Waikato-Tainui offers the Waikato-Tainui Partnership Scholarships in collaboration with the New Zealand Transport Authority. These scholarships are available for undergraduate and postgraduate qualifications in engineering, surveying, environmental science, ecology, archaeology, te Reo Maaori, tikanga Maaori, and Toi.

The following recommendations give voice to the whakaaro of the kaiwhakauru:

1. Waikato-Tainui should prioritise areas that build the iwi's capacity and focus on subjects where more qualified people are needed, such as te Reo speakers in all teaching areas, including technical subjects and sciences. More investments should be made to support whaanau kairangahau these subjects through customised and streamlined education grants and scholarships.
2. Mature learners should have more provisions to support them while returning to academic study. This could be achieved by allowing whaanau to apply for scholarships that cover living costs and help them manage their home life, study, and work full-time.
3. Young tamariki, especially those at primary school, should be given more focus. The tribe could invest in mentoring programs and offer scholarships for younger tamariki to meet high-profile people, sportsmen/women, and iwi leaders, making the transition from primary to intermediate and high school more accessible.
4. Applying for grants and scholarships can be a perplexing process; there should be one process that is easy for whaanau, as each year the whaanau applies, there are varying requirements. If throughout their study, all the requirements beyond confirmation of enrolment and invoices should be gained the first year a grant or scholarship is applied for, not putting up different requirements every year.
5. Waikato-Tainui currently offers grants and scholarships for three consecutive years for bachelor's, master's, and doctorate programs, which disadvantages some whaanau, as some degree programs take four years to complete. Therefore, there should be provisions for these whaanau in the current education grants and scholarship allocation process. Each application should be assessed based on the terms of the qualification, the cost, and the enrolment details.

6. Applicants should return to their marae to reconnect. Each application must be endorsed by the marae whaanau, with the applicants providing their genealogy. This will give the marae whaanau an overview of their study and how it benefits their wider whaanau, marae, hapuu, or tribe. This will also enable the marae to keep records of who is kairangahau and their qualifications, which can help engage whaanau members in specific areas on behalf of the marae.

## **7.5 Limitations**

The following limitation will highlight further recommendations gained from the rangahau:

1. The rangahau contains a certain number of limitations. It should be noted that not all of the Waikato-Tainui whaanau who have received an education grant are included in the rangahau, and this has the potential to limit the results across other whaanau and hapuu. Further studies with other whaanau and hapuu hapori could extend the scope of this investigation.
2. This thesis was not about the process of distributing the Waikato-Tainui Education Grants and/or Scholarships; it is more concerned with the benefits of the grants/scholarships to whaanau. Distribution is an entirely different kaupapa, and further rangahau would need to be conducted to give a better understanding of Waikato-Tainui's distribution processes, but this thesis could be a starting point for that kaupapa.
3. It is important to promptly address the disproportionately high levels of underdevelopment among Maaori, which threaten their sustainable education and social and economic well-being. A collective effort is needed to create a more inclusive and equitable education system that embraces non-Western notions of achievement and ensures meaningful Māori participation. Let us work

together to create a society where diversity is celebrated and everyone has an equal chance to succeed.

4. There must be drive for a fair education system to ensure equitable opportunities for all, as emphasised by Li (2012). Investing in education benefits everyone, and more research is needed to define Maaori success.
5. Tiakiwai (2001) stresses the importance of using the experiences of the participants in rangahau for future rangahau and policy development. All stakeholders need to commit to enabling effective Maaori participation in higher education. There is a need create a more inclusive and equitable education system with collective effort.
6. There is a pressing need for further rangahau to understand why some Waikato-Tainui whaanau haven't sought support in education from their iwi. The kairangahau found little evidence from other studies, underscoring the importance of more rangahau.

## **7.6 Conclusion**

The findings for the two rangahau questions on the benefit to whaanau receiving an iwi education grant or scholarship and transformation demonstrate that the rangahau has contributed to the body of knowledge of this Kaupapa. The whaanau whaanui's value system has contributed to the findings identified in the rangahau. Their value of koha is blended throughout this kaupapa, and they continue to live with this value in education or any other arena. Another contributing factor is their deep sense of Waikatotanga and connection to their iwi. According to Tiakiwai (2001), for the graduates in her rangahau, it was Maaori asserting their tangata whenua status, which is expanded to include their assertion of "Tainuitanga" and

their role as kaitiaki of the Kiingitanga. She discusses that the identity of the participants in her rangahau rests on being Tainui, which provides an intrinsic link to the Kiingitanga, distinguishing them from others and defining their roles within Tainui tribal society. As with the whaanau who participated in the rangahau, the whaanau's notions of Kiingitanga included unity, pride, humbleness, and a sense of duty, reinforcing their affiliation with their iwi.

