TE WHARE WĀNANGA O AWANUIĀRANGI

EFFECTIVE LEARNING FOR MĀORI STUDENTS ON THE CERTIFICATE IN FITNESS PROGRAMME AT TOI OHOMAI INSTITUTE OF TECHNOLOGY

KELLY PENDER

2020

Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

This thesis represents research I have undertaken. The findings and opinions in my thesis are mine and they are not necessarily those of Te Whare Wānanga o Awanuiārangi.

This thesis has been stored at Te Whare Wānanga o Awanuiārangi. It is therefore available for future students and researchers to read and reference.

Kelly James Pender

Signature: ……………………………………………….

Date: 28/10/2019

ACKNOWLEDGEMENTS

I would like to express my gratitude to every student who has taught me along their way. Regardless if you have graduated or not, to have been a chapter in your story is a privilege. Kia ora te tini. Thank you so much to our participants in this project, this is your voice.

My grateful thank you Professor Paul Kayes. You created a teaching opportunity as my Head of School in 2001 at Bay of Plenty Polytechnic and have guided me as my Professional Doctorate Supervisor. Without you Cert4fitness would not have been created, my journey with Te Whare Wānanga o Awanuiārangi would not have started, and this project would not have been completed. Ngā mihi ki te tahi.

Much love and respect to Mum and Dad for teaching me important principles in life, to never give up, the value of a strong work ethic and so much more.

Ngā mihi ki te Ngāti Ruru. I have been blessed to have such an amazing group of people to learn with. You have taught me so much and supported every step of this journey.

Ngā mihi ki ngā matua. Pēpi, ngā mihi ki te tāngata kotahi. Thank you for your belief, support and inspiration.

Kia mihi to Sheree Cooper for walking this path for a number of years in this kaupapa. This document speaks of you as a person and as a practitioner. I know you will enjoy reading and reflecting on this document as we both continue learning about teaching. I would also like to extend my thanks to the many support and academic staff who have contributed to Cert4fitness along the way. Kia ora te tini Cheryll (Mum), Oriwa, Logan, Tiana, Janine, Janeen, Natalya, Pete, Sasha, Anne, Lynne and Tracey. Thank you also to the various Managers who have supported us and Bachelor of Sport and Recreation Cooperative students who have given back over time.

Finally, I wish to thank my two beautiful children Molly and Jimmy. I wanted to make you as proud of me as I am of you. I hope I have done a little bit of that in this work. Remember, the stars are always there. Just sometimes you can't see them.

MORE THAN JUST A COURSE. A WAY OF LIFE.

Our ancestors never lived as individuals. Now that the western way of living has taken over society, for Māori it's difficult to adjust to that change. The culture that was created within the course allowed us to feel part of something bigger than ourselves. As a result each student felt committed to one another.

Our tutors were able to nurture a family environment which developed a strong whānau bond within the group. No one was left behind, we were all one unit. Even today the feeling of our whānaungatanga is strong. No matter where we are in the world, we know we belong of a wider fitness iwi that continues to grow as time passes (2012 student).

Figure 1: 2018 Cert4Fitness Class in front of the water tank on Mauao, Mount Maunganui. Mural created my "Mr G", Graeme Hoete in support of Ngāi Te Rangi iwi.

OPENING STATEMENT

Tena koe

Ko Mataatua me Te Arawa ngā waka

Ko Whakatōhea me Te Arawa ngā iwi

Ko Ngāi Tamahaua me Ngāti Rangiwewehi ngā hapū

No Tauranga toku kainga inaianei, engari

Ko Otanewainuku te maunga

Ko Te Awanui te moana

Ko Kelly Pender toku ingoa

As a teacher, I am appreciative of the learning experienced over the past twenty years. Grateful for the opportunity to be part of the journey for many students, I feel humbled for the opportunity to work on a project that captures a big part of who I am. It is my hope that any student or colleague I have worked with could read this and feel a sense of identity and agreement.

My passion, enthusiasm and respect for learners has been influenced collectively by significant people in my life and ignited by seeking to make a difference with people through education. This is the philosophy I share with my students.

Missing any opportunity in growing up or identifying as "Māori" left questions around where I fitted in the Māori world. My own whānau research, children, personal experiences and being a student of Te Whare Wānanga o Awanuiārangi has helped begin to clarify where I fit in this jigsaw puzzle. My learning as a Professional Doctorate student has provided a wealth of learning opportunities I had not anticipated. While gaining a comprehensive understanding of research, academic writing and the associated benefits with higher level study, I am also blessed with the opportunity of an increased understanding of Mātauranga Māori.

I feel nothing but excitement about the future journey. There is no doubt the seas ahead will be rough at times as we look to create change, but as my students say, "do the mahi (work) get the treats (rewards)". I feel honoured to be in the position I am to share the voices of our graduates and hope their stories offer guidance to help others as they have helped me.

Figure 2: Tawakeheimoa Wharenui standing on my Marae in Rotorua, Awahou.

Figure 3: Muriwai Wharenui standing on my Marae in Ōpōtiki, Opape. Photo taken by Molly Pender.

Throughout my research journey a number of connections have come to fruition. I have accepted these as a blessing, reinforcing the kaupapa of this project while strengthening my belief that it is meant to be.

The name Toi Ohomai was gifted by iwi and represents a vision to aim high and achieve great heights; to be awakened by learning. It is part of a story that has been derived from whakapapa and history, holding reference to a Rangatira (Chief) known as Toi who arrived to the Whakatāne region on the Mataatua waka (canoe). Story tells that Toi used the stars to traverse the Pacific Ocean, associating the heavenly connection to light a path. His wife Te Kura-i-Monoa gave birth to their son, he said to her "I name our child after the star gate, the stars I used as a navigational compass which guided me to Aotearoa". And so, the son was named Awanuiarangi (see figure 4), translating to people of the stars (Mataatua Te Mānuka Tūtahi, 2019; Te Whare Wānanga o Awanuiārangi, 2019; Taonui, 2019).

As researcher in this project I am from the Mataatua waka and a student of Te Whare Wānanga o Awanuiārangi. This research project is framed by the stars and seeks to share knowledge from nine years of Māori graduates from the Cert4fitness course at Toi Ohomai Institute of Technology. As Programme Coordinator of the course at the centre of the study, I was blessed with the opportunity to create Cert4fitness from its inception in 2002. Coincidence or meant to be?

Figure 4: This depiction of Awanuiarangi is by Darcy Nicholas and stands in Te Papa, Museum of New Zealand, Wellington.

ABSTRACT

Disparity between Māori and non-Māori is evident when comparing tertiary qualification outcomes in Aotearoa, New Zealand. There have been numerous studies on what effective teaching for Māori looks like within the primary and secondary school system, established Wānanga have proven to meet the tertiary learning needs of Māori, and, there is limited literature within the University context. A lack of wider research suggests that Māori achievement in the mainstream Institute of Technology and Polytechnic (ITP) environment has been neglected.

The purpose of this research is to understand teacher influence on qualification outcomes for Māori students within the Tauranga Certificate in Fitness (Cert4fitness) programme at Toi Ohomai Institute of Technology. What aspects of practice, pedagogy or other may be shared and applied by adult educators within the ITP environment to improve qualification outcomes for Māori? How can teachers and teaching do better for Māori students at tertiary level?

This project aims to draw on advice from Māori graduates of the Cert4fitness programme offered by Toi Ohomai Institute of Technology, formally Bay of Plenty Polytechnic. This programme has demonstrated consistent qualification success for Māori within the mainstream tertiary sector since 2002. This project is built around Kaupapa Māori and Pūrākau methodologies and values.

To initiate the process an advisory group of nine Māori graduate students met and discussed meeting guidelines for nine succeeding focus groups. It was planned that each focus group would consist of four Māori graduates to represent their year of study, with each group representing their respective cohorts from 2010-2018. Each group separately met sharing their experiences and thoughts around the research topic:

What does an effective teacher within the mainstream ITP environment look like? Through their experiences, how can a teacher within the ITP environment better cultivate positive academic outcomes for Māori learners? Findings will assist in better understanding of what constitutes as effective teaching processes and practices for Māori, positively influencing qualification outcomes. This is of significant value to learners, whānau, iwi, community and the New Zealand economy (New Zealand Qualifications Authority, 2009).

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CHAPTER ONE

INTRODUCTION

1.0 Chapter Introduction

Hook (2010) shares that many Māori view mainstream tertiary institutions as unsupportive, unfriendly and often "insincere in the cultural inclusiveness". Statistics illustrate that mainstream tertiary education in New Zealand, Aotearoa regularly fails to meet the needs of Māori students, highlighting the taaonga (treasure) of effective teaching and the influence a teacher can make (Bishop 1996, 1999; Durie 2005; Tāwhiwhirangi 2017; Hook 2006; Walker 2005; Smith 1997, 2003).

Noguera (2015) encourages teachers to understand the possibilities to build learning through culturally responsive pedagogies within institutionalised structures. He states an effective teacher is one who sets free their students, not controls but empowers, providing tools and belief to control their own learning.

Some teachers may find the challenges of educational governance an obstacle to effective teaching and learning for Māori. Others may be unaware of learner needs or not possess the skills required to support Māori in qualification achievement. The role of the teacher in supporting student transformation is evident and pivotal (Bishop, Berryman, Cavanagh and Teddy 2009; Mullane 2010; Sidorkin 2002; Walker 2005).

Literature is limited in sharing what effective teaching and learning for Māori in the ITP sector looks like. Through the eyes of students who have successfully walked the journey, findings will offer a unique perspective in its approach and design. Results will guide more effective teaching and learning experiences for Māori thus resulting in positive qualification outcomes.

This project centers on the exploration and sharing of positive experiences as identified by successful Māori graduates of a specific mainstream Polytechnic course. Aside from practical tools, findings may offer support and encouragement to teachers who feel oppressed within their organisational matrix of command. Resilience and strength can be achieved through kotahitanga (unity), sharing and togetherness laying foundation for change. Good intentions without positive action isn't enough.

1.1 Study Background

Defining Māori as "a person of the Māori race of New Zealand; and including any descendant of such a person" (Statistics New Zealand, 2013), many Māori learners in today's environment are creating change for their whānau by being the first family member to pursue higher level study.

According to the 2013 New Zealand census, in March 2013 Māori accounted for nearly 15 percent of people that identified with this ethnic group living in Aotearoa (Statistics New Zealand, 2013). With a total of 598,602 at this point in time, it is predicted high growth rates over the next fifty years will continue. It is estimated by 2051, this may increase to 22 percent of the total New Zealand. Of educational importance, by 2031, 33 percent of all children in the country will be Māori and the working age group (15 to 64 years) for Māori will increase by 85 percent (Statistics New Zealand 2013). The importance of effective educational opportunities and pathways are vital providing the knowledge and tools as a vehicle towards a healthy nation.

Increased Māori success within the tertiary sector is of utmost importance, with the Tertiary Commission setting key outcomes of improved Māori learner performance (Ministry of Education, 2010). This shared national concern is reflective of the many issues faced by young Māori adult learners, where formally Māori underachievement was not officially recognised until the Hunn Report was released in 1960 (MacFarlane, 2010).

Literature suggests internal education systems often fail to meet the needs of Māori learners (Chauvel and Rean 2012, Hook 2006, Walker 2005, Durie 2005, 2009), hence the significant influence of effective teaching.

Education Counts (2013) illustrates that Māori are less likely than non-Māori to remain in study and complete a degree, with 2013 figures sharing just 55 percent of Māori learners completed this qualification. Add to this 76 percent for levels one-three certificates, 70 percent for level four certificates and 59 percent for diploma level study to illustrate a negative average completion rate of just 68 percent. This needs to change.

The reality for Māori tertiary students is tough. Collins (2017) presents distressing findings from a research report shared by Unitec, New Zealand's largest campus-based Polytechnic. The report announces two-thirds of Māori students struggled to cover living costs at some stage in the past year. 27 percent of Māori students compared to 13 percent of other students were more likely to go without food due to financial struggle. 46 percent of Māori students stated they "had seriously considered quitting in the past year because of the struggle."

Since 2002 the Cert4fitness programme has consisted of high Māori representation for a mainstream class, with qualification outcomes higher than the national average (Tertiary Education Commission, 2010). Over the nine-year focus of this research, 422 students enrolled on the Cert4fitness programme with 386 graduating, producing a 91 percent qualification completion result. Of those students who enrolled in the programme, 163 identified as Māori, 39 percent of all learners. Of these Māori learners, 90 percent or 147 successfully completed the qualification. In comparison over the same time period, 92 percent of non-Māori completed the qualification illustrating parity in results not commonly seen within the New Zealand tertiary environment.

Qualification outcome statistics from across the ITP sub-sector are significantly lower than those seen in the Cert4fitness (Department of Labour, 2008). To explore and learn what it is within this programme that produces positive outcomes through Māori eyes is a taaonga (treasure) that needs to be shared. The inequality between Māori and non-Māori in tertiary qualification achievement suggests there is something within this programme that works for the learner (Tertiary Education Commission, 2010). Findings will draw upon knowledge of all participants, representing their respective cohorts and whānau, with the potential to guide teachers towards more effective practice for Māori learners.

Noguera (2015) encourages adult educators to understand the constraints within institutionalised and rigid structures but to recognise the possibilities and desire to build learning through a culturally responsive pedagogy. The problem is not the students but the way we have organised these institutes. He states an excellent teacher is one who provides the tools for students to take control of their own learning, unleashing and empowering them. Not dominating or controlling them.

1.2 Setting the Scene

The level four Cert4fitness is a full-time one-year academic programme that was first delivered at Bay of Plenty Polytechnic in 2007. This programme was created to expand on the previously offered level three National Certificate in Fitness (since 2002) to meet the needs of stakeholders. The course was created to align with community expectations and to simulate employment requirements with a programme philosophy for students to learn within a whānau environment (Bay of Plenty Polytechnic, Certificate in Fitness Programme Curriculum Document, 2013). Even though the programme has seen academic changes throughout its eighteen-year legacy, the essence and kaupapa has remained the same.

The programme is targeted at people who want to pursue a career in the sport, exercise and recreation industries or create life changes for themselves and their whānau. Students learn how to work with groups, advise on exercise and lifestyle choices, design exercise programmes and understand the influence of nutrition through a series of structured activities, both practical and theoretical. The programme supports the national Māori health strategy where students learn healthy and active lifestyles for themselves as well as skills to pass this information on to others.

The Programme's Curriculum Document (2013) notes that this programme is based on "learning by doing", with courses interwoven throughout the programme to:

- reinforce a safe environment,
- provide opportunity for self-discovery,
- strengthen a sense of togetherness, and
- gift experiences for students to pass on to whānau (p. 4)

The tutors "have the biggest role in creating that special environment that promotes pride of identity, leadership, support and motivation that each intake enjoys. There is a strong tradition within this programme and a real sense of pride. Each year's students learn about and respect who has gone before them and endeavour to contribute to the custom of the course. This is real – not just a plastic token" (Programme Curriculum Document, 2013, p. 4).

Programme statistics illustrate a story of equality and high academic achievement. In contrast to the general tertiary story in New Zealand (see table 1, Tertiary Education Commission, 2013), the following table states two significant indicators related to the Cert4fitness programme:

1. The number of Māori students graduating from this programme is high compared to national statistics;

2. Over a nine-year timeframe there is just a one percent disparity between Māori and non-Māori.

Year	Started	Graduated	Māori	Māori graduated	Non- Māori	Non- Māori graduated
2010	42	34 (81%)	20 (48%)	20 (100%)	22 (52%)	14 (64%)
2011	43	37 (86%)	16 (37%)	14 (88%)	27 (63%)	23 (85%)
2012	44	42 (95%)	24 (55%)	22 (92%)	20 (45%)	20 (100%)
2013	41	37 (90%)	17 (41%)	15 (88%)	24 (59%)	22 (91%)
2014	49	45 (92%)	17 (35%)	14 (82%)	32 (65%)	31 (97%)
2015	52	49 (94%)	19 (37%)	16 (84%)	33 (63%)	33 (100%)
2016	49	48 (98%)	15 (31%)	15 (100%)	34 (69%)	33 (97%)
2017	51	48 (94%)	15 (29%)	15 (100%)	36 (71%)	33 (92%)
2018	51	46 (90%)	20 (39%)	16 (80%)	31 (61%)	30 (97%)
Total	**422**	**386 (91%)**	**163 (39%)**	**147 (90%)**	**259 (61%)**	**239 (92%)**

Table 1: Cert4fitness statistics 2010-2018 (Toi Ohomai Institute of Technology, 2018)

In 2018 Toi Ohomai Institute of Technology had 11,973 students, representing 6,156 equivalent full-time students (EFTS), with 726 full-time equivalent staff delivering from five regional campuses and across forty other delivery sites (see figures 5 and 6, Toi Ohomai Institute of Technology Annual Report, 2018).

EFTS BY LOCATION OF STUDY

Location	EFTS
Tauranga	2711
Rotorua	2075
Whakatāne	243
Tokoroa	183
Taupō	167
Waipa	148
Kawerau	60
Ōpōtiki	40
Tūrangi	11
Online	340
Other – regional sites	165
Other – out of region	13

FORMAL PROGRAMMES

- postgraduate 3%
- graduate diploma/certificate 7%
- degree 3%
- diploma 15%
- certificates >40 cr 45%
- short awards <40 cr 27%

OVERALL STUDENT SATISFACTION

STUDENT SATISFACTION 91%

Figure 5: Toi Ohomai Institute of Technology, Geographical Overview (p.9).