The rangahau has produced findings that, however small, the investment from their iwi in their education has transformed this hapori, and their education has contributed to the whaanau transformation. The findings coincide and provide practical implications that there has been an intergenerational transformation that has filtered down to their tamariki, allowing them choices not afforded to their parents.

Through their education journey, this whaanau has gained ways to identify and use tools to support themselves in dealing with any issues they may encounter. More importantly, education gives them the mental capacity to make informed decisions and act on their decision if necessary. As many of the participants in the rangahau are waahine and as educated waahine Maaori, they can more easily hold their own in their environment. Education is a powerful tool that has helped these whaanau get better-paid jobs. Therefore it has demonstrated the importance of dedication and hard work at the same time, helping these whaanau grow and develop, enabling them to shape a life with promise and goals. Learning languages such as te Reo Maaori has helped this whaanau hapori to engage with various people to exchange ideas, gain or impart knowledge and share their learning.

Hopefully, the rangahau will contribute to an understanding of the experiences of all these kaiwhakauru, and recommendations can serve as a basis for future rangahau projects and

continuation of the future. Therefore it is also hoped that the participants' experiences could be used to formulate policies and procedures that could contribute to a more positive experience for whaanau wanting to enter tertiary education and pursue academia. The rangahau's first aim, the results reveal the benefits of obtaining a Waikato–Tainui grant or scholarship. Regarding the second aim, the rangahau's results confirm that whaanau are experiencing an improved lifestyle. The kairangahau maintains that the rangahau has contributed to understanding how these kaiwhakauru have gained benefits from their iwi investing in them. However small these benefits may be, the long-term benefits will be revealed in the future generations of this hapori. As a result of the rangahau, there could be the potential to influence other Waikato–Tainui whaanau to consider furthering their education at a tertiary level.

One of the underlying facts that has contributed to the transformation of this hapori would have to be the ability to speak te Reo Maaori. They have become more confident; it gave them a viewpoint from a Maaori world and a new way of thinking. It gave them a better understanding of te Reo Maaori, where they could develop new skills and understandings of their Maaori world, thus improving career opportunities. Te Reo Maaori helped them to cultivate new ways of expanding their knowledge and a better understanding of themselves. They can sit at the marae and converse with their kaumatua and kuia in their elder's mother tongue. Previously, they would listen to waiata, koorero, and stories they may have never heard because the kaumatua and kuia laboured to articulate their stories in English. A lot of the mauri (essence), wairua (spiritual) and Maaoritanga (meaning) behind the koorero would be lost in translations.

The other identifiable fact was that for those who felt disconnected from their marae, receiving a grant brought them back to their whaanau and marae. There are varying benefits to reconnecting with their marae, such as giving them a sense of belonging, pride and purpose.

For these whaanau reconnecting with their marae through the education grant and the whaanau giving their approval to receive a grant through Waikato–Tainui gave them the feeling that this is me, this is where I belong. These are my whaanau. In the words of one of the kaiwhakauru, *Through applying for a grant, I connected with my marae. A bridge back home to my marae, the pa.*

The graduates of Tiakiwai's (2001) rangahau demonstrated that the best outcomes for them were the ability to achieve and be Waikato-Tainui Maaori. These standards allowed them to persist in higher education, culturally undamaged. As with the kaiwhakauru in the rangahau, their attitudes to education were shaped by their parents, and their whaanau provided them with positive support in pursuing academic goals.

The kairangahau drew observations, and the results from this group of whaanau revealed that only a limited number of benefits had been identified from the rangahau as it focused on a specific whaanau. Irrespective, the responses revealed that the financial support offered by their iwi for their education did create transformation through the education this whaanau received, opening new worlds for them.