11,973
TOTAL STUDENTS ENROLLED

6,156
TOTAL EFTS

STUDENT GENDER

Male	42%
Female	58%

PERCENTAGE ENROLMENTS FOR PRIORITY GROUPS

- 43% Māori
- 6% Pasifika
- 50% under 25 years old

SUBJECT

Management and Commerce	19%
Society and Culture	13%
Health	13%
Engineering and related technologies	11%
Food, Hospitality and Personal Services	9%
Mixed-field programmes	9%
Agriculture, Environmental and related studies	7%
Architecture and Building	6%
Creative Arts	6%
Information Technology	4%
Natural and Physical Sciences	1%
Education	1%

STUDENT AGE PROFILE

- 25% 19 and under
- 25% 20-24
- 26% 25-34
- 13% 35-44
- 12% 45 and over

OUTCOMES

Successful course completion (SAC Level 3+ funded)	80%
Successful course completion Māori (SACL3+)	74%
Successful course completion Under 25 (SACL3+)	80%
Successful course completion Youth Guarantee	79%
Qualification completion (SACL3+)	73%
Successful course completion (International)	97%

ENROLLED BY LEVEL

Level 1-2	11%
Level 3-4	41%
Level 5-6	23%
Level 7+	25%

Figure 6: Toi Ohomai Institute of Technology, "At a Glance; Our Learners" (p.8).

Gatherings took place at Windermere Campus, Tauranga, New Zealand. Each participant has walked the same journey as a Cert4fitness student with the same two core teachers, in the same learning environment. All participants were welcomed back to their old classroom and a familiar environment (see figures 6 and 7).
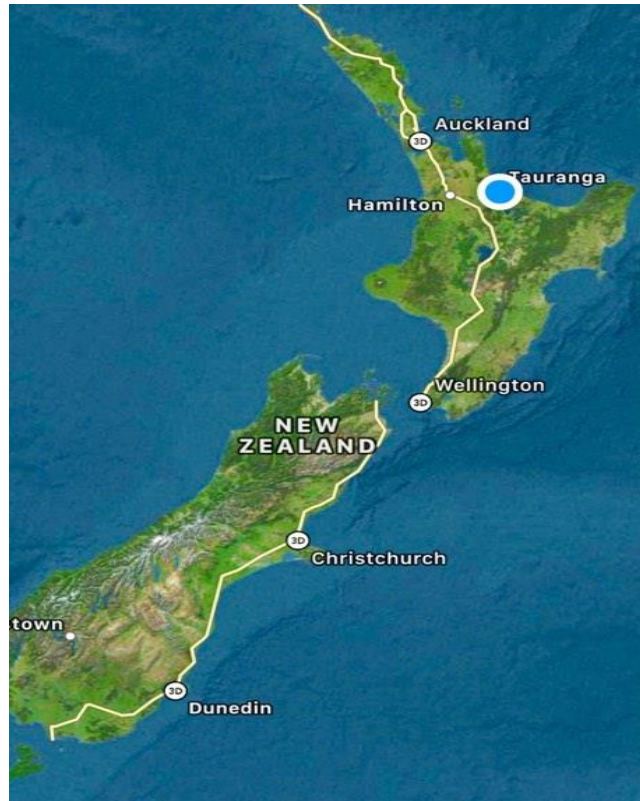
Figure 7: The home of Cert4fitness. Tauranga, Bay of Plenty, New Zealand.
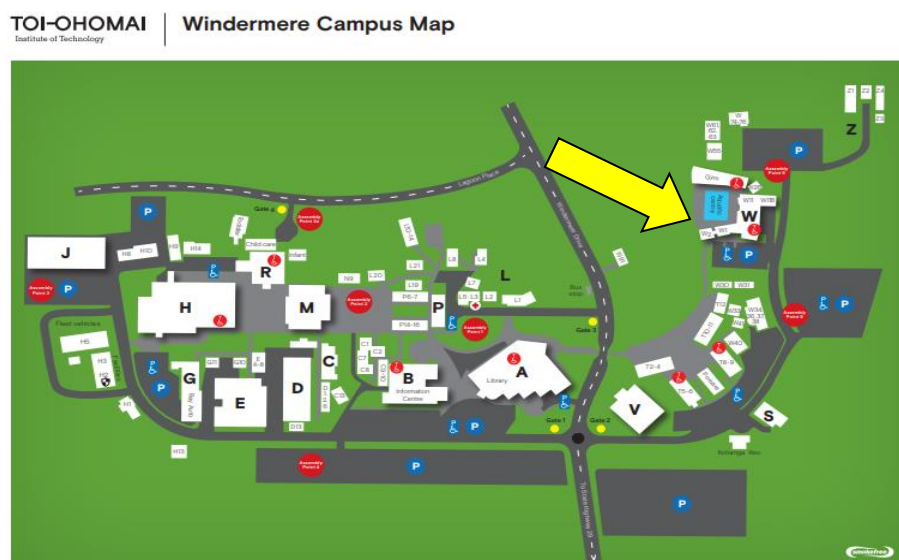
Figure 8: Windermere Campus with Cert4fitness location.

This research has been led by the participants who are gifting knowledge to help others. To initiate the process nine Māori graduates from various years met to form an advisory group who influenced research design and focus group structure. The following process saw nine focus groups consisting of three or four participants meet and share stories, knowledge, experiences and laughter. The advisory group then met for a second and final time and discussed findings while contributing their own thoughts.

There is a view educational organisations must be strong and capable to mediate the often-negative external effects on Māori learners. Institutional Governance, organisational policies and structures, internal support services such as academic guidance and health care are all vital contributing factors of student support. The purpose of this paper is to examine literature provided on arguably the greatest influence on Māori academic achievement inside mainstream tertiary, the tutor, the teacher, the adult educator, the kaiako. Figure 9 illustrates the collective kete-like kaupapa of the programme.

Figure 9: A kete (basket) to bring together and illustrate the nine years of this research study.

1.3 Research Aim and Questions

This thesis aims to document the learning, experiences and perspectives of Māori students who have graduated from the Cert4fitness programme over a period of many years. In doing so, it seeks to unlock the teaching and learning techniques that have produced high success rates for Māori in this programme. This may offer enhanced teaching practice or structures to duplicate, that might in turn raise the outcomes for Māori (and indeed, all students).

A genuine strength in this study is the synergy in learning experiences, attitudes and feelings from a cross section of nine years. Separate groups who had largely never met each other gather on different days and at different times. The overlapping of thoughts, experiences and advice is compelling, reinforcing the depth and realness of their experiences on the Cert4fitness programme.

Guided by kaupapa Māori methodology, the project was owned and shaped by Māori Cert4fitness graduates by seeking and sharing their knowledge, their experiences, and their learning. The research proposed to investigate; through the eyes of graduate Māori student, what does an effective teacher within the mainstream ITP environment look like? Through the eyes of graduate Māori student, how can a teacher within the ITP environment better cultivate positive academic outcomes for Māori learners?

Participants who contributed and guided this research embraced the opportunity to give back not only to Māori, but to the programme and educational organisation that was part of their story. It is hoped that the findings will influence other tertiary teachers to reflect on their practice, perspectives, pedagogies or values to better serve Māori students. For many it will acknowledge the positive work they are already doing.

This project also presented participants with an opportunity to come together and celebrate a programme that has been referred to as "the best year of my life" and "more than just a course, a way of life". Participant involvement was reinforced with pride, empowerment and commitment.

1.4 Research Significance

This research has the potential to offer significant influence for Māori and indigenous academic achievement within the ITP sector. By allowing graduate students to guide the research, make decisions and facilitate the journey, this thesis has role-modeled a student centred approach. Tertiary teachers from a range of providers and disciplines may reconsider practices when viewing findings through Māori graduate lenses.

Pedro Noguera presented at Tuia Te Ako (2015), a conference bringing together Māori tertiary whānau to discuss, debate and challenge current issues relating to Māori success in tertiary education. With a theme "Education for empowerment: helping students to succeed in college and beyond", Noguera delivered strong messages to those in attendance. He identified the struggle of working within educational institutions not only "recreates the reality we know, be recreates the inequities of the past." He suggested the reason adult educators must go beyond the resistance is because we want the students to lead. That we want them to transform the very structures that are responsible for our oppression. Noguera proposed:

> Ask not are our students ready for tertiary? But are the institutions ready for them? What would it look like if we said that has to be the starting point? The institutes have to be designed and organised to meet the needs of the students they will serve (Noguera, Tuia Te Ako Conference, Christchurch, 2015).

Findings from Bishop, Berryman, Tiakiwai and Richardson (2003) highlight the impact of the person assuming the role of teacher within the mainstream educational environment. Significant factors such as cultural knowledge, teacher attitudes towards Māori, teacher expectations of Māori performance, teacher sensitivity and relationships between home and school all impact Māori students.

Findings from this project have the potential to influence more effective teaching practices for Māori by better understanding the needs of these students. By increasing qualification outcomes for learners, opportunities such as successful employment and study pathways will be presented to our graduates. As a result, graduates will gain essential values such as self-worth, self-confidence, self-esteem and independence on their own journey.

1.5 Overview of Methods and Methodologies

Pūrākau and Kaupapa Māori methodologies act as the central heart of this research. Linda Smith (2012) explains a strong methodology is important as it leads question foundation, guides investigation and shapes analysis. This project is principally qualitative in nature. It does, however, use a mixed methods approach, including quantitative data from teacher evaluations and the use of a confidential on-line questionnaire.

It is important for the research methodologies to share the true story on behalf of the story tellers. The objective was to directly hear the stories from the people who matter, the students. To use their thoughts, feelings and the power of their words to capture the mana and knowledge that is gifted by each person was crucial.

Following a strategy set by the advisory group, nine separate hui (meetings) took place of each graduate focus group over the period of December 2018 and January 2019. The nine groups represented respective Cert4fitness cohorts from 2010-2018. It was planned that each group of four participants would be mixed in gender and age where possible. For many of graduates it was the first time they met in several years. The fact that they already knew each other was an advantage in that they could relate to each other's stories while being comfortable enough to disagree on discussion or perspective.

Research was able to draw upon anonymous teaching evaluations that had been completed on the same two teachers over this nine-year time period. These are student comments that had been captured at the moment, at the time of study in a way that was safe for them to share their feelings on various aspects of what they considered to be effective teaching and learning.

After all groups had met, it was decided to create an anonymous online survey to be presented to participants. This was facilitated through using *SurveyMonkey* as a tool. Within three days there had been a one hundred percent response rate. The additional information provided an increased understanding of participant profile and provided participants with opportunity to expand on current contributions or share aspects they may have not been comfortable to share in a group setting.

With the heart of data driven around qualitative group discussion, a quantitative approach of historical teaching evaluation use and a questionnaire provided increased perspective and robust research triangulation.

Data triangulation is an important factor in research and offers increased confidence, validity and respect in presented work (Mutch, 2013). Creswell and Miller (2000) state triangulation is a "validity procedure where researchers search for convergence among multiple and different sources of information to find themes or categories in a study" (p. 126).

The design of this research offers strength in depth and perspective. With ten groups sharing views in separate gatherings, alongside quantitative methods of evaluations and a questionnaire, we have constructed a powerful waka (as in figure 10) as a vehicle to share knowledge.

Figure 10: The class of 2010 learning from a Waka ama experience on Tauranga Harbour.

1.6 Thesis Overview

In chapter one the research introduces key information to offer an improved understanding of the topic. A study background is explained with research aims and significance described.

Chapter two is a review of the literature on the topic of Māori student achievement in higher education. An international Indigenous perspective on tertiary learning is presented to reflect on experiences of other cultures in higher education. A historical reflection of Māori struggle within an oppressive education system due to colonisation is discussed and an overview of the New Zealand tertiary system described. Literature then moves towards introducing what has become central to this project; the teacher and the teaching.

Chapter three discusses the research frameworks and methodologies within which the research is based. The project stands upon a Kaupapa Māori research methodology. This research is designed to be run by, with, and for Māori. Embedded within the Kaupapa Māori framework is a Pūrākau methodology. Pūrākau offers a chance to listen, learn and share concepts told in our own ways and in our own words.

The methodological style to this project is mixed methods in nature. The heart and underpinning methodology are a qualitative style using focus group discussion as a method to collect data. A quantitative perspective is applied to reinforce understanding through methods of on-line questionnaire and historical student evaluations. Chapter three then presents the influence of Matariki on the research framework and the significance this holds. The stars of this project are then introduced.

Chapter four presents the findings and organises them into five themes, or Pou Whenua. These are made up of a foundation of tikanga Māori; Cert4fitness as a course; classmate influence on learning; the teacher; and the teaching. It is challenging to separate many of the graduate comments as the knowledge taken from their stories are embedded in multiple layers of the Cert4fitness experience.

Chapter five draws upon knowledge from stories of Māori graduate students in this project. Gathered perspectives from Pūrākau are discussed aligning with each of the five Pou in striving to unlock the teaching and learning techniques that have produced high success rates for Māori in this programme.

Chapter six concludes the document by discussing research limitations, key findings from the study, recommendations from what has been learnt and a closing of the research journey.

The final chapter of this document acknowledges the work completed by others in referencing their findings. An appendices section concludes the thesis.

1.7 Chapter Summary

This chapter introduced the thesis and described the scaffolding on which the project was founded. A description of the Cert4fitness programme has been shared as background information and aligned with the need to improve qualification outcomes for Māori within the New Zealand tertiary environment. An overview of Kaupapa Māori and Pūrākau methodologies was presented with an introduction to research framework.

The next chapter reviews the literature on Indigenous experiences in higher education with particular emphasis on the struggle for Māori. A reflection of Indigenous experiences from around the world is presented as enhanced understanding may share compassion of struggle and successful models of change.

An overview of the historical challenges faced by Māori in an education system that suppresses non-western Indigenous knowledge is discussed and the structure of New Zealand tertiary is described. Literature then focusses on the influence the teacher and the way they teach have on Māori tertiary achievement.

CHAPTER TWO

LITERATURE REVIEW

2.0 Chapter Introduction

The previous chapter introduced the thesis and described the environment in which the research project is set. This included a summary of the Cert4fitness programme, an overview of research design and brief discussion around research aims and significance.

The first part of this review captures a perspective of tertiary from world Indigenous cultures before discussing Māori in New Zealand tertiary. This is followed by a brief overview of Tertiary Education Institutions (TEIs) including private training establishments (PTEs), Wānanga, Universities and workplace training and their role within the national tertiary setting.

Discussion then focuses on the ITP division offering statistics, data and specific literature pertaining to achievement results for Māori students. It is important to recognise the statistical data and failings before investigating the role teachers have on Māori students experiencing in the ITP sector. For this is the context that the adult educator must purposely function for change. The final focus is around the centre of this study, the teacher and Māori students like to learn.

The literature review then focuses on effective teaching and learning for Māori students within the Institute of Technology and Polytechnic (ITP) subsector. Motivation to focus on the ITP sector is influenced by 20-years of experience by the researcher teaching specifically in this area.

To provide feasible discussion on what effective teaching for Māori might look like within the context of various TEIs there would need to be separate reviews. Research suggests core characteristics of effective teaching may be corresponding, but to compare organisations within the sector would be unfair to teacher, student and organisation, with incomparable outcomes (Tertiary Education Commission, 2013).

It is essential we meet the needs of an increasing number of Māori undertaking tertiary education in Aotearoa. The Government has recognised this, making a key performance area for TEOs improved qualification outcomes for Māori at tertiary level (Tertiary Education Commission, 2010).

The influence of tertiary teachers on Māori student academic achievement is unquestionable. Chauvel and Rean (2012) identify a range of challenges that negatively impact on Māori learners' successful transition into beginning tertiary education. A positive experience at the start of a tertiary qualification is essential in student success and the teacher plays a key role in this journey (Radloff, 2011). Insufficient information, guidance and communication; learning pathway options; academic readiness; understanding of academic requirements; and support to guide actions and decisions are all lacking in this early tertiary experience (Chauvel and Rean, 2012). Taurere (2010) cites that it is the responsibility of TEIs to provide early information regarding expectations, requirements and the realities of tertiary study. This is inclusive of culturally relevant pastoral and academic support and information about scholarships, bridging courses and admission criteria.

Despite positive development over recent years, Māori are still more likely than non-Māori to withdraw from tertiary study with no qualification (Ministry of Education, 2010). Despite the frameworks and strategies established over time, achievement and participation for Māori in mainstream tertiary compared to non-Māori is evidence of continued disparity (Jahnke, Te Wiata and Lilley, 2016). Evidence provided by statistics show the current system does not work for Māori.

> Completion rates, while increasing, remain below the total population: 62% of Māori completed a qualification at level 4 or above within five years after beginning full-time study in 2007, compared to 74% of the total population (The Tertiary Education Strategy 2014-2019, p. 13).

Radloff (2011) identifies the high attrition rate among Māori students studying at all levels of tertiary qualifications is of concern, in particular low completion and retention rates for Māori at ITPs. This is an issue and more needs to be done to support and engage Māori students studying within this subsector.

2.1 Key Literature Topics

Literature review discussion is presented in six key topics. Each section contributes to provide a framework for this study. Fink (2005) describes that the role of a literature review is to provide a previously explored summary of knowledge within a research topic. This allows the reader to better understand how the research fits within a broader field of study.

The first topic provides a global Indigenous perspective on tertiary education. Literature highlights the effects of colonisation is shared between Indigenous people from around world. A lasting impact has led to enforced change, suppression, loss of identity and disempowerment for these cultures (Deloria and Wildcat, 2001; Kirkness and Barnhardt, 2001). A common reality identified by Burridge, Whalan and Vaughan (2012) is an educational road that has been influenced by complex social, environmental, health, cultural and economic issues. As a result, Indigenous students have experienced disadvantaged achievement in learning. The initiation of educational legislation is becoming more prominent to better support Indigenous struggle in education (Schmelkes, 2011).

The second topic reflects on Māori in New Zealand education and how colonisation and oppression has influenced the current tertiary environment. An abundance of literature illustrates a history of poor schooling experiences, first generation tertiary learners, prejudiced systems, socio-economic struggle and a learning environment of educational disadvantage for Māori (Battiste 2001; Deloria and Wildcat 2001; de Plevitz 2007; Kirkness and Barnhardt 2001). History highlights disparities between Māori and Pākehā where the latter dominates the education system (Jones and Jenkins, 2011). Winitana (2011) proposes that after oppression by a westernised system, Māori leadership is needed to develop a future vision, pedagogies, practices and policies.

New Zealand tertiary education structure is the heading of the third topic and provides a better understanding of how the ITP sector is placed within the national framework. The Ministry of Education (2013) have set specific targets in a five-year strategic plan to create a more effective learning system to support Māori learning needs. The Tertiary Education Commission (2013) describes the structure of the New

Zealand tertiary education is categorised into five sections: ITP; Private Training Establishments (PTE); Universities; Industry Training Organisations (ITO); and Wānanga.