In closing, the rangahau has taught me that iwi grants and scholarships encompass so many aspects: whakahihi (pride), aroha (respect), whakaohoho (motivation), kiritau (self-esteem) and whakaiti (humble) koha (giving and taking) and much more. The benefits to whaanau are far more than just finance. This whaanau and my immediate whaanau have given me their korowai of aroha to wear throughout this journey. This korowai has kept me warm, safe, and loved. I am forever in their debt, for without them, I would never have reached the end of this academic roller coaster.



At the beginning of this journey, I was asked who owns the rangahau. In the words of Kiingi Taawhiao, the second Maaori Kingi, *Mehemea kare kau ana whakakitenga ka mate to iwi* (without vision, the people will perish). This whakataukii represents future generation, my moko, your moko. However, more importantly, I can now say with confidence that it belongs to every single one of the participants, it belongs to my whaanau who have tolerated and supported my endeavours, it belongs to my partner who encouraged, pushed, and supported me, thank you for guiding me, keeping me motivated, and helped me to complete my mahi by making it easy for me to study *kei te aroha au ki a koe*

*Ki te kotahi te kaakaho ka whati, ki te kaapuia e kore e whati*

Alone we can be broken, standing together we are stronger - Kiingi Taawhiao

*Waikato Taniwharau he piko he taniwha he piko he taniwha*

Waikato of a hundred Taniwha at every bend a chief, at every bend a chief.

(Waikato – Tainui, n.d.)

## 8. GLOSSARY OF MAAORI WORDS

Aahuatanga	Characteristics
Aahurutanga	Comfort
Ako	Learning
Ama	Outrigger
Aotearoa	New Zealand
Ariki	Chief
Aroha	Respect
Aromatawai	Assessment
Atua Maaori	Maaori God.
Awa	River
Awhi	Embrace
Hapuu	Subtribe
Hui	Gathering
Iwi	Tribe
Kaakahu	Clothes
Kaikooreo	Speaker
Kairangahau	Reacher
Kaitiaki	Guardian
Kaiwhakauru	participants
Kanohi ki te kaanoohi	Face to face
Karanga	Call
Kauhanganui	Great Council
Kaumaatua	Elder
Kaumaatua-ruuruhi	Elderly woman

Kaupapa	Topic
Kawa	Protocols
Kia Tuupato	Being cautious
Ki raro	The bottom
Ki runga	The top
Ki waenganui	The middle
Koorero	Speak
Kootiro	Daughter
Korowai	Cloak
Kotahitanga	Unity
Kiingi	King
Kiingitanga	King Movement
Koorero Maaori	Speak Maaori
Kua mutu	Stop
Kura Kaupapa	Maaori School
Kuia	Elder woman
Kuiini	Queen
Kupu	Word
Kupu Maaori	Maaori words
Kura	School
Maatauranga	Knowledge
Maatauranga Maaori,	Maaori knowledge & Education
Maatua	Parents
Mahi	Work
Mahi Tahi	Collaboration

Manaaki	Host
Manaakitanga	Caring
Mana	Prestige
Mana Motuhake	Local Autonomy
Manuwhiri	Visitors
Marae	Meeting area
Maunga	Mountain
Moana.	Sea
Mokopuna	Grandchildren
Motu	Island
Ngaa	More than 2
Ngaati	Prefix for a tribal group
Pa	Village
Paakehaa	Non Maaori
Paatai	Question
Pakeke	Adult
Poutama	Stair way
Puuraakau	stories
Puutea	Fund
Ohaoha	Generous
Raahui Pookeka,	Huntly
Rangatira	Nobles
Rangahau	Research
Rangahau Take	Case Studies
Rangatahi	Youth

Rangimarie	Peace and Calm
Raranga	Weaving
Raupatu	Confiscation
Raupo	Wet land plant
Rohe	Region
Ringawera	Worker
Taha Maaori	Maaori side
Takepuu	Principle
Tamaiti	Son
Tamariki	Children
Tangata ki te Tangata	People to people
Tangata whenua	people of the land.
Tangihanga.	Funeral
Taonga	Treasure
Tauira.	Student / Learner
Tautoko	Support
Te Arikinui	Paramount Chief
Te Ao Maaori	Maaori world
Te Koohanga Reo	Early Childhood
Te Piko fern	Shoot of the ponga fern
Te Reo	Maaori Language
Te Tai Ao	Environment
Tikanga	Protocol
Tino Rangatiratanga	Self-determination
Tiriti o Waitangi	Treaty of Waitangi

Titiro	Look / See
To ao hurihuri	Going forward,
To ao tawhito	The old world
Tohu	Qualification.
Tongi	Prophecy
Tukutuku	Weaved panels
Tuupuna	Grandparents / ancestors
Uri	Offspring
Waka	Canoe
Waiata	Sing,
Wairua ki te wairua.	Spirit to spirit
Whaanau	Family
whaanau whaanui	Extended family.
Whaanaungatanga	Connection
Whaangai peepee	Adopted babies
whaariki	Mats
Whakahiihii	Ridicule
whakapapa	Genealogy.
Whakataukii	Proverb
Whakapono	Trust and Faith
Whakaiti	Humility
Whakarongo	Listen
Wharekura	Secondary School
Whare Waananga	University
Whenua	Land

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## Appendix A Ethic Approval Letter



TE WHARE WĀNANGA O  
AWANUIĀRANGI

22/11/2018

Student ID: 2171271

Rawinia Marsh  
26 Lyncroft Street  
Mangere  
AUCKLAND  
2024

Tēnā koe

*Tēnā koe i roto i ngā tini āhuatanga o te wā.*

### **Ethics Research Committee OUTCOME**

The Ethics Research Committee met on 21 November 2018 and have confirmed the following action:

Application EC2018.01.026 APPROVED

If you have any queries with regard to this action, please do not hesitate to contact us on our free phone number 0508926264 or via e-mail to [ssc@wananga.ac.nz](mailto:ssc@wananga.ac.nz).

Nāku noa nā  
Marama Cook  
Student Administration - Te Whare Wānanga o Awanuiārangi

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## Appendix B: Participants Consent Form



*School of Indigenous Graduate Studies*

*Rongo-o-Awa*

*Domain Rd*

*Whakatāne*

**Hei Whakaakoako I Te Iwi – Ka Kootiri Whaanau Te Haere**

**(Educating an Iwi - One Whaanau at a Time)**

**Maa te Iwi Moo te Iwi**

**(For Iwi by Iwi)**

**CONSENT FORM**

**THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS**

**I have read the Information Sheet and have had the details of study explained to me.**

**My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.**

**I agree/do not agree to the interview being audio taped.**

**I agree to participate in this study under conditions set out in the Information Sheet but may withdraw my consent at any given time.**

**Signature: \_\_\_\_\_ Date: \_\_\_\_\_**

**Full name – printed:**

\_\_\_\_\_

## Appendix C Information Sheet



*School of Indigenous Graduate Studies*

*Rongo-o-Awa*

*Domain Rd*

*Whakatāne*

### INFORMATION SHEET

**Hei Whakaakoako I Te Iwi – Ka Kootiri Whaanau Te Haere**

**(Educating an Iwi One Whaanau at a Time)**

**Maa te Iwi Moo te Iwi**

**(For Iwi by Iwi)**

Kia ora I am Rawinia Marsh, and I am a Te Whare Wānanga o Awanuiārangi Doctor of Philosophy student kairangahau towards a PhD degree. As a recipient of a Waikato – Tainui Education Grant – Scholarship I would like to invite you to participate in the following research.

#### **Researcher Information:**

**Kairangahau:** Rawinia Marsh

**Mobile:** 020 402 16893

**Email:** [rawinia.marsh@hotmail.com](mailto:rawinia.marsh@hotmail.com)

**Supervisor:** Professor Virginia Warriner

**Mobile:** 027 685 6446

**Email:** [virginia.warriner@wananga.ac.nz](mailto:virginia.warriner@wananga.ac.nz)

The purpose of my doctoral thesis project is to investigate benefits of the Waikato-Tainui Education Grant to whaanau units and/or individual whaanau members. Further I wish to examine if and/or how the Waikato-Tainui Education Grant has contributed to an individual's success and any whaanau transformation from these educational grants.

Currently I am employed as a Kaiako (Lecturer) in Adult Education for Te Waananga o Aotearoa and based in Tamaki Makaurau.

Participants for my research will be contacted either by phone or email to see whether they would like to be involved in the interview, focus groups or the online e-Survey. Most of the participants are already known to the Kairangahau who will contact them at an appropriate time. Participants are being chosen because they have studied at a bachelor's degree level or higher and have received a Waikato Education Grant.