The fourth topic presents literature around the tertiary teaching setting. Māori are faced with many barriers in the environment of higher education (Bishop 1996, 1999; Durie 2005; Hook 2006; Walker 2005; Smith 1997, 2003). Oppressive influences challenge teachers to meet the needs of Māori and Noguera (2015) proposes the question, "your challenge is going to be are you ready to lead this country?" It has been emphasised a kaupapa Māori approach is essential to maximise support and learning for Māori (Bevan-Brown, 2005; Bishop and Glynn, 1999; Macfarlane, Webber, Cookson-Cox and McRae, 2014).

The teacher is the heading of the fifth key topic where Bishop et al (2003) validate the importance of the teacher-learner connection as being central in achievement for Māori within mainstream education. There is an abundance of literature describing the positive impact that teacher belief and care has on Māori student achievement (Gay, 2000; Gorinski and Abernethy, 2007; Hawk, Tumama Cowley, Hill and Sutherland, 2005; Hooks, 1996; McMurchy-Pilkington, 2009; Webb, Wilson, Corbett, and Mordecai, 1993). It has also been stated that the teacher has an important responsibility to be a positive role model (Mayeda, Keil, Dutton and 'Ofamo'oni, 2014; Macfarlane et al, 2014).

The sixth and final topic provides discussion on teaching practice within tertiary teaching. How the teacher teaches has a significant impact on the learning of Māori. Class learning culture is founded upon principles such as whānaungatanga and manaakitanga. Māori students feel they are part of a learning whānau and are more likely to experience positive achievements (Gorinski and Abernethy; 2007; Macfarlane et al, 2014; McMurchy-Pilkington, 2009). Effective teaching places the central focus on the learner. A teacher who understands their student's learning needs can deliver effective learning that is engaging, motivating and relevant (TEC 2013). Kidman (2005) describes that when education is student centred, learners feel empowered, show enthusiasm, assume increased responsibility for their learning, become more accountable for their actions, and demonstrate a higher commitment to academic achievement.

2.2 International Indigenous Perspective in Tertiary

It is important to consider experiences of other Indigenous cultures in education. An increased understanding may reciprocate learning, compassion, empathy of struggle and successful models of change. It has been widely documented that educational achievement of Indigenous peoples around the world is lower than that of non-Indigenous (Battiste, 2001). Stated by de Plevitz (2007), "systemic racism is foundational to colonialism" and is so entrenched in societal institutions that it is referred to as a hidden barrier. Literature highlights a common theme shared between Indigenous peoples of the world. The lasting effects of colonisation have led to enforced change, suppression, loss of identity and disempowerment for Indigenous cultures (Kirkness and Barnhardt, 2001; Deloria and Wildcat 2001).

The consequences of colonisation is far reaching and deeply embedded within educational policies and structures around the world. Lambe (2003) offers insight into traditional European models whereby attitudes believe that values, knowledge structures, learning and pedagogical approaches are "universal and reflect the highest standards in terms of accuracy and validity, and other means of constructing knowledge or those outside the fold are not" (p. 319).

Hook explains the effects of colonisation on those colonised:

> Loss of cultural identity is a foundation for violence, poor educational performance, joblessness, criminality, poor health, and propensity towards diseases such as diabetes and obesity. Dichotomy of existence is a factor common to all Indigenous peoples and together with the inevitable cultural degradation, underlies many of the social ills common to those colonized by Europeans. The inevitable conflict between colonizers and those colonized is stressful and debilitating (Hook, 2006, p.1).

Schmelkes (2011) identifies that from a Latin American Indigenous perspective two characteristics are shared with other native cultures around the world. The first is that 75 percent of the Indigenous population generally live below the poverty line. The second is that political decisions are often based on an unconscious idea that Indigenous cultures are inferior.

When considering mainstream education in North America, Lambe (2003) states that the idea of diversity within Western education is a new concept. An education system that has been traditionally deep rooted within hierarchical layers, goals, policies and practices aiming to reduce cultural diversity in a cost-effective way.

> The traditional mainstream pedagogy is characterized by standards for achievement, course objectives, emphasis on content, sequencing of readings and assignments, reviews and summaries, and a standard means of assessment for all the students. In the traditional pedagogy power issues are often "under the table—evident or located in the knowledge and expertise of the teacher and expressed as authority over decisions related to content, process, and assessment of learning. Common difficulties include adjusting to individual differences; empathizing with people who cannot understand content or process; using content as protection against "difficult" learners; and anticipating why learners have difficulty (Lambe, 2003, p. 312).

As is common with Indigenous student success, an unequal and altered perspective is offered. From provider viewpoint, problems for low achievement is often linked to poor retention, unengaged students and high attrition. However, experiences through the eyes of a student offer a different and very real perspective. A desire for a system that respects them for who they are, an experience that can be contextualised to their world and a learning environment that promotes relationships is what they identify as important. In that lays the challenge. Educational systems unaware or ignorant to the needs of the learner, their families and the community.

A common theme identified by (Burridge et al, 2012) is the research illustrating a long history of poor outcomes for Indigenous Australian students. Educational influence is entrenched in complex social, environmental, health, cultural and economic issues which disadvantage educational achievement. Pechenkina, Kowal and Paradies (2011) recognise there has been little change over the past decade for Aboriginal students of Australia. Imposed challenges on academic success for students includes health problems, racist attitudes, financial struggles and academic readiness.

A review of higher education for Aboriginal Australian students identifies outcomes are influenced by levels of disadvantage in schooling and socio-economic standing (James, Bexley, Anderson, Devlin, Garnett, Marginson and Maxwell, 2008). This barrier disconnects tertiary providers and Indigenous communities. The review identifies key areas for attention that include improving the academic preparedness of prospective Indigenous students; developing alternative pathways into higher education; improving the academic and personal support for Indigenous people once enrolled and improving financial support.

Berger, Motte and Parkin (2009) describe native peoples in Canada compared to non-Indigenous, are twice as likely to have finished their formal education before completing high school and three times less likely to have a university degree. When considering Inuit and First Nations cultures living on a reserve, half have not finished high school (Berger et al, 2009). Deloria and Wildcat (2001) highlight that the need to consider such principles by describing that although First Nation communities have a strong sense between sovereignty, self-determination and education, these connections are rare in mainstream education and regularly abandoned by educational policy makers.

Schmelkes (2011) states that around the world, through Indigenous struggle, educational legislation has and is being initiated to protect the rights of these very people. A right to education in their own language and culture, management of their own educational systems, and a demand for education on cultural and linguistic diversity of the population as a whole are three important fundamentals to empower and promote Indigenous opportunity.

Kirkness and Barnhardt (2001) explain the concept of empowerment is the central focus of First Nations participation in tertiary education. Empowerment must be inclusive of individuals, tribes, nations, and as a people. First Nations people aspire to have an education that "respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others, and that helps them exercise responsibility over their own lives" (Kirkness and Barnhardt, 2001, p. 15).

Hampton (1988) has constructed a model encompassing principles contributing to an "Indian theory of education" (1988, p. 19). These principles consist of:

- Spirituality: an appreciation for spiritual relationships;

- Service: the purpose of education is to contribute to the people;

- Culture: culturally determined ways of thinking, communicating and living;

- Tradition: continuity with tradition;

- Respect: all relationships are recognised as mutually empowering;

- History: appreciation of the facts of Indian history, including the loss of the continent and continuing racial and political oppression;

- Relentlessness: commitment to the struggle for good schools for children;

- Vitality: recognition of the strength of Indian people and culture;

- Conflict: understanding the dynamics and consequences of oppression;

- Place: the importance of sense of place, land and territory;

A statement presented by Toulouse (2016) captures the theme and message deeply embedded within the struggles for Indigenous students around the world. Indigenous student success requires teachers, leaders, policy makers and stakeholders who are Indigenous and non-Indigenous to break down shadows of colonial influence that invade our relations and actions.

The challenging journey is what our students and future generations need from us today. Real change with valued partnerships will take commitment, creative planning and open minds (Toulouse, 2016).

Freire (1973) incorporates shared experiences form Indigenous people around the world by proposing:

> This then is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit and rape by virtue of their power, cannot find and this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both" (Freire, 1973, p.21).

2.3 Māori in New Zealand Education and Colonisation

Durie (2004) shares that the effects of colonisation on Indigenous people around the world is a devastatingly shared experience. That the "results of colonisation were consistently cataclysmic. A common pattern emerged: loss of culture, loss of land, loss of voice, loss of population, loss of dignity, loss of health, and wellbeing (Durie, 2004, p.1138). During the 1800s colonisation impacted dramatically on Māori. Life expectancy from disease, health issues, loss of freedom, rights and a suffocating system of suppression has left a destructive path. Imperialism has spearheaded generational struggle for Māori as the indigenous people of this country.

The challenges for Māori within an oppressive education system due to colonisation is similar to other Indigenous peoples. Poor schooling experiences, first generation tertiary learners, socio-economic challenges, prejudiced systems and a learning environment that leads to educational disadvantage has been oppressed upon them (Battiste 2001; Deloria and Wildcat 2001; de Plevitz 2007; Kirkness and Barnhardt 2001). Educational inequalities exist between Māori and Pākehā where the latter dominates the education system (Jenkins, 2011).

Hook (2007) describes culture and education as being intimately interwoven. The Aotearoa education system is anchored by mainstream culture, enforced by the Crown, leading to a dissociation of Māori education from their culture. The outcome has been a "dichotomy of existence for Māori, alienation of the minority, disengagement from the education system, loss of language, and loss of culture" (Hook, 2007, p. 2). Savage, Macfarlane, Macfarlane, Fickel, and Hēmi (2014) capture literature that describes Māori education experiences:

> Overall academic achievement levels for Māori students are disproportionately low; their rates of suspension and exclusion from school are three times higher than those for students who are non-Māori; they are over-represented in referrals to special education for behavioral issues; they are under-represented in enrolments in pre-school facilities; they are less likely to be identified as being gifted and talented; they are more likely to be found in vocational curriculum streams; they leave school earlier, and with

fewer formal qualifications; and they enroll in tertiary education in far lower proportions (Savage et al, 2014, p. 165).

In the 19th Century a Pākehā (white person) version of education was imposed on Māori as part of the colonisation process. Unfortunately for Māori and as with other Indigenous cultures around the world, the attitude presented by the compulsory curriculum excluded any form and respect for Māori knowledge; with language, identity and culture suppressed and disregarded.

Walker (2005) explains the loss of culture, language and identity was 'socially debilitating'. Māori rejected the educational Pākehā dictatorship and fought back with a two-stage strategy that incorporated Māori knowledge in curriculum and governance over learning from pre-school to tertiary.

Durie (2005) describes that in 1923 Māori intellectual and academic Sir Apirana Ngata understood the power in education and convinced Parliament to support research into Māori culture, a decision that took twenty-five years to come to fruition.

The journey for Māori as an Indigenous culture to influence change was critical between 1949 and 1952. The employment of Māori adult educators Maharāia Winiata, Bruce Biggs and Matiu Te Hau at Auckland University. Walker (2005) explains "the breakthrough made at Auckland was emulated over the next thirty years by the establishment of Māori studies at all teachers' colleges, polytechnics and universities" (p.145). When considering educational transformations, Walker (2005) describes Ngata et al as "Māori academic giants" who were inspirational leaders.

An overdue education act in 1989 was the first to acknowledge Te Tiriti o Waitangi influence in tertiary education but positive influence did not impact until 1995 where institutions became audited in their compliance of the Treaty (Walker, 2005). Durie (2009) identifies that a new commitment to Te Tiriti o Waitangi by the Government in 1975 provided a platform for readiness and recompense.

> By 1990, University charters, for example, were expected to show how they would recognise the principles of the Treaty of Waitangi. However, by 2004

there was also a suggestion that quite apart from any Treaty obligation, indigeneity itself was reason enough for Government commitment. "And for these reasons government has policies and programmes that explicitly address the needs of Māori as people who are indigenous to New Zealand (Office of the Minister for Social Development and Employment, 2004, p. 15).

Pihama, Cram and Walker (2002) share the term kaupapa Māori appeared in forums in the 1980s and acceptance of Māori perspectives were increasingly considered, but not by all. It was during this phase that concepts of kaupapa Māori, Mātauranga Māori and tikanga Māori would be recognised as part of mainstream education. These "Māori ways" were accepted as an authentic theory of transformation due to the influence of the Auckland Māori academics of the day.

Hook (2007) suggests there are three fundamental problems that must be overcome in order to improve Māori educational outcomes and place Māori level within the mainstream environment. The loss of Māori culture that has resulted from the belief within government and mainstream society that only a single culture exists within this nation; failure of mainstream secondary education to educate and prevent educational disengagement of Māori youth; and the development of Māori education to the heights of international scholarship, but reflecting those unique elements born from within a Māori framework (Hook, 2007, p.2)

Winitana (2011) states the tertiary sector needs a new strategic direction. After the oppression of a copy and pasted education system from England, Māori are now at the forefront of our tertiary future. The vision, pedagogies, practices and policy making are all in crucial need of Māori guidance.

Durie (2009) is encouraged by the transitions of Māori in all aspects of tertiary education. Areas such as strategic development, institutional management, student enrolments, and curriculum development is transforming the education sector to the point where a "palpable indigenous dimension can be felt both within and beyond the sector. The transformation has seen a shift from relative Māori exclusion in higher education to new levels of inclusion where, far from being discounted, cultural identity has been recognised as an important catalyst for learning" (Durie, 2009, p.2).

Looking towards a brighter future for Māori, education is a way forward (Hook, 2006). A way to "overcome the stresses of disadvantage, a way to achieve parity, but it is not simple. Education is a complex of whānau, community, school, teachers, parents, students, and the State" (Hook, 2006, p.6).

2.4 Tertiary Education in Aotearoa, New Zealand

The Tertiary Education Commission (TEC) identify objectives for the tertiary sector:

- To develop quality learning, research and equity of access in ways that are consistent with the efficient use of national resources;
- To contribute to the development of intellectual and cultural life in Aotearoa;
- To respond to the needs of learners and communities while contributing to a sustainable national economic and social progress;
- To provide for diversity and adopt teaching and research that fosters the accomplishment of international standards of learning. (TEC, 2015).

The Ministry of Education (2013) have set targets in a five-year strategic plan. These targets include Māori to participate and achieve at all levels at least on a par with other students in tertiary; Māori attain the knowledge, skills and qualifications that enable them to participate and achieve at all levels of the workforce; to grow research and development of Mātauranga Māori across the sector; and to increase participation and completion in Māori language courses at higher levels, in particular to improve the quality of Māori language teaching and provision. (Ka Hikitia – Accelerating Success 2013–2017).

The New Zealand tertiary environment is diverse with students studying in a wide variety of settings. Qualification and education provider selection for Māori learners and their whānau is vital and can be a challenging experience with serious outcomes (Taurere, 2010). Often Māori students are underprovided with guidance and support in pursuit of enrolment. Initial experiences of higher-level study impact levels of confidence and engagement in tertiary education (TEC, 2015).

> Māori learners need to be encouraged and supported to begin considering and planning for tertiary and vocational study from an early stage. They need to be guided and encouraged in their subject selection and be provided with

sufficient information to enable consideration of diverse study and career options (TEC, 2012, p.23).

A 2016 report from TEC provides summary of each subsector of the tertiary system:

Private Training Establishments (PTEs) deliver education across a wide range of subject areas and qualification levels.

- 76,000 students, equivilant 44,100 equivilant fulltime students (EFTS)
- 16 percent of total EFTS with 69 percent of PTE provision is at diploma and certificate level 3 and 4

There are eight universities in New Zealand who provide tertiary education largely at degree and postgraduate level.

- 171,300 students, 131,800 EFTS
- 48 percent of total EFTS with 69 percent provision is at Bachelor's level

Industry Training Organisations (ITOs) develop assessment standards and qualifications on behalf of industry and arrange workplace vocatinal training with a "earn while you learn" approach.

- 11 ITOs and 131,000 students
- 7 percent of total EFTs with 90 percent of delivery at certificate levels 1 to 4

Wānanga provide tertiary education at a range of different qualification levels based on Māori principles and values. Around 60% of all students enrolled in wānanga are Māori, although this is discussed in following conversation.

- 38,400 students, 24 600 EFTS
- 9 percent of total EFTS with 77 percent at certificate level 1 to 4

ITPs provide vocational education from foundation to postgraduate level. At the time of the report there were 16 providers.

- 144,700 students, 76000 EFTS
- 27.5 percent of total EFTS
- 56 percent of ITP provision is at diploma and certificate level 3 and 4

ITPs are key providers of vocational education in New Zealand. The Government funded eighteen ITP organisations across the country in 2013 to provide education

and conduct research. In 2013 ITPs received 22 percent of total Government funding towards TEIs, $594 million (New Zealand Productivity Commission, 2016).

SchoolLeaver.NZ (2019) describe that there are 16 existing Institutes of Technology and Polytechnics offering higher education in New Zealand. This area of the tertiary sector focus on a vocational style learning, generally providing a hands-on practical method. ITP classes are usually smaller in size with a more personalised approach possible than the larger University style classes.

90 percent of ITP delivery involves delivery in their own rōpū (region). 13 percent of ITP engagement is extramural, with The Open Polytechnic responsible for approximately 65 percent of this form of learning (TEC, 2017). The New Zealand ITP sector is widely geographic in location and diverse in community and industry connection (illustrated in figure 11, TEC, 2017).
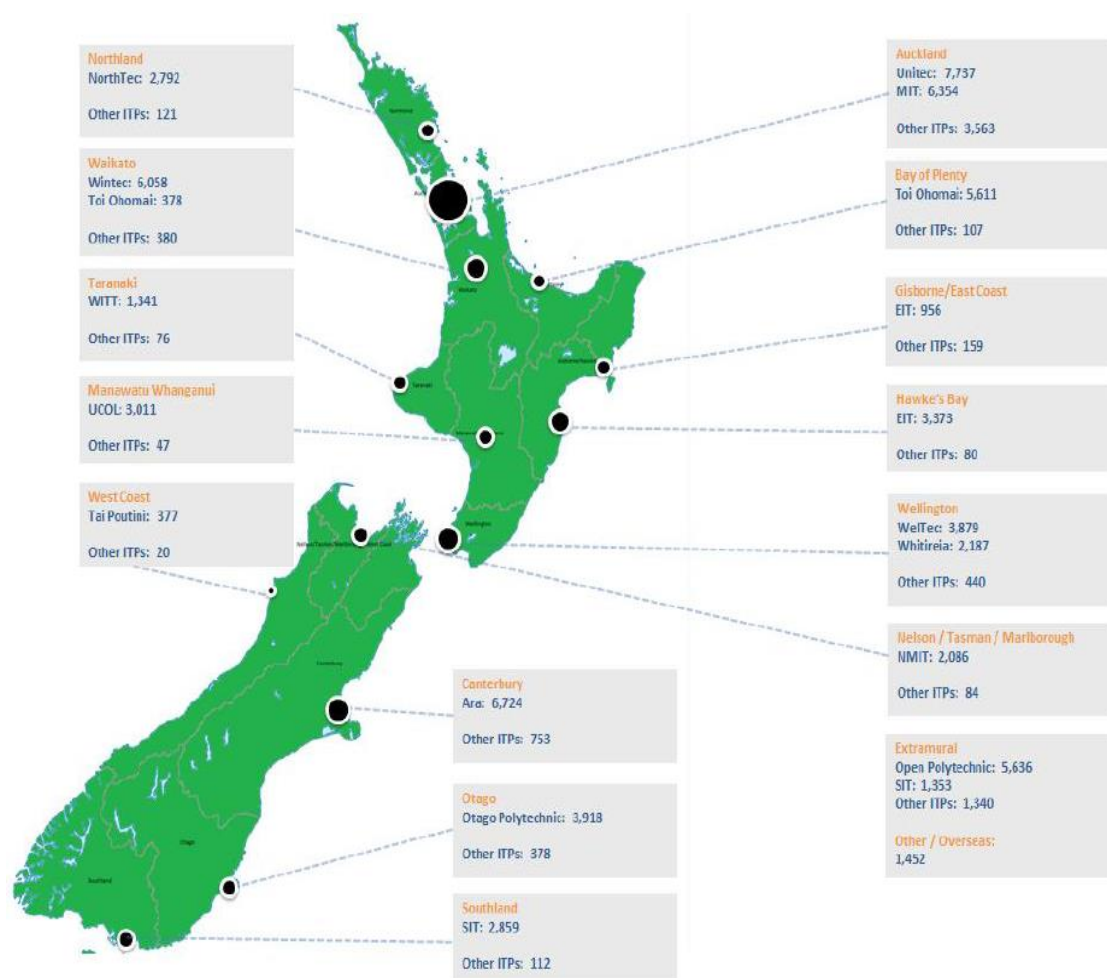
Figure 11: ITP location and EFT volume (TEC, 2017, p.1).

TEC (2017) highlights significant statistics (Table 2) for ITP enrolled learners in the 2017 academic year. It offers comparison of learner characteristics with other Tertiary Education Organisations (TEOs) and EFT volume.

	Learners	Volume of delivery (EFTS)	% for ITP sector (Learners)	% for ITP sector (EFTS)	% for all TEOs excluding ITPs (Learners)
Gender					
Female	91,411	38,831	50%	51%	59%
Male	89,779	37,052	50%	49%	41%
Ethnicity					
NZ European	108,634	40,859	60%	54%	52%
Asian	33,068	17,742	18%	23%	25%
Māori	35,950	15,532	20%	20%	20%
Pasifika	14,368	6,916	8%	9%	9%
Other	4,163	1,986	2%	3%	3%
Age					
17 years and under	16,584	4,829	9%	6%	4%
18-19 years	18,589	12,187	10%	16%	18%
20-24 years	39,608	22,261	22%	29%	34%
25-39 years	60,575	24,513	33%	32%	27%
40 years and over	45,834	12,093	25%	16%	17%
Domestic v International					
Domestic	160,560	63,213	89%	83%	87%
International	20,707	12,670	11%	17%	13%
Total ITP sector	181,190	75,883	100%	100%	100%

Table 2: 2017 ITP learner demographics (TEC, 2017, p.1).

Toi Ohomai Institute of Technology was created when Wairariki Polytechnic (Rotorua) and Bay of Plenty Polytechnic (Tauranga) merged in 2016. Toi Ohomai offers on-site learning at five principal campuses in Tauranga, Whakatāne, Taupō, Rotorua and Tokoroa, with approximately 70 course delivery sites throughout South Waikato and the wider Bay of Plenty rōpū. However, three years after the conception of Toi Ohomai, change is once again on the horizon.

In August 2019 Minister of Education Chris Hipkins revealed a historic and impacting change in the ITP and ITO space (TEC, 2019). After stakeholder consultation, the New Zealand Government announced a Reform of Vocational

Education (RoVE) that will combine existing ITPs under the same entity named "New Zealand Institute of Skills and Technology". This is described as "a unified, sustainable, public network of regionally accessible vocational education, bringing together the existing 16 ITPs" (TEC, 2019).

Moreover, the ITO sector has merged to sit within the combined ITP space, a component of New Zealand Institute of Skills and technology. It is proposed that:

> Work-integrated learning will become an increasingly important part of the vocational education system, giving people the opportunity and flexibility to earn while they learn and gain an education that is more directly relevant to the changing needs of the workplace (TEC, 2019).

Four major changes within this change include (TEC, 2019):

- The creation of Workforce Development Councils to lead vocational education;
- The establishment of Regional Skills Leadership Groups to deliver advice of regional need;
- The establishment of Te Taumata Aronui, a group designed to guide Government commitment and endorse Māori Crown partnerships;
- The founding of Centres of Vocational Excellence (CoVE), intended to bring together the Institute with other providers and stakeholders.

This structure is designed to unite the vocational tertiary funding system, applied to all provider-based and work-integrated education at certificate and diploma level. TEC (2019) state these significant changes will deliver a system that will:

- Deliver to the individual needs of all learners, including Māori, who have historically been underserved;
- Enhance and sustain Māori Crown partnerships;
- Be current and flexible employers of employer need;
- Offer an innovative and collaborative system that will better provide for all regions of New Zealand. (TEC, 2019).

2.5 The Teaching Environment

Literature presents there are several factors that influence the teaching and learning environment. Poor schooling experiences, a history of academic failure, a system that is outdated, being treated as inferior or a number, first generation learners and a challenging socio-economic background are all very real barriers for Māori as an Indigenous people within a mono-cultural environment (Bishop 1996, 1999; Durie 2005; Hook 2006; Walker 2005; Smith 1997, 2003).

Internal influences such as management driven policies, a hierarchical approach to governance, a curriculum that is outdated and inflexible and cost cutting systems that challenge both adult educator and student alike. Many educators within the ITP environment do not walk into culturally responsive learning environments, they must create this space themselves. This challenge is often a battle against an oppressive management process where rules and regulations are poised to suffocate effective teaching and learning.

Dame Iritana Te Rangi Tāwhiwhirangi (2017) tells a story of what her "old mate" Ranginui Walker told her about surviving within the New Zealand tertiary system, the University of Auckland. "You have to read the rule book from cover to cover. Twice. Make sure you understand it all. Because you need to understand the rules to effectively break them for Māori success." (Tāwhiwhirangi at a Te Runanga Māori Ako Hui, Wellington, April 2017).

Tuia Te Ako is a hui that brings together Māori tertiary whānau to discuss, challenge and learn from current issues relating to Māori success in tertiary education. The keynote speaker, Dr Pedro Noguera, opened his mihi with a challenge to the diverse group of tertiary educators and support people in attendance.

> Challenge isn't going to be resistance. Challenge is going to be are you ready to lead this country? That is a whole different framing. It forces us to move from the margins, right to the centre. It calls for a different type of leadership, a different quality of education, a certain amount of audacity to lead. And to lead and demonstrate that you can lead this place better than those who's led

it before. Which is going to be a huge challenge" (10 July 2015, Noguera, Tuia Te Ako Hui).

It is further suggested that there is an abundance of literature highlighting the negative disparities in academic performance between Māori and Pākehā, with Māori underachievement always emphasised. Global and national history tells us why underperformance is likely when considering Indigenous involvement in a mainstream education world. A multitude of findings have been presented throughout this document explaining unparalleled performance and justifiable reasons as to why.

The perspective of the following paragraphs is through optimistic lenses, focusing on effective teaching and good practice to better support Māori learners at the frontline within the ITP subsector. Too often the korero concentrates on the past, in what we do not have, in what we have lost and how much we cannot do.

Even though an understanding of the past and recognition of the current educational climate is essential, it does not always focus on the future. We need to provide adult educators within mainstream with the skills and tools to better meet the needs of our Māori learners, in turn benefiting whānau, hapū and iwi. As a current day adult educator in the ITP subsector we need to have clarity of institutionalised constraints but crucially recognise the possibilities (Noguera, 2015).

Even within a traditional, restricted, and policy driven model that may focus on money over effective teaching and learning there is hope for the adult educator. Governance and systems within an organisation may suppress true creativity and student centred learning but there is always light at the end of that tunnel. It apprears the light is the teacher and the privileged role they hold. The proceeding content presents literature describing exemplar teaching, good practice, culturally responsive pedagogies and the various skills required to promote excellence for Māori students within the ITP subsector.

TEC (2013) identifies two key areas in which to better improve Māori outcomes within the ITP subsector as effective teacher relationships and quality teaching. Each requires the other at multiple levels for strength, connection and effectiveness. The

following paragraphs present literature of each of these topics as the teacher and the teaching.

Even within a restricted system, where some may feel they are teaching inside a hīnaki (eel trap), there are still opportunities to build a culturally strong learning environment. To best support Māori students this must be a place founded on kaupapa Māori principles where tikanga Māori is valued.

The New Zealand Qualifications Authority (NZQA) defines tikanga Māori as:

> Tikanga are cultural practices or protocols exercised by Māori in their daily lives. These practices or protocols reflect the concepts upon which they are based and provide guidelines for appropriate behavior in Māori society. For the purpose of this unit standard, tikanga are the identified practices or protocols of any Māori incorporated entity. (NZQA, 2013).

Macfarlane et al (2014) describe that for effective teaching of Māori the learning environment must be culturally responsive to meet the needs and values of the students. A kaupapa Māori foundation provides opportunities for learners to self-identify as Māori and inspire improved understanding of Māori values, language, and culture.

Bishop and Glynn (2003) suggest the importance of interweaving cultural connection with learning as vital in creating a foundation for success in learning for Māori. Māori students need to be encouraged and supported in bringing to class who they are and where they are from. Students can maintain their mana and are empowered in a safe space of self-determination when a kaupapa Māori foundation is established.

Bevan-Brown (2005) explains that for Māori to thrive in learning there must be a culturally responsive core. By teachers acknowledging and accepting their own culture, a respectful environment is created and students are encouraged to bring their own culture to the learning space. (Bell, 2011; Bishop and Berryman 2006; Bruner, 1996).

2.6 The Teacher

Even when teaching from inside an hīnaki, core values, morals and beliefs on what is important to a person cannot be suffocated. Sometimes students don't remember "what you try to teach them, they remember what you are" (Henson, n.d.). Earl, Timperley and Stewart (2008) explain that cultural responsiveness is more than "introducing myths or metaphors into class", it means changing practices to engage and empower all students to make the classroom a positive and mana enhancing learning environment.

Hook (2007) identifies the work of Bishop et al (2003) validates the importance of the teacher-learner connection as being central in achievement for Māori within mainstream education. Teacher sensitivity and cultural knowledge of Māori, the attitude of the teacher towards Māori, preconceived expectations of Māori students by teachers, and relationships between the learning environment and home life are such examples.

Durie (2005) presents findings from the first Hui Taumata Mātauranga in 2001. From 107 recommendations constructed towards aspirations of Māori participation in education three goals were agreed on: to live as Māori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living. Three years later at the fourth Hui Taumata Mātauranga, views of the future were voiced by rangatahi and discussed with kaumātua and kuia. Interestingly, perspectives of what was important in learning were parallel between the two groups. Of the numerous subjects discussed, five were given emphasis: relationships for learning; enthusiasm for learning; balanced outcomes for learning; preparing for the future; and being Māori.

Discussion identified that for effective learning, relationships with teachers, peers, and whānau were important. Across each, an environment that encouraged students to ask for help and support was essential. Positive relationships between teacher and student allowed teachers to engage at a personal level leading towards a stronger learning experience. A similar connection with their peers promotes an enthusiasm for learning, providing more positive outcomes. Whānau relationships were valued because of the potential to improve educational success. Positive support from

whānau members influences attrition, engagement and self-confidence. Enthusiasm for learning is generated by enjoyable learning experiences. Effective teachers have passion and are committed to their topic, their students and culturally responsive pedagogies.

Balanced outcomes for learning are built upon a concept that success can be influenced by the expectations of themselves as well as others, with the expectations of teachers being especially important. It was highlighted that "success" however, needs to be measured by more than one gauge. Although completed qualifications such as NCEA is an applicable measure of success it is not, by itself a genuine measure of life beyond school, for community involvement, and for positive sharing with whānau. "Not everything that can be counted counts, and not everything that counts can be counted" (Cameron, 1969).

Being Māori is seen as essential to success. It was suggested that cultural confidence goes hand in hand with accomplishments in sport, study, and personal development. Kaumātua and kuia shared stories of leaving their identity at the school gates as part of their education and the negative influence this imposed on them. Preparing for the future is vital when working towards professional and vocational needs. It was presented that the learning environment had dual responsibilities to Māori learners: "to prepare students for full participation in wider society, and to prepare students for full participation in Te ao Māori" (Durie, 2005, P 7). Significance of the future needs to be incorporated into learning and the curriculum so that Māori graduates can contribute and lead in an increasingly competitive world.

The Tertiary Education Commission (2013) convey that research has delivered irrefutable evidence supporting the importance of effective teacher relationships and student interactions. Positive relationships and connection with Māori learners validate to students they are valued, believed in and cared for. A teacher who values and includes students' prior knowledge and experiences into teaching and learning increases empowerment, a feeling of respect, in turn enhancing confidence and learning. Teachers who establish early engagement with whānau and provide an environment of feeling welcome encourages active support for learning and inclusiveness. It was found teachers who positively show their belief in Māori

learner's abilities, have high expectations and encourage learners to be the best they can be influences successful outcomes.

Smith (1997, 2003) constructed a range of fundamental principles that should be extended into mainstream educational settings that also align with present's themes:

- Tino rangatiratanga: involves students taking part in decision making about curriculum planning, content and direction. This kaupapa enhances commitment.

- Taonga tuhu iho: classroom interactions should value and encourage Māori language, culture, values and knowledge. This environment will allow Māori to live, learn and grow as Māori.

- Ako: it is important that there is a two-way partnership in teaching and learning between the teacher and the student.

- Kia piki ake i ngā raruraru o te kainga: based on respect and communication and built through whānaungatanga and manaakitanga, this principle engages students engaging positively in educational experiences; whānau involvement is high in a way they improve of and understand, leading to valued education.

- Whānau: inclusive of both values and social processes, the influence of this principle for mainstream education is huge; student commitment and connectedness are enhanced and learning responsibility of self and others is embraced.

- Kaupapa: requires both cultures and languages to construct the world and philosophies of Māori students within mainstream learning environments; encourages attitudes towards higher achievement; increases links between home and school.

Bishop and Berryman (2009) reinforce evidence from findings from Savage et al (2014) through a kaupapa Māori research and project titled "Te Kotahitanga". The project was directed by the Māori education research team at the School of Education, University of Waikato and the Poutama Pounamu Research and Development Centre. The project kaupapa aimed to learn how to better improve educational achievement for Māori students in mainstream secondary schools.

Learning from students, whānau and teachers over 17-years, four phases and 33 secondary schools presented clear characteristics demonstrated by exemplar teachers on a daily basis. Conclusions as to what effective teaching practice was encapsulated around kaupapa Māori principles of whānaungatanga, manaakitanga, kotahitanga and ako.

In collaboration with tertiary education experts, stakeholders and community groups Ako Aotearoa conducted research entitled "Hei Toko I Te Tukunga; Enabling Māori Learner Success" (Apanui and Kirikiri, 2015). Findings strengthened the kaupapa already presented in the literature by declaring whānaungatanga, manaakitanga and ako where at the forefront of what is required to be an effective teacher. The report identified:

- Whānaungatanga engages in relationships with Māori learners, parents and whānau, hapū, iwi and the community. It acknowledges and respects sharing of whakapapa. It is these links that help shape and inform the Māori world view. Whānaungatanga builds relationships and life experience to the teaching and learning experience of learners.

- Ako is a relationship with learning that is context-rich, relevant, appropriate, innovative, engaging and interactive informed by meaningful two-way relationships. Life experience is valued and presents a kaupapa that students and teachers can become either student or teacher at different phases of the learning experience.

- Manaakitanga in its widest sense is associated with the concept of mana and can make all the difference to the attitudes that one can develop or have towards an individual or group of people. A high value was placed on manaakitanga - nurturing relationships, looking after people, and being very careful about how others are treated. Māori feed and give emotional and all other kinds of support to their whānau with no count of the quantities or cost. When Māori learners know that they are valued and respected and people care for them this is when real engagement can be achieved (Apanui and Kirikiri, 2015).

Bishop and Glynn (1999) are consistent with many academics and experts in identifying whānaungatanga as key in improving Māori outcomes for students in the mainstream context.

Macfarlane, Glynn, Cavanagh, and Bateman, (2007) cite a model created by MacFarlane (2010), that is integral in creating culturally safe schools for Māori students. Named "The Educultural Wheel" (figure 12), the model is an illustration of the overlapping and interwoven framework of a culturally responsive pedagogy and kaupapa Māori approach to teaching.