10 to 15 participants will be involved. This number will provide a range of perspectives from different age groups, marae and hapuu. Kai and refreshments will be available during the interviews and focus group sessions.

It is not envisaged that the interview questions are likely to cause discomfort, incapacity, or other harm to the participants. Any interview questions will be emailed in advance to each participant in preparation for the interview and focus group sessions.



Data will be collected from the interviews, focus groups and e-Survey and will later be analysed according to their content and themes. Any data will be stored in a locked filing cabinet and in my computer files, requiring a password access known only by the Kairangahau. The transcripts will be sent to each participant to check for accuracy and verification of the information. Once the research is completed a PDF copy of the final thesis will be sent through to the participants.

All participants will be informed that the interview and participation in the study is voluntary with the option of withdrawing. The interview itself will potentially take between 1 to 2 hours to complete. There will also be time required for participants to check through the interview transcripts for accuracy and verification. Total time for this process will be approximately a maximum of 4 hours.

### **Participants Rights:**

You have the right to:

- Decline to participate.
- Withdraw from the study (a month after the interview has been conducted);
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher
- To be given access to a summary of the project finding when it is concluded;
- Completion and return of the electronic survey/questionnaire implies consent. You have the right to decline to answer any particular question;
- I also understand that I have the right to ask for the audio/video tape to be turned off at any time during the interview.

If you have any further queries about the project, please contact the researcher and/or supervisor named at the beginning of this letter of invitation.

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Ethics Committee administrator as below:

Contact Details for Ethics Committee administrator:

[marama.cook@wananga.ac.nz](mailto:marama.cook@wananga.ac.nz)

**Postal address:**

Private Bag 1006

Whakatāne

**Courier address:**

Cnr of Domain Rd and Francis St

Whakatāne

## Appendix D Information Sheet



### **HEI WHAKAAKOAKO I TE IWI – KA KOOTIRI WHAANAU TE HAERE**

#### **(EDUCATING AN IWI - ONE WHAANAU AT A TIME)**

#### **Maa te Iwi Moo te Iwi**

#### **(For Iwi by Iwi)**

1. Do you agree to be named?
2. What is your Whaanau Marae, Hapuu? (Only if kaiwhakauru agree)
3. What is and or was your topic of study, and what is the highest level of your qualification/s?
4. What age were you when you began your study?
5. What/who inspired them to higher education?
6. What was the nature and amount of the grant?
7. How many grants have you received?
8. Was it a scholarship or a grant
9. Are there any other immediate/extended whaanau members kairangahau?
10. Did they receive a Waikato-Tainui Education Grant?
11. What does success/transformation for whaanau look like?
12. How has your education changed your life?
13. What are the benefits of receiving a grant and or scholarship?
14. How (or if) has your education benefited your Marae / Hapuu /Iwi?

15. What are the benefits of speaking Te Reo Maaori?
16. What are your thoughts on the tribe investing in whaanau / your education?
17. Do you have any recommendation; about how the tribe can develop the Grant/  
Scholarship scheme?
18. Other thoughts comments

## Appendix E eSurvey



### **HEI WHAKAAKOAKO I TE IWI – KA KOOTIRI WHAANAU TE HAERE (EDUCATING AN IWI - ONE WHAANAU AT A TIME)**

**Maa te Iwi Moo te Iwi**

**(For Iwi by Iwi)**

#### **e-Survey Questionnaire**

1. Are you registered on the Waikato-Tainui Beneficial Role?
  - a. Yes or no
2. Have received a Waikato – Tainui education grant or scholarship?
  - a. Yes or no
3. What is the highest level of your tertiary qualification?
  - a. Bachelor
  - b. Masters
  - c. Doctorate
4. How many grants have you received?
  - a. One
  - b. Two
  - c. Three
  - d. More than three
5. Do you have any other whaanau members who have or are still kairangahau at a bachelor's degree or higher level?

- a. Yes
  - b. No
6. Have you completed your study?
- a. Yes
  - b. No
7. Besides financial assistance what are the other benefits of receiving an education grant from Waikato-Tainui?
8. How has education changed your life?
9. What is your topic of study?
10. What benefits has your education brought to your whaanau, marae hapuu, iwi?