CULTURE OF CARE

KOTAHITANGA

MANAAKITANGA

RELATIONSHIPS
WHANAUNGATANGA

RELATIONSHIP-
BASED
CLASSROOMS

RESTORATIVE
PRACTICES

RANGATIRATANGA
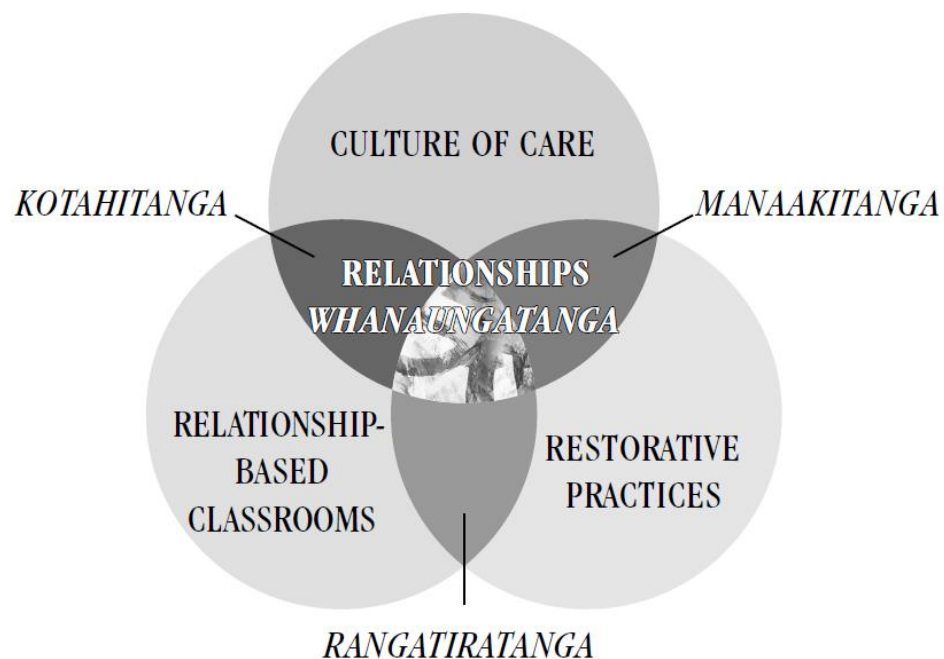
Figure 12: The Educultural Wheel (MacFarlane, 2004), cited by Macfarlane et al (2007, p.70).

Effective relationships in the context of tertiary teaching are similar to those of whānau, hapū, and iwi. Values such as whānaungatanga and manaakitanga are the heart of being a teacher, with aspects such as awhina, aroha, and the development of wairua (spirit) resulting from positive relationships.

Supported learners flourish if shown that they are valued and cared for and that the teacher believes in their ability to succeed and are at their side in goal attainment (White, Oxenham, Tahana, Williams, and Matthews, 2009).

An important responsibility for teachers of Māori is to be a positive role model (Mayeda et al, 2014; Macfarlane et al, 2014). Mayeda et al (2014) identify teacher role modelling as a positive form of student support, influential in the academic development of learners. They explain that when teachers who were Māori connected positively with their culture during learning, "a cultural pride emanated that helped offset feelings of isolation" was created (p.172). As a result, students respond positively in multiple aspects of their learning.

Macfarlane et al (2014) describe a role model as "a person who demonstrates a particular behavior, skill or social role for another person to emulate" (p.132). They explain that when teachers are strong role models, students experience encouraging personal and educational development. Teacher role modelling is achieved by demonstrating positive personal attributes, behaviors and attitudes that can encourage students to match their effort and actions in a similar manner.

There is an abundance of literature describing the positive impact that teacher belief and care has on Māori student achievement (Gay, 2000; Gorinski and Abernethy, 2007; Hawk et al, 2005; Hooks, 1996; McMurchy-Pilkington, 2009; Webb et al, 1993).

McMurchy-Pilkington (2009) state that Māori adult learners respond strongly when their teachers care about their success. Hawk et al (2005) support this viewpoint by describing that engagement created through care enhances confidence and self-esteem in Māori learners. Gorinski and Abernethy (2007) share that Māori students feel cared for when teachers treat them as individuals and as a consequence learning is maximised.

Gay (2000) describes caring as a power in teaching and learning. She cites work of Webb et al (1993) who state "caring is a value and a moral imperative that moves self-determination into social responsibility and uses knowledge and strategic thinking to decide how to act in the best interests of others. Caring binds individuals to their society, to their communities, and to each other" (Webb et al, 1993, p.45). Hooks (1996) describes it is important to "teach in a manner that respects and cares for the souls of our students" to best support students in reaching their learning potential (p.195).

2.7 The Teaching

Central kaupapa Māori values presented in the previous paragraphs are inextricably interwoven into everything an effective teacher does. Facilitating learning, applied pedagogies, teaching methods, assessment practices and programme design are all underpinned by who the teacher is as a person. This section aims to present literature around teaching, as "a practice". Excluding human elements already discussed, Bishop and Berryman (2009) found within the Te Kotahitanga project several teaching methods and approaches that enhance quality outcomes for Māori learners.

- Mana motuhake: the necessity for boundaries, rules and organisation that are fundamental to effective learning; teachers are able to create a secure, well managed learning environment by integrating pedagogical knowledge with pedagogical imagination; teachers knowing their curriculum area well enough to allow flexibly to respond to learning development in the classroom.

- Wānanga: engaging in effective learning interactions with Māori students; sharing experiences and ideas, group work and discussion around learning; student ownership in class direction and planning; feedback on leaning.

- Kotahitanga: using students' progress to inform future teaching practices; constant feedback and reflection on student progress; student ownership of work and direction. (Bishop and Berryman, 2009, pgs. 30-31).

A range of promising practices were identified to contribute towards effective teaching for Māori in a mainstream tertiary environment (Curtis, Townsend, Te Oti Rakena, Sauni, Smith, Luatua, and Johnson, 2011). From a pedagogical perspective, recommendations are offered in the pursuit of quality learning outcomes for Māori. It is essential to use effective adult teaching principles, to understand students as adult learners by encouraging and scaffolding learning that is flexible. Independent learners are developed through effective feedback, an enhanced understanding on utilisation of academic tools, and a promotion of confidence in self-management. Through effective teaching content knowledge is demonstrated leading the learner to increased trust and confidence.

Gorinski and Abernethy (2007) believe that it is critical to start with curriculum transformation, to appreciate diversity, value knowledge and experience of students and reduce student isolation. This process may be out of the hands of many teachers due to the hīnaki-like environment and restriction to change, but there are a magnitude of tools to assist in achieving these goals for student achievement.

How the teacher teaches influences various aspects presented throughout this literature review. Class culture is founded upon principles such as whānaungatanga and manaakitanga with these values influencing learning for Māori. Māori students who feel they are part of a learning whānau are more likely to experience positive education (Gorinski and Abernethy; 2007; Macfarlane et al, 2014; McMurchy-Pilkington, 2009). Durie (2009) explains this perspective is known as "kaupapa whānau", where members are not related through biological connection but united through a common purpose.

Webber and Macfarlane (2018) describe this feeling of kaupapa whānau within learning encourages a feeling of mana (power) for Māori students by explaining:

> As such, the concept of mana is important for Indigenous student participation, engagement, and achievement at school because it relates to their sense of being, motivation, and personal and collective identity. Mana tangata, or secure sense of mana, can influence Indigenous students' thoughts and behavior, enabling them to act purposefully in the world to achieve their goals and aspirations (Webber and Macfarlane, 2018, p.9).

Gorinski and Abernethy (2007) describe that positive relationships between classmates have a considerable bearing on Māori retention and achievement. Students share problems, discuss solutions, support each other through adversity and celebrate successes.

Macfarlane et al (2014) suggest Māori students see friendships with classmates as being important to academic achievement. By being a member in a group with a common kaupapa, improvements in self-esteem, academic understanding and learning confidence are experienced, problems are shared, issues are resolved easier and education is more enjoyable.

Effective teaching places the central focus on the learner. A teacher who understands their student's learning needs can deliver effective learning that is engaging, motivating and relevant (TEC 2013). Kidman (2005) describes that when education is student centred, learners feel empowered, show enthusiasm, assume increased responsibility for their learning, become more accountable for their actions, and demonstrate a higher commitment to academic achievement.

Sciascia (2017) shares that effective teaching must wrap around the Māori learner. She states "Māori pedagogical approaches to teaching and learning are conducive to enhancing learner experiences and contributing towards Māori learner success. Through incorporating Māori pedagogical approaches to learning, practitioners are exposed to different ways of thinking, being and doing" (Sciascia, 2017, p.11).

Chamorro-Premuzic, Furnham and Lewis (2007) describe that while it is not always possible for teachers to use perfect teaching methods it is vital to gain an understanding of student preferences (as illustrated in figure 13). It is also crucial for the teacher to understand why each learner has those preferences. This knowledge allows for more effective lesson design, resource development and the enhanced teaching pedagogies. Vaughn and Baker (2001) suggest teaching variety enhances learning. By facilitating variability in learning experiences, students are exposed to unfamiliar and familiar learning experiences that provide "comfort and tension during the process, ultimately giving learners multiple ways to excel" (p.610).

Figure 13: Kiri and Marg (2010) experiencing a project-based learning experience. Photo taken by Sheree Cooper.

Gorinski and Abernethy (2007) present several pedagogical practices proven to enhance Māori student learning. Included are:

- Preference on tutorial rather than lecture style teaching

- Interactive group work

- Computer and technology supported learning

- Audio visual learning methods

- The use of case studies, field trips and guest speakers

- Noho marae

- Role plays

Effective teaching contributes to and requires the support of a safe learning environment. Hattie (2007) describes students learn best in an environment where it is safe for them to make mistakes through exploration. Airini et al (2011) support this perspective by explaining Māori achievement is experienced when students feel safe and comfortable in their learning environment. As a result, a culturally enhancing space is developed where self-identity is encouraged, confidence is grown and learning is cultivated. This environment contributes to a kaupapa whānau feeling where the class as a family can work, celebrate and struggle together (Gavala and Flett, 2005).

Research from Dikker, Wan, Davidesco, Kaggen, Oostrik, McClintock, Rowland, Van Bavel, Ding, and Poeppel (2017), Immordino-Yang and Damasio (2007), and Immordino-Yang and Faeth (2010) present a science perspective behind teaching values such as whānaungatanga and manaakitanga. It is proposed that an emotional connection to learning produces what is described as "brain synchronization". On a neuroscientific level, Dikker et al (2017) propose that through effective student-teacher relationships, brain activity between the two parties becomes synchronised, producing what is described as brain co-regulation.

Neurobiological evidence presented by Immordino-Yang and Damasio (2007), and Immordino-Yang and Faeth (2010) highlight the fundamental role emotion holds in the science of learning and effective teaching. They state that when "educators fail to appreciate the importance of students emotions, we fail to appreciate a critical force

and students learning. One could argue, in fact, that we failed to appreciate that very reason that students learn at all" (Immordino-Yang and Faeth, 2010, p.9).

Their findings advocate that brain to brain synchrony is driven by a mixture of stimulus properties that are described as teaching styles, learning teaching style preferences, teacher likability, and personality traits (as captured in figure 14). They speculate that:

> The stimulus properties (teaching style), individual differences (focus, engagement, and personality traits), and social dynamics (social closeness and social interaction) each mediate attention at the neural level. This, and tune, affects student's neural entertainment to the surrounding sensory import: the teacher, a video, or each other. This ties directly to behavioural evidence showing that people physically (and typically subconsciously) in training to each other when engaging in tasks that require joint attention (people dilation, gestures, walking; e.g.). More broadly, students to group synchrony as a function of sheet attention follows directly from a range of electro physiology cool results showing that the brain rhythms lock to the rhythms of auditory and A/V import, which is amplified when the input is attended (Immordino-Yang and Damasio, 2007, p.6).

Figure 14: Cert4fitness students facilitating learning by completing a project-based learning task.

2.8 Chapter Review

Numerous studies from around the world have highlighted barriers for Indigenous learner academic success. The shadow of colonisation and Western system oppression impacts as continued disparity between Māori and non-Māori is evidenced in statistical data.

Research of Māori student performance within mainstream primary and secondary schooling is rich in analysis. Findings reinforce the importance of kaupapa Māori values such as whānaungatanga, manaakitanga and ako are crucial to student success throughout the educational spectrum. The impact of a teacher who demonstrates such values is core in enhancing positive learning experiences for Māori students. Many studies provide discussion surrounding transitioning of Māori from secondary school to tertiary but are scarce in description supporting returning learners who may have been out of formal education for some time.

A lack of investigation on effective teaching practice for Māori students within the current Institute of Technology and Polytechnic subsector illustrates a gap in the literature. The limited and generalised discussion around effective teaching pedagogies does not relate specifically to the targeted students and teachers in this topic. Very few studies have identified strategies of how a teacher might effectively work around and oppose institutionalised systems to create change and a more effective learning environment for Māori.

Noguera (2015) asks tertiary teachers of Māori to understand the constraints within institutionalised structures and to identify the possibilities and need to build learning through a culturally responsive pedagogy. He positions an effective teacher is one who unleashes their students, empowering them, giving them learning tools to take control of their own journey. "Challenge isn't going to be resistance. Challenge is going to be are you ready to lead this country?" (Noguera, 2015).

The next chapter describes the research methodologies used to gather the information in this project. It describes how these methods provided outcomes that provide value and are beneficial to the participants in this study.

CHAPTER THREE

METHODS

3.0 Chapter Introduction

This chapter describes the research methodologies used to gather the information required for this thesis. It outlines how these methods provided beneficial outcomes to the participants and the value in using those methods in this project.

The previous chapter presents literature and discussion around various aspects of Indigenous education. A brief historical account of Māori experience in New Zealand is shared providing an understanding for the research environment. Literature then focuses on key areas of effective teaching and learning for Māori.

3.1 Methodology Overview

This project has been principally driven by quantitative methodological approaches. Quantitative research methodology has been used to discover and learn from opinions, discussion and explore findings at greater depth and this has been achieved through focus group discussion. A quantitative research tactic was incorporated to collect measurable data that uncovers patterns, formulates facts and provides enhanced understanding through numbers. This methodology has strengthened the heart of quantitative findings by offering clarity in participant contribution and depth of feedback. So, in theory, this project is founded by a mixed methods approach.

The project stands upon a Kaupapa Māori research methodology. This research is designed to be run by, with, and for Māori. Such an approach integrates practices such as group sharing, community consultation and shared governance. This attitude aligns with the Cert4fitness kaupapa; it is owned by the students as a community who are empowered to create their own experience, one that works effectively to meet their needs. It is collective, shared, malleable and stands resilient within a mainstream environment. Like the Cert4fitness programme, participants navigate what the experience looks like and how this will take shape. Any other approach for these graduates would be foreign and ineffective.

Kaupapa Māori methodology is about participant-ownership and navigated by the interests and preferences of participants involved in the research process (Bishop, 1999). It can be described as the "concerns, interests and preferences of the whanau that guide and drive the research processes" (p. 4).

He describes a whanau-like relationship within a Kaupapa Māori methodology as having a significant influence on research success. The sharing of control and power creates a reciprocated process that enhances the research journey and outcomes. He states the term whakapapa is applied as a "mechanism used by Māori people to establish familial relationships" (Bishop, 1996, p. 215).

Mutch (2013) reinforces a Kaupapa Māori methodology approach as "research where Māori are significant participants and where the research team is typically all Māori; research where a Māori analysis is undertaken and which produces Māori knowledge; research which primarily meets expectations and quality standards set by Māori" (p. 218).

Embedded within the Kaupapa Māori framework is a Pūrākau methodology. Lee (2009, 2015) describes features of Pūrākau as a methodology that aligns with research aims. Pūrākau offers a chance to listen, learn and share concepts told in our own ways and in our own words. It is a process where stories can be heard and people are encouraged to talk, share emotions and bring wairua (spirit) to the circle.

A Pūrākau methodology as a means of drawing knowledge from story sharing has been effective in this project due to embedded power relations. Transparency has been encouraged with a focus on "who's telling the story, why and for what purpose". Pūrākau is a Kaupapa Māori example of "knowledge creation and production without the control of dominant powerful discourse to determine what is evidence and what is valid research." (Lee, 2015).

It must be identified from the outset of planning that as the researcher I am part of the research. Defined as an "insider", aspects such as participant discussion and findings place myself as a part of "the researched". As a qualitative insider researcher, I am not detached from the study, but definitively embedded in stories, experiences and

memories shared by participants. My role has been to facilitate research that talks often about myself or the consequences of my actions.

Insider research is when researchers undertake a project with participants of which they share aspects such as identity, experiences and language (Asselin, 2003). The role of this position, when facilitated by the right person in the right way, can promote the researcher with a certain amount of validity and trust (Adler and Adler, 1987). Dwyer and Buckle (2009) explain this approach can accelerate acceptance and trust from participants and enhance the depth of data gathered, leading to openness and honesty that may have otherwise not been effectively encouraged.

Maykut and Morehouse (1994) believe a qualitative researcher's perspective is perhaps a contradictory one: "it is to be acutely tuned-in to the experiences and meaning systems of others, to indwell, and at the same time to be aware of how one's own biases and preconceptions may be influencing what one is trying to understand" (p. 123).

3.2 Methods and Research Design

The focus group is a method commonly used within good research. Supporting data has been gathered via quantitative methods of an on-line questionnaire and historical student evaluations.

From a metaphorical and metaphysical perspective, this project has been guided by the stars. Traditionally, stars provided direction and influenced life in important undertakings such as navigating, planting and harvesting (Hakaraia, 2006). This approach has framed the research design.

Atutahi, the brightest star (Matamua, 2011), is the name of the advisory group. This group consisted of nine Māori Cert4fitness graduates of mixed years, who lit up our initial project path. Their primary role was to guide the research process by creating a semi-structured discussion outline for proceeding focus groups to follow.

Nine focus groups of four Māori graduates were created to align with the nine-star cluster of Matariki, also known as Pleiades (as labelled in table 3). With varying views on the role of Matariki, some iwi valued each star separately as well as the Matariki

cluster to gain clearer insight into the advancing year (Matamua, 2016). Even if iwi or region philosophies differ on the role of this star cluster, the significance of Matariki as a grouping have been admired globally for thousands of years (Matamua, 2019). Each focus group was linked to a star as the voice for their year with representation from 2010 to 2018.

2010 / Tupuārangi	2013 / Waitī	2016 / Waipuna-ā-rangi
2011 / Tupuānuku	2014 / Waitā	2017 / Ururangi
2012 / Pōhutukawa	2015 / Matariki	2018 / Hiwa-i-te-rangi

Table 3: Te Iwa o Matariki – The Nine Stars of Matariki.

A group approach to gathering knowledge is strong with Indigenous traditions, using open-ended, semi structured questions to encourage discussion where participant and facilitator co-create knowledge (Kovach, 2010). Flexibility of a semi structured approach allows for the discovery and expansion of information that is important to participants but may not have been considered of importance by the researcher.

Each group met separately and followed the semi-structured framework suggested by Atutahi. As researcher, I welcomed them back ensuring a culturally safe environment was established through whānaungatanga (connection, relationship) and manaakitanga (care and support). It was important to introduce them to the research assistant and make that connection of trust. On conclusion of re-connecting and "catching up", discussion commenced in my absence and was facilitated by the neutral research assistant. Dialogue was captured through audio recording.

SurveyMonkey was an effective method in collecting data. Built around nine questions, participant response rate measured one hundred percent with findings strengthening the project. Numbers illustrated by graphs reinforce findings sharing obvious trends while providing a greater understanding of participant demographic. Some comments highlight an increased confidence in honest feedback with possibly more time to reflect on answers that focus group discussion did not allow.

The first four questions were aimed at providing a clearer understanding of who the participant was, proving the reader with a sense of diversity. The questions were:

1. What was your age at the time of graduating Cert4fitness?
2. Are you the first tertiary level graduate for your whānau?
3. What was your highest qualification before graduating Cert4fitness?
4. What were your prior formal educational experiences (school or tertiary) like before completing Cert4fitness?

The next three questions expanded on strong themes shared in focus group discussion around the teacher, teaching styles and influence of class members on learning. The questions provide strong qualitative data and were:

5. What influence did your tutors as a "person" have on you graduating Cert4fitness?
6. What influence did your classmates, fitness whānau and fellow students have on you graduating Cert4fitness?
7. When considering teaching styles that suit your learning needs, how effectively did your Cert4fitness tutors provide this in helping you graduate?

The final two questions offered opportunity for participants to expand on two specific areas that generated strong conversation throughout all group hui. Once again numbers provided robust quantitative data around this area of discussion.

8. What influence did off-site learning and field trips have on you graduating Cert4fitness?
9. What influence did tikanga Māori embedded in the programme have on you graduating Cert4fitness?

The third method used to collect and triangulate data was use of approved historical student evaluations. Also, anonymous historical student comments on tutor performance over the 2010-2018 time period was used to compare and match focus group and survey contribution. Although unknown in student ethnicity, comments were collected at the time of study, increasing validity and currency of feedback.

2015 Cert4fitness graduate Tiana Reihana (Tainui) assisted in research by guiding focus group discussion as a facilitator (as seen in figure 15). Upon completing Cert4fitness Tiana continued her education within the Toi Ohomai environment by

completing the AUT Bachelor of Sport and Recreation. In her third-year Cooperative paper placement, Tiana worked within the Cert4fitness environment as a tutorial assistant throughout the 2018 academic year.

Passionate about teaching and learning, Tiana was the perfect person to walk this research journey as a research assistant. Tiana's principal role was to work alongside and facilitate participant contribution to provide a non-bias neutral lead. As the research assistant, Tiana assumed a peripheral, rather than a centre stage role of group discussions (Nyumba, Wilson, Derrick and Mukherjee 2017).

Gill, Stewart, Treasure and Chadwick (2008) describe several skills required to facilitate effective focus group discussion. Tiana's relaxed and caring nature welcomed participants into a familiar and safe environment. Tiana facilitated as herself, and when the facilitator is comfortable and natural, participants will feel relaxed (Gill et al, 2008. p.294).

Figure 15: Tiana working with 2018 Cert4fitness student Rhiana.

A kaitūpekepeke (poem) cited by Hakaraia (2006) that represents the kaupapa towards the research design of this project.

I runga atapo	In the early morning sky
E kitea a Matariki	Matariki is seen
Te tohu o te tau hou Māori	The sign of the Māori new year
Ngaa wawata, ngaa moemoea	Rise up Māori people to new challenges
E tuu he iwi Maaori e	
Matariki te timatanga	Matariki the beginning
Matariki nonamata	Matariki of ancient times
Matariki kahurangi	Matariki and honourable name
Hakari ana e te iwi e	People celebrating, remembering and sharing
E ara Matariki e	ideas and skills
	Rise up Matariki and it will happen
Tuia te rangi e tuu iho nei	As sky joins to earth,
Tuia te papa e takoto nei	People join together
Hineruhe te wahine	Hineruhe the dawn-maker
Naanaa tea ta haapara I tuu	ensures renewed opportunity
Kei runga a Puanga e	
Matariki te timatanga	Puanga is there as overseer
Matariki nonamata	Matariki the beginning
Matariki kahurangi	Matariki of ancient times
Whakahui whakapapa e te iwi e	Matariki and honorable name
E ara Matariki e	People gather, learn and recite your genealogy
	Rise up Matariki and it will happen
Ngaa kai o Matariki	Opportunities brought forth by Matariki
Naanaa I ao ake ki runga	a leader sets out on a pathway to
Te ara kura o Tane	success accepting changes as inevitable
I tea nu o Takurua	Emerging from difficulty to a new day!
Hupane kaupane whiti te raa!	

3.3 Guided by our Stars

Matamua (2016) describes an understanding of the stars from people around the world has the capability to unite. That for an age we have gazed into the heavens seeking guidance, knowledge and understanding. He shares a whakatauki (proverb) that goes, "Kua haehae ngā hihi o Matariki", spoken when Matariki is seen bright in the night sky, and the rays of its stars carry messages for the people. My aspiration is to capture and share the knowledge from our graduates to help in positive outcomes for others. Figure 16 illustrates a Māori illustration of the cluster (Taewa, 2016).

Figure 16: Te Iwa o Matariki as illustrated by Māui Taewa (Te Wānanga o Aotearoa, 2016).

Of significance in this project is data provided by Education Counts (figure 17, 2018). At a national level, statistics align with the age range captured in focus group discussion. The numbers illustrated in figure 17 are representative of participant contribution in this project.

Age	Under 18	18-19 years	20-24 years	25-34 years	35-44 years	45 and over	Total
ITP	2,460	9,745	21,110	18,905	8,795	7475	7475
Level 4	430	4,605	6,195	6,090	3,810	4540	25,680
	1.67%	17.93%	24.12%	23.71%	14.83%	17.67%	
Māori	2,925	7,320	12,775	10,965	6,605	8395	48,990
	5.97%	14.94%	26.07%	22.38%	13.48%	17.13%	

Figure 17: 2018 data on study level and age for Māori in the ITP sector. (Education Counts, 2018).

It is essential to recognise the diverse age range of graduate students who contributed to this study. Survey results (figure 18) illustrate the age range within the participants and exemplify an age range of a typical Cert4fitness year.
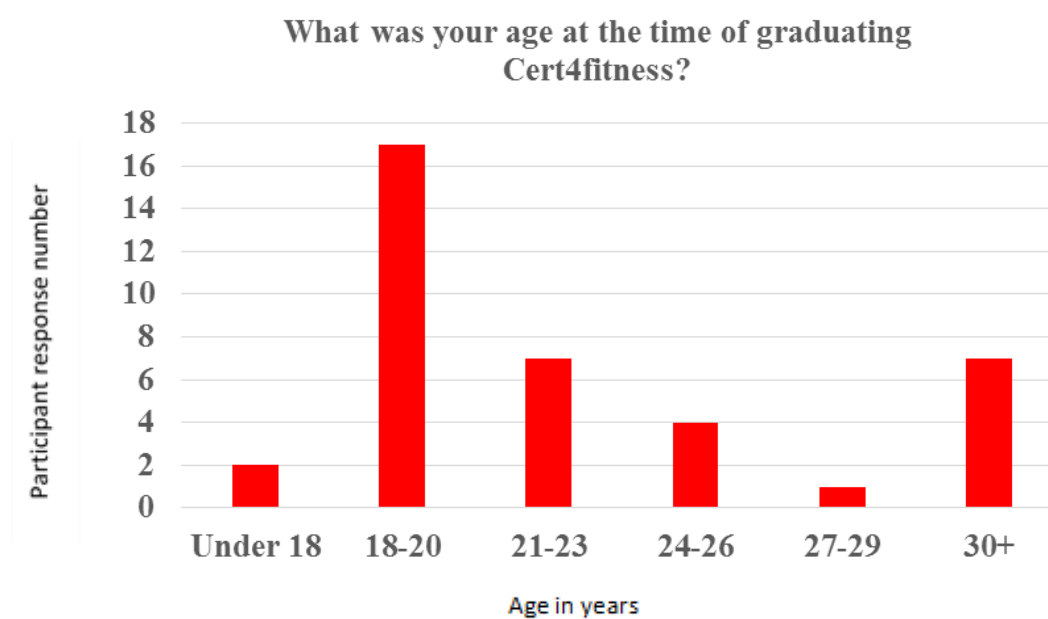
Figure 18: Participant age at time of Cert4fitness graduation.

It is important to share the diversity in voice and representation of student demographics of this programme each year. The cross-section in age range can also be clearly identified when considering whanau tertiary involvement, prior educational qualifications and previous academic experiences.

Perhaps when considering these statistics, the qualification outcomes for this programme are of even more significance. As illustrated in figure 19, 36 percent of participants interviewed indicated they were the first in their whānau to graduate with a tertiary qualification.

Are you the first tertiary level graduate for your whānau ?

■ Yes ■ No
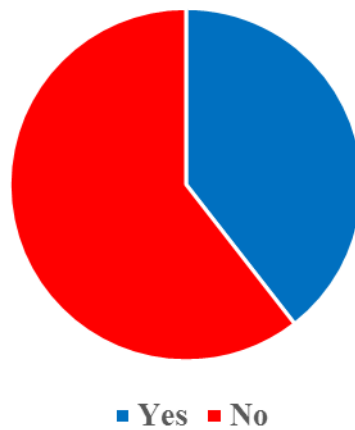
Figure 19: Question two from the participant on-line questionnaire.

Findings from Pike and Kuh (2005) share that students who are first generation tertiary learners are less likely to complete a qualification than those who have had family members study at this level. Described by Theodore, Tustin, Kiro, Gollop, Taumoepeau, Taylor, Chee, Hunter and Poulton (2015) as cultural pioneers, studies have found that first generation students face several challenges in adapting to the tertiary environment. This includes limited access to role models who have walked the higher education path, guidance in gathering learning material and mentoring in making effective educational choices.

From a differing perspective, Theodore et al (2015) cite that first-generation tertiary learners were significantly more likely to state higher level education would empower them to positively role model education for their families.

First tertiary level Māori graduates within whānau have challenges that other learners may not have while experiencing the pride and empowerment of role modelling new beginnings. When participants were asked what their highest qualification prior to completing Cert4fitness results were diverse. Answers ranged from "Hadn't studied for years", "Cert4fitness was my first time studying" and "6th form Māori", to "law degree", "teaching degree", "Bachelor" and "Diploma in Community and Youth Work". The wide scope and comparison of previous qualifications was contrast to attitudes towards formal learning experiences leading into Cert4fitness.

36 percent of participants (figure 20) identified their prior educational experiences had been either "not so effective" or "not effective at all" leading into Cert4fitness. 52 percent of participants identified that prior formal education experiences had been somewhat effective before enrolling into this programme of study.
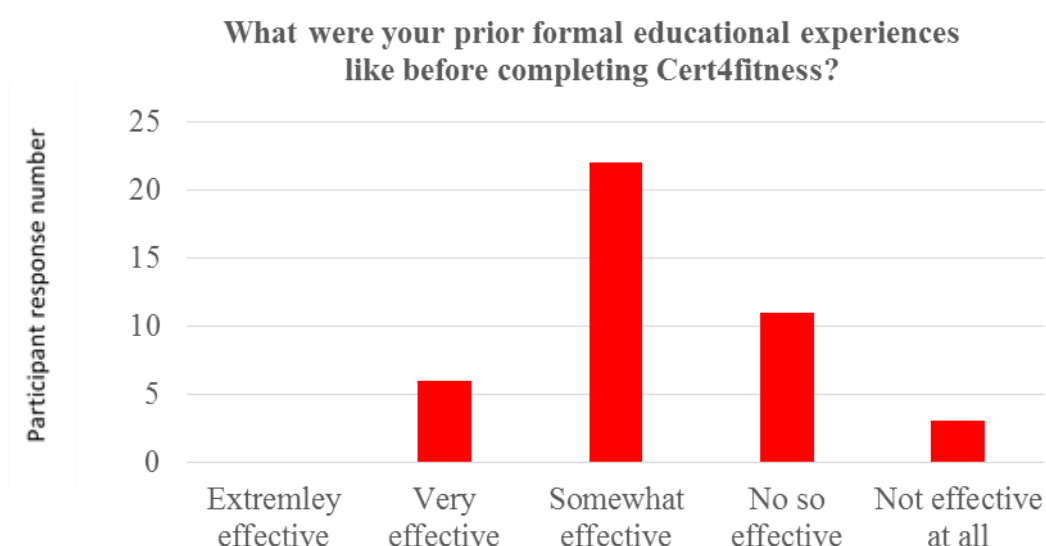
Figure 20: An insight to prior formal educational experiences prior to completing Cert4fitness.

A typical comment collected from the Survey Monkey was:

> I never liked school too much, it didn't have much support for Māori students. A lot of the things I learnt in high school I never had to use in real life. It didn't teach me life skills. Until we learn that schools are just tools used to teach people how to work for a system that works for wealthy companies, higher class peoples, I reckon mainstream school will never work effectively for Māori. We learn different than others.

3.3.1 Our Advisory Group Atutahi

Members of the advisory group, named Atutahi (figure 21), were selected based on their year of graduation, leadership capabilities, and experiences on vision. Members of this group represented six respective cohorts from 2010-2018.

- Linda Williams (Te Arawa, Ngāi terangi, Ngati Whakue, Ngati Ranginui)
- Taryn Thomas (Ngati Porou, Ngāti Hako)
- Margret Apati (Ngati Porou, Ngāti Tamaterā, Ngāti Whātua)
- Courtney Mita (Te Arawa)
- Areroa Karati (Ngati Porou, Maniapoto)
- Ahrea Harris (Nga Puhi)
- Naomi Williams (Ngā Puhi)
- Fenton Flavell (Tapuika)
- Shanelle Flavell (Te Arawa, Nga Puhi, Tuwharetoa)
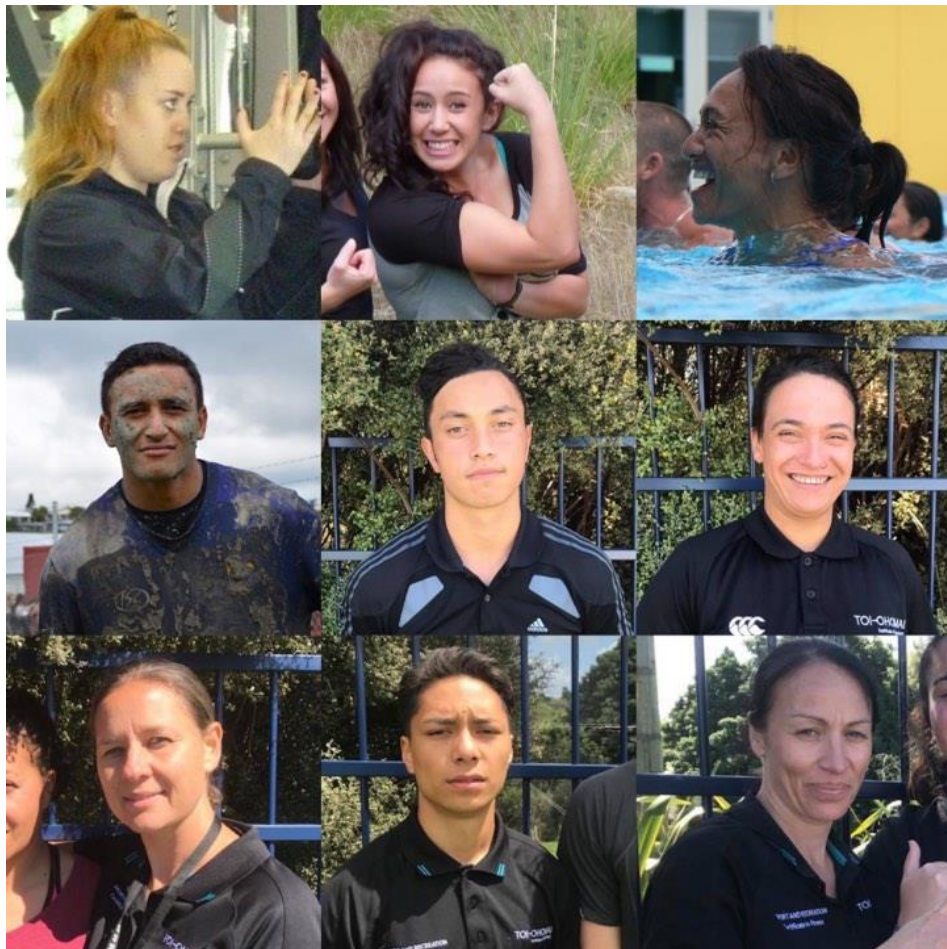
Figure 21: The nine members of Atutahi. Māori graduates from ranging from 2010-2018.

The assembling and organisation of Atutahi as an advisory group was a simple and effective process. Nine graduate Māori students were identified from a cross section of 2010-2018 as people with confidence to share ideas, post-graduation experiences in leadership and lived within the wider Tauranga Moana or Bay of Plenty region. Of the nine initially contacted late November, eight were able to attend (due to work commitments) with a reserve being called upon with no issue. As with the proceeding focus groups, it was important this group represented equal gender and age range for the nine-year period.

Facebook Messenger was key as an organisational tool in coordinating a date and time for the first of two meetings. The group was created by me as researcher who discussed, changed, confirmed and then changed again to form a consensus time and date that all nine were happy with. On Wednesday 12 December 2018 at 5.30pm Atutahi were brought together. After introductions, connections, whānaungatanga and kai they were on their way. As researcher, the kaupapa and research picture was introduced.

The group shared ideas for two-hours and provided a model they felt would best capture the "stories of knowledge" from each focus group. The energy levels were high, memories and stories were connected, and the room was filled with pride and opportunity. Two vital recommendations were presented from the group.

The first was that each group was welcomed back into their old space with a "music video" capturing images, faces and places of their respective year. This is a traditional class activity I have always done after each holiday throughout the year. The impact to bring them back to that moment in time was surreal as emotions, words and body language created a magical start. The next key recommendation was to provide Tiana with a small number of questions she could ask that were open-ended to promote discussion without leading.

The group were excited to lead this project and looked forward to meeting again once all nine focus groups had met to discuss the results.

3.3.2 Te Iwa o Matariki – The Nine Stars of Matariki. Our Focus Groups

2018: Hiwaiterangi (figure 22)

Being the youngest star in the cluster, Hiwaiterangi is the star connected with our wishes and aspirations (Matamua, 2019). Hiwaiterangi members (figure 23); Jamie Gear (Ngāi Te Rangi), Te Riini Hapi (Ngāti Rongomai, Ngāti Whakue, Ngāti Pikiao, Tamahaurangi, Ngāti Turipuke, Ngāti Tu Wharetoa, Ngāti Raukawa, Ngāti Ohomairangi), Anita Johns (Ngāti Ranginui) and Ethan Marshall (Ngāti Raukawa).

Figure 22: Cert4fitness 2018.
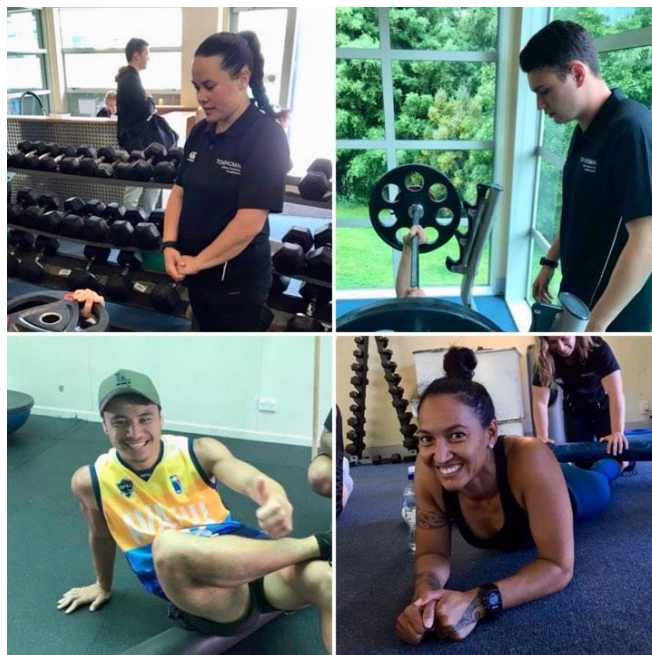
Figure 23: The members of Hiwaiterangi.

2017: Ururangi (figure 24)

Ururangi is the star connected with our winds (Matamua, 2019). Ururangi members (figure 25); Tyran Curtis (Ngāti Ranginui, Ngāi Te Rangi, Ngāti Pukenga), Izayah Huhu (Ngāti Porou, Te Arawa, Ngāti Tūwharetoa), Shevana Tane (Nga Puhi) and Angelica Tuhou (Ngāti Porou, Ngāi Te Rangi).

Figure 24: Cert4fitness 2017.
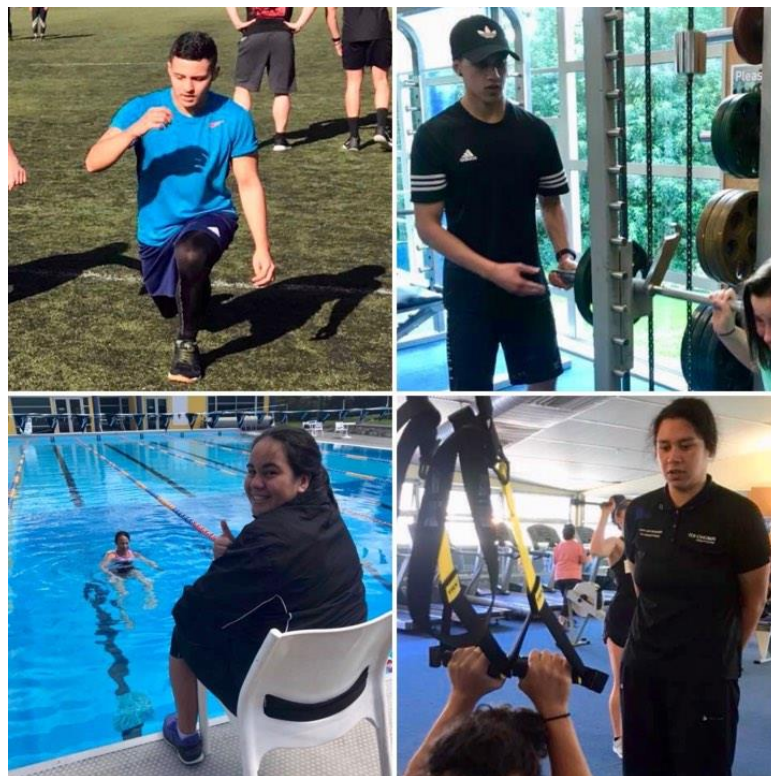
Figure 25: The members of Ururangi.

2016: Waipuna-ā-rangi (figure 26)

Waipuna-ā-rangi is the star connected with our rain (Matamua, 2019). Waipuna-ā-rangi members (figure 27); Tanati Bidois (Ngāti Ranginui, Ngāi Te Rangi), Abbie Henderson (Nga Puhi), Rawiri Faulkner (Tapuika) and Whetu Warakura (Tainui).

Figure 26: Cert4fitness 2016.

Figure 27: The members of Waipuna-ā-rangi.

2015: Matariki (figure 28)

Matariki is the star representing our health and wellness, environmental connections and hope (Matamua, 2019). Matariki members (figure 28); Jenagh Brown (Ngāi Tai), Jamahl Ellis-Kuka (Ngāi Te Rangi, Ngāti Ranginui) and Megan Te Whata (Tainui).

Figure 28: Cert4fitness 2015.

Figure 29: The members of Matariki.

2014: Waitā (figure 30)

Waitā is connected to our ocean and all food sources within (Matamua, 2019). Waitā members (figure 30); Marino Grace (Ngā Puhi, Ngāti Tūwharetoa), Kiri Grant (Te Whānau-ā-Apanui), Chloe Kelly (Tainui, Ngāi Te Rangi) and Tina Koroheke (Tainui).

Figure 30: Cert4fitness 2014.

Figure 31: The members of Waitā.

2013: Waitī (figure 32)

Waitī is connected with all our sources of fresh water and the food sources within (Matamua, 2019). Waitī members (figure 33); Liz Cooper (Ngā Puhi), Ashleigh Grant (Te Arawa, Ngāti Tūwharetoa, Ngā Rauru, Ngāti Ruanui) and Willie Waititi (Te Whānau-ā-Apanui).

Figure 32: Cert4fitness 2013.

Figure 33: The members of Waitī.

2012: Pōhutukawa (figure 34)

Pōhutukawa is the star connected to those that have passed on and carries our dead across the year (Matamua, 2019). Pōhutukawa members (figure 35); Pauline Brown (Ngāti Pūkeko, Ngāti Awa, Ngati Porou), Jeana Connelly (Ngā Puhi), Tayla Tarati (Ngāti Tūwharetoa) and Kanhuoterangi Tuipe'a To'omata (Te Ati Haunui-a-Pāpārangi, Ngāti Hāmua).

Figure 34: Cert4fitness 2012.

Figure 35: The members of Pōhutukawa.

2011: Tupuānuku (figure 36)

Tupuānuku is the star connected to all of our food that grows within the ground (Matamua, 2019). Tupuānuku members (figure 37); Caleb Barke (Ngāti Raukawa), Paranihi Lovett (Ngāti Ranginui, Ngāti Rangi, Ngāti Pūkenga, Ngāti Maniapoto) and Rawiri Marshall (Tuhoe).

Figure 36: Cert4fitness 2011.

Figure 37: The members of Tupuānuku.

2010: Tupuārangi (figure 38)

Tupuārangi is the star connected with all food that grows up in the trees and includes birds. Tupuārangi members (figure 39); Tanenuiarangi Bennett (Ngāti Ranginui, Ngāti Rangi), Kiri Johnson (Ngati Porou, Ngā Puhi) and Jordan Roelofs (Ngāti Tūwharetoa).

Figure 38: Cert4fitness 2010.

Figure 39: The members of Tupuārangi.

3.4 Research Ethics

From an ethical perspective participant safety, rights and respect has been paramount. A rigorous ethical process was followed under the guidance of expectations set by our Te Whare Wānanga o Awanuiārangi Ethics Committee with support and leadership from the research supervisor.

Ensuring the safety of participants' welfare and interests is foremost to research foundations. Through a robust consultation process risks were identified and removed or minimised to guarantee the safety of research participants (Kitzinger, 1994). Ethical considerations such as informed consent, conflict of interest, confidentiality, anonymity and right to withdraw was of utmost importance.

Wilson (2001) illustrates the need for ethical considerations to be guided also by the applied indigenous methodologies. Rather than asking about validity or reliability, ask how am I fulfilling my role in this relationship? What are my obligations in this relationship? Morals need to be an integral part of the methodology so that when I am gaining knowledge, I am not just gaining some abstract pursuit; I am gaining knowledge in order to fulfil my end of the research relationship. This becomes my methodology. An Indigenous methodology, by looking at relational accountability or being accountable to all my relations (Wilson, 2001. p.177).

Dickert and Sugarman (2005) identify four ethical goals to guide the research process in participant safety and respect. They describe the need to:

- Protect communities and participants by identifying risks that were not previously valued or recognised and suggest solutions;

- Develop participant benefits in the study and the community in which the study is conducted;

- Give opportunities to researcher stakeholders to express their perspectives in a timely manner that allows changes to be made;

- Allow sub consulted communities a degree of moral responsibility and ownership for conducting the study.

Ultimately, the Ethics Committee of Te Whare Wānanga o Awanuiārangi controls the authorisation of research commencement. Under the guidance of the Research Supervisor and Ethics Committee, the following areas of risk were addressed:

- Participant risk? Feelings of embarrassment, anxiety, nerves, vulnerability, pressure, worry about privacy, fear of expectation, reservation of honesty, and financial cost of travel or attending hui. Self-doubt around worthiness.

- Researcher risk? Feelings of anxiety, pressure, worry of failed planning, isolation, time management.

Several steps were taken to manage these risks and included:

- Providing comprehensive information in the protocol regarding the design and rationale underlying the proposed research;

- Incorporating strong safeguards into the research design such as an appropriate data safety monitoring plan;

- The presence of trusted and capable personnel and implemented procedures to protect the confidentiality of data and participant;

- The development and maintenance of clear, effective and trusted communication between researcher and participants.

- The continuation and development to maintain clear, effective and trusted communication between the participants and researcher, as well as researcher and Supervisor.

3.4.1 Research Approval

Possible ethical issues identified as arising from this project were participant confidentiality, anonymity, informed consent, participants' rights to withdraw and conflict of interest. Strategies and a guarantee to maintain participant safety was to identify, minimise and eliminate any potential issues. Supervisor guidance and experience was highly respected and followed in this process.

The development of documents with informed consent and right to withdraw were approved and informed by my Supervisor.

3.4.2 Post Research Ethics Practices

All paperwork was collected by the researcher and stored in a confidential and safe space. All informed audio footage is being stored and kept safe on an external hard drive. All footage was deleted from the original device immediately after file transfer.

All participant details, consent forms and audio recordings are stored by the researcher on an external hard drive. This data will be inaccessible due to secured storage and held safe for five years. Based on the recommendations by the research Supervisor, an appropriate staff member of Te Whare Wānanga o Awanuiārangi will be responsible for the eventual disposal of data after that timeline.

Participants were provided access to discussion of their individual group session and recordings from these sessions at any stage. Participants have been provided with a copy of findings. When research progress allows, participants will be invited back to campus to attend and contribute to a presentation of findings.

Consent in all areas of participant contribution was explained, discussed and authorised prior to research commencement (see Appendix C).

3.5 Chapter Summary

This chapter identified a mixed methods approach as a vehicle in data collection. Quantitative methods included the use of an on-line survey and historical student evaluations on teacher performance. Group discussion captured the heart of research findings and was qualitative in nature.

Research practices were built upon Kaupapa Māori and Pūrākau methodologies. The next chapter presents findings gathered from participants in organised and identified themes. Discussion is built around graduate words, identifying and respecting the knowledge and leadership they provide.

CHAPTER FOUR

FINDINGS/ RESULTS

4.0 Chapter Introduction

The previous chapter introduced and discussed the methods and methodologies of this research project. Enveloped within Kaupapa Māori and Pūrākau methodologies, a mixed methods approach was used to collect data through focus groups, on-line survey and historical teaching evaluations. Ethical issues were presented and discussed with research design explained. Of utmost importance, we were introduced to the stars of this research, the graduates.

This chapter presents the findings. Conversation has been drafted into themes for clarity and sense of discussion. Like good teaching grounded by a kaupapa Māori approach, each element is interwoven and requires the purpose of each other to be effective.

Findings have been presented around graduate voice. The knowledge that can be extracted from Pūrākau is powerful and the richness of their words is influential. The need to listen to what is being said is critical in reflection and learning.

One of the many strengths of these findings is depth. Nine groups, excluding Atutahi, connected and shared stories on different occasions. Each group had walked a parallel journey in a different year with the same teachers, learning environment and experiences. The overlapping of themes is strong with comments seemingly dateless.

Findings have been organised into themes for organisation and presentation. The difficulty is that each aspect is interwoven with the next and, cannot be separated. Five key themes have been collected that can be likened to the five points of a star. The five themes that have been found to positively impact graduate success are: a tikanga Māori foundation; the course as an entity; strength in support from classmates; the role of the teacher as a person; and the way the teacher teaches.

4.1 Tikanga Māori Foundation

Royal (2012) describes the phrase tikanga Māori as being closely aligned to Kaupapa Māori. This means distinctive Māori ways of cultural behaviors and doing things, expressing Māori aspirations and certain Māori values and principles. The New Zealand Qualifications Authority (NZQA) defines tikanga Māori as:

> Tikanga are cultural practices or protocols exercised by Māori in their daily lives. These practices or protocols reflect the concepts upon which they are based and provide guidelines for appropriate behavior in Māori society. For the purpose of this unit standard, tikanga are the identified practices or protocols of any Māori incorporated entity (NZQA, 2012).

For effective teaching of Māori, Macfarlane et al (2014) describe the learning environment must be culturally responsive to meet the needs and values of the students. This approach provides opportunity for students to self-identify as Māori and inspires enhanced understanding of Māori language, values and culture. It encourages Māori learners to be proud of who they are. One graduate shared:

> *This course made me more proud to be Māori, you don't come across many classes that enhance tikanga Māori and stuff like that. It made me more comfortable being Māori, because that is who I am. It made it easier for all the Māori students to fit in here. (2017 focus group, Ururangi).*

> *Really had not been that proud of my culture, mainly through a disconnect with my Māori side of my family as my father was abusive, absent and in jail. I really loved the Māori aspect of the course and have found a new interest around my culture now (Anonymous graduate from survey).*

Bell (2011) states effective teaching should be determined by culture and embedded in teaching as a cultural practice. Alton-Lee (2003) describes it is important for teachers to engage with both students and their culture in order to effectively connect with them.

When participants in this study were surveyed 81 percent (figure 40) identified that tikanga Māori embedded within the programme had a "great deal", or "a lot" of influence on them graduating the programme.

What influence did Tikanga Māori embedded in the programme have on you graduating Cert4fitness?
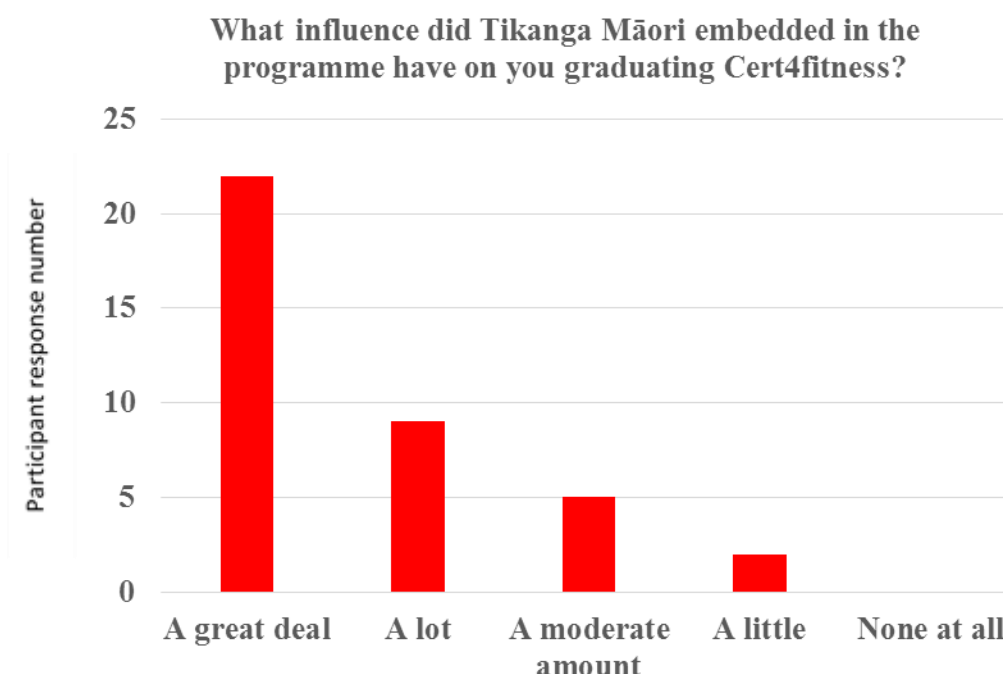
Figure 40: Graph illustrating results from question nine of the participant survey.

Graduate feeling reinforces the influence a tikanga Māori foundation has provided and comments that reflect this include:

> *The fact that not many teachers in the world share an open space in their classroom to be Māori makes me happy that my tutors allowed for that to happen in our classroom. In fact, they intertwined Māori values with their teaching like manaakitanga, whānaungatanga. Two main concepts in my culture that proved to work well with Māori and non- Māori students. (Anonymous graduate from survey).*

> *It made me proud to be a Māori female. To see people highly engage the culture not be rude about it and really made Māori feel welcomed always (Anonymous graduate from survey).*

Within the programme there seems to be a tikanga that has been created over several years, a legacy of "this is how we do things".

Meyer et al (2010) identify several principles required to support this approach that have been evidenced by graduate discussion. These include shared power between individual students and staff (rangatiratanga); a respect and desire of the importance of culture (taonga tuku iho); an interactive and reciprocated approach to learning (ako); a connection and commitment between participants (whānaungatanga); and a common kaupapa of what constitutes educational excellence (kotahitanga).

For most Māori learners, this approach is their normal, their everyday life at home with whānau, iwi and hapū. For many non-Māori learners, this is a new experience. Comments from participants reinforce these views.

> *Māori knowledge is often ridiculed, but as we look more into depths of the knowledge of our ancestors, we keep finding that they were far more advanced thinkers than we may think. That being said, the knowledge and protocols like karakia, haka, whānau and te reo were well preserved and worked for us Māori for thousands of years. And when you get your tutors also upholding these values you can't describe the completeness you get when these values are shared in your class with all peoples (Anonymous graduate from survey).*

> *It was like other people would fit in with us. You feel part of something bigger. I think our Māori styles helps everybody regardless of where they came from (2017 focus group, Ururangi).*

Graduates identified an attitude that valued the combining of cultures, of non-Māori students embracing a Kaupapa Māori approach within the learning environment. Collected comments captured through stories sharing this perspective included:

> *Like the Pākehās become one of us at the end. They have no disagreement on the way it's being run like whānau. It's that thing of culture aye, it's like a culture can be so powerful. It's just awesome that they don't disagree with the way it's being run we just all become one whānau and we are all the same going on the same path (2018 focus group, Hiwaiterangi).*

I like it how Māori values are fitted right through the whole course; it makes it an easier environment to be in and be myself. They sell it in a cool way like even you would hear Pākehā say whānau instead of family. All the Pākehā people buy into it as well which makes it really cool. Even like before our bus trips doing karakia before we leave and get back, like others wouldn't do that (2016 focus group, Waipuna-ā-rangi).

Bishop and Glynn (2000) suggest the importance of interweaving cultural connection with learning as vital in creating a foundation for success in learning for Māori. Māori students need to be encouraged and supported to bring to class who they are and where they are from. Students can maintain their mana and are empowered in a safe space of self-determination.

It comes down to those pillars like being supporting of the culture, being supporting of the mental side like emotional and stuff like that, the physical side in the spiritual side of everything. The whole course is about Te Whare Tapa Whā, it's kind of like weaving a whāriki, putting everything in there, taha tinana, taha whānaua, taha wairua and taha hinengaro, they do it really well (2018 focus group, Hiwaiterangi).

Curtis et al (2011) describe the importance of practices that are culturally appropriate. The view of Māori students is that academic success is influenced by facilitated learning experiences that interweave culture with study. Education is a vehicle that can be used in growing a sense of identity and self-esteem for students. Bruner (1996) explains that by students having a feel for their history and own cultural stories they will cultivate an increased sense of themselves.

I think that is probably another influence that made me want to finish and keep coming, was that they made us, even though it was like for some of us like we had never done anything like this before, but it made us feel proud to be a brown and doing something for who you are (2012 focus group, Pōhutukawa).

Made me use my own tikanga and kawa again (Anonymous graduate from survey).

For me, it added that spiritual feel of living up to the expectations of my ancestors and being able to do them proud (Anonymous graduate from survey).

Webber (2012) describes the "underpinning assertion is that a positive sense of Māori identity, experienced as cultural competence, cultural efficiency and racial ethnic group pride, may help to improve the educational outcomes of Māori" (p.21). McKinley (2005) reinforces the importance of te reo Māori as a vehicle to enhanced understanding and connection of history, identity and knowledge.

For Māori students' fundamental features include study that incorporates cultural beliefs, attitudes and values; teachers who support and value Māori culture and cultural diversity; and teaching that understands and applies culturally preferred ways of learning.

Bevan-Brown (2005) explains that the heart of successful learning for Māori is the establishment of a culturally responsive environment. An essential starting point for teachers is acknowledging their own culture. This influences effective teaching and promotes an environment that is respectful, encouraging students to bring their own culture to the learning space. (Bell, 2011; Bishop and Berryman 2006; Bruner, 1996).

I think that is what makes you feel welcome, or even like on the first day I think KP gets up and does his pepeha and stuff. And that's quite unexpected, because he just looks like a Pākehā white fella. But then he gets up there and does his whole pepiha and that's a Māori eye-opener. And having the haka on the first day (2016 focus group, Waipuna-ā-rangi).

They respected and appreciated our culture; they hold it in high esteem as well. You know there's Māori that don't, kei te pai, everyone's got their own journey, but I really appreciated the connecting to me as a Māori that way (2010 focus group, Tupuārangi).

Nepe (1991) writes "Kaupapa Māori knowledge is esoteric and tuturu Māori. It is knowledge that validates a Māori world view and is not only Māori owned but also Māori controlled. This is done successfully through te reo Māori, the only language

that can access, conceptualise, and internalise in spiritual terms this body of knowledge" (p.16). Kaupapa Māori knowledge and te reo Māori are inseparable, you can't have one without the other (Pihama et al, 2002). Graduate views illustrate this and can be visually captured in figure 41.

> *I really enjoyed how they made sure that Māori was just normal, like the language they would use like every day. And they would make it natural into the everyday presenting or talking, that was their normal. I really liked how they embraced Māori all the time and everyone was on the same kaupapa. Like everyone really really enjoyed it, but I think that is an awesome way to connect with the Māori students in the class (2012 focus group, Pōhutukawa).*

> *I appreciated it when they said Māori words here and there. You know I was able to connect with that and I'm not fluent, but I just felt well they are not only respecting me as a woman that's doing this course but the respecting me as a Māori (2010 focus group, Tupuārangi).*

Figure 41: The class of 2016 acknowledging Mauao (our Mountain) with a haka.

There has been a significant amount of research evidencing the impact of tikanga and kaupapa Māori principles and values on Māori learner success. (Bell, 2011; Bishop 1996, 1999; Bishop and Berryman 2006; Bruner, 1996; Curtis et al, 2011; Durie, 2005; Hook 2006; Meyer et al, 2010; Mullane, 2010; Pihama et al, 2002; Walker, 2005; Sidorkin, 2002; Smith, 1997, 2003; Walker 2005).

Many of these principles and values have been shared through graduate voice in this section. As a result, it appears self-confidence in being Māori within a mainstream environment is positively influenced with qualification achievement enhanced.

> *I got confidence in my Māoritanga because where I come from my Māori is pretty shit. It's pretty rubbish, so I was never confident like leading the Haka or anything like that. From where I was brought up in my school, everyone was like so high up with a standard and they'd like lead haka and be on TV for Marae programs and all that and I was just always I can't do that. And then when I came here and actually had the confidence to lead the haka and do karakia and stuff like that and that was mean. It gives you a feeling of self-worth (2018 focus group, Hiwaiterangi).*

> *It made us feel proud to be who we are. We were able to learn and still maintain our tikanga. Little things such as use of the reo within the teaching helped Māori feel comfortable but also allowed those not as knowledgeable to learn. This gave Māori students another way to give back to the group by taking the lead in ensuring the mana of our group was upheld. It helped us to realise that although we study in a Pākehā institute that we could still maintain our Māori tanga and be able to succeed at the same time (Anonymous graduate from survey).*

> *Being a Māori student myself, it was awesome to see not only our Reo being used daily from both tutors but the respect they had for our culture was epic (Anonymous graduate from survey).*

It is evident the underlying tikanga Māori foundation to Cert4fitness positively influences qualification outcomes. Words, knowledge and stories shared by participants contribute to robust pillars on which the programme is built (illustrated in figure 42).

Macfarlane et al (2014) embody the kaupapa graduate students have shared by linking the importance of cultural identity and academic success by stating Māori learners require:

> …a nurturing whānau, a responsive school community and a learning environment which includes the provision of educational and cultural experiences beyond the classroom (p.148).

Figure 42: 2012 Crt4fitness performing the course haka on the steps of our Wharenui (Pōmare).

Work by Mane (2009) describes that a tikanga Māori foundation is significant for Māori learners because it encourages a sense of whānaungatanga, demonstrates respect and enriches relationships (Smith, 2009; Tomlins-Jahnke, 2008).

This approach "views the holistic makeup of Māori, both as individuals and as collective members of the community, in working towards advancing the wellbeing of the collective" (Mane, 2009, p.1).

4.2 Cert4fitness as a Course

A collective theme shared throughout focus group hui was that "Cert4fitness" is a programme regarded as special. Graduate words reflected a learning journey comprised of multiple layers that describe "a life changing experience" for many. Participants described feelings for the programme as if it was a living, breathing organism that developed into a distinctive part of their lives. Comments that shared this feeling include:

> *Watching graduation the other day you could see the massive difference between Cert4fitness to everyone else that was graduating. You could just see the whānaungatanga, wairua, the connection. The wairua is where we are going wrong with our Māori students. They have got to connect with their wairua (Advisory group, Atutahi).*

> *It's one of those feeling things, it's like you don't know what skydiving feels like until you skydived (2018 focus group, Hiwaiterangi).*

> *Gaining the qualification itself and the reputation that came with this course and the mana of passing meant lots to me. (2017 focus group, Ururangi).*

> *Just having a passion for the course and to come every day. The course made us want to come every day when things got hard at home (2017 focus group, Ururangi).*

> *This course was definitely a turning point for my life, definitely. I don't know, if I didn't come here I don't know what I would be doing (2011 focus group, Tupuānuku).*

Graduate stories through pūrākau offer several factors that could explain this feeling of wairua, mana and a sense of being part of something special. Founded upon a tikanaga Māori base, values such whānaungatanga and manaakitanga appear to create a powerful kaupapa that is culturally robust. It seems the Cert4fitness course is powered by a beating heart that can be identified as culture. Through Māori worldview this process is mana enhancing for both the learner and the programme of study.

Webber and Macfarlane (2018) discuss the influence that a feeling of mana has on learning for Māori students by explaining:

> As such, the concept of mana is important for Indigenous student participation, engagement, and achievement at school because it relates to their sense of being, motivation, and personal and collective identity. Mana tangata, or secure sense of mana, can influence Indigenous students' thoughts and behavior, enabling them to act purposefully in the world to achieve their goals and aspirations (Webber and Macfarlane, 2018, p.9).

Tomlins-Jahnke (2011) supports this viewpoint by stating "philosophies that underpin the concept of mana tangata are long-standing and reinforced in customary traditions, socially founded values, ideals and norms" (p.1). For Māori students this connects learning and the socio-historical and physical environment in which learning transpires and can be described as "Mana Ūkaipo: A sense of place" (Macfarlane et al, 2018).

Graduate discussion presents a viewpoint of programme loyalty, perhaps established through a sense of belonging and social connectedness (Webber and Macfarlane, 2018). Participant commentary shares a feeling of commitment to attendance and the impact of being away:

> *If you couldn't come I would feel like I missed out on something, it was always like that. Even if you are sick you would still want to come in because you didn't want to miss out on anything (2017 focus group, Ururangi).*

> *I think I only missed one or two days because you used to want to come here because it was better for me here than being at home. It's one of those things that even when you're when you're injured or sick you still come here (2016 focus group, Waipuna-ā-rangi).*

> *You didn't have to try to get motivated to come, because you just wanted to, you wanted to be here (2012 focus group, Pōhutukawa).*

Missing class wasn't really an option aye. You very rarely missed much, why would you? If you got stuff going on this is the best place to come and sort it out (2011 focus group, Tupuānuku).

Most of the time I would get here like half an hour before we had to be here, just to be here I loved it that much. Just talking about it makes me want to do it again aye (2011 focus group, Tupuānuku).

Throughout graduate findings commentary reflects on the influence of class culture and how values such as whānaungatanga and manaakitanga impacted positively on learning. Graduates within a given cohort reflect with an attitude that sees their class as whānau rather than just classmates. Durie (2009) explains this perspective is known as "kaupapa whānau", where members are not related through biological connection but united through a common purpose.

Graham Hingangaroa Smith (1997) identifies that kaupapa whānau is a fundamental requirement in a kaupapa Māori approach to learning. He describes that within this context, students cooperate on a daily basis while supporting each other through "economic and social disparities". With whānau described as the "building block of Māori society" (Ministry of Health, 2002), it is evident through graduate story this is how they viewed their year of study.

Focus group discussion captured that participants extended this outlook by stating that they felt part of a community of Cert4fitness graduates, an extended family. They described being part of a "fitness whakapapa" comprised of years of graduates who had walked a shared and common journey. Cheung (2008) defines that whakapapa unites and provides a foundation of connectedness to our past through those in the present. This is how graduates appear to view themselves as part of the Cert4fitness story and is illustrated in comments such as:

Being connected, that is the biggest thing. Because through the years you meet someone and it's like oh you did Cert4fitness? And you have this connection there, even though you don't know the person it's just on a deeper level. It's because we have vulnerability, we share our stories and it's safe (Advisory group, Atutahi).

When you meet someone that has done the course you are instantly connected because you have been through that same sort of path. This is probably because we have shared a very massive experience that is quite like a family experience. I think it is because this is more than a course it is life changing and that this year has been life changing for me. It's like an unspoken yeah I know what you're talking about (2018 focus group, Hiwaiterangi).

The unique experience of doing this course, which isn't something you get much opportunity to do, gives you a bond with other students from other years. It's like this unspoken thing. (2017 focus group, Ururangi).

It feels like you are learning together for more than a year because you've been through a lot together. I think that's how you can relate to people who have done it before or after you because you've been through the same thing, you might not have done it together, but still been through it. You will always be connected to Cert4fitness, the years before you in the years after you. You can meet people that I've done the course that you've never met before but you have got so much in common (2016 focus group, Waipuna-ā-rangi).

There were also examples of genealogical whānau within discussion. Students that had been part of a family where more than one member had experienced the Cert4fitness journey:

My mum and brother in law did the course aye, and I just trusted their word that it would be the best thing I have ever done aye, and it was (2011 focus group, Tupuānuku).

Wasn't just a course but a lifestyle change for myself and my whanau. My son did this course the following year, who told me that he was encouraged seeing me learn and live what I was learning (Anonymous graduate from survey).

Dôrnyei (2006) presents that when the culture within a learning group is strong a connection between years is created and a type of legacy is built that is described as a "group legend". He states:

Successful groups often create a kind of group mythology that includes giving the group a name, inventing special group characteristics and group rituals, as well as creating group mottoes, logos, and other symbols such as flags or coats of arms (Dôrnyei, 2006, p.721).

This concept is evident throughout findings and examples include work (figures 43-46) created by students in their year of study:

Figure 43: A taaonga gifted to the teachers representing the class of 2017, created by Hawaiki.

Figure 44: A design created by Te Aihe (student) telling the story of 2012 on the class t-shirts.

Figure 45: A carving created by Hamiora (student) sharing the story of 2016 Cert4fitness.

Figure 46: A design created by 2013 students sharing the story of their year.

It appears the experience of travelling the Cert4fitness journey continues to influence graduates after the course finishes. Comments share the on-going influence that learning, and motivation had on their lives and can be explained in comments such as:

> *As soon as you go through the course it makes you want to carry on looking after yourself. And how the bros have all gone our own ways with course, studies, work and families and that it gives you sustainable health for life. You realise it is a lifestyle thing. You don't really need a purpose to train but just to be happy, to look after yourself (2016 focus group, Waipuna-ā-rangi).*

> *If it wasn't for this course, I'd still be working at the meat works, which was alright, but I didn't enjoy it. It made me just go off and change the life that I really want and what I really wanted to. Like once you're finished fitness you think shit, I can do anything. I think you kind of realise what it's like to be happy all of the time, or to be doing something that you love every day and it makes you want that again I think. So, you don't just settle for a job just for a job if you know what I mean (2016 focus group, Waipuna-ā-rangi).*

> *They taught me life skills that I later carried on in life. The type of skills you hardly learn at school, like turning up every day, communication, teamwork, respect. They were good at letting us know that obstacles are always gunna come, it's how you react is what matters (2010 focus group, Tupuārangi).*

> *They continue to prove that even when you are not studying or not even around support will always be found if you ask for help, they go above and beyond their job (Anonymous graduate from survey).*

Clift and Evertson (1992) describe the phenomenon that seems to occur with the Cert4fitness course by stating that when a class is a social group it does not end on a given day and will always have a connection when members disband. That "viewed in this way, life in the classroom is holistic for members. Class is a living entity and not merely a setting" (p.86).

4.3 Classmate Influence on Learning

When positive relationships with classmates are cultivated, Māori students develop a sense of belonging, increased confidence and enhanced learning. This influences academic achievement (Bishop and Glynn, 1999; Gorinksi and Abernathy, 2003; Hill and Hawk, 2000).

Gorinski and Abernethy (2007) describe that interpersonal relationships between classmates have a substantial impact on Māori student retention and achievement. They share problems, discuss solutions, support each other through adversity and celebrate successes.

It is evident that classmate influence positively impacted qualification outcomes for Māori students within the Cert4fitness programme. All but one graduate identified that their classmates had "a great deal" or "a lot" of influence on passing the programme.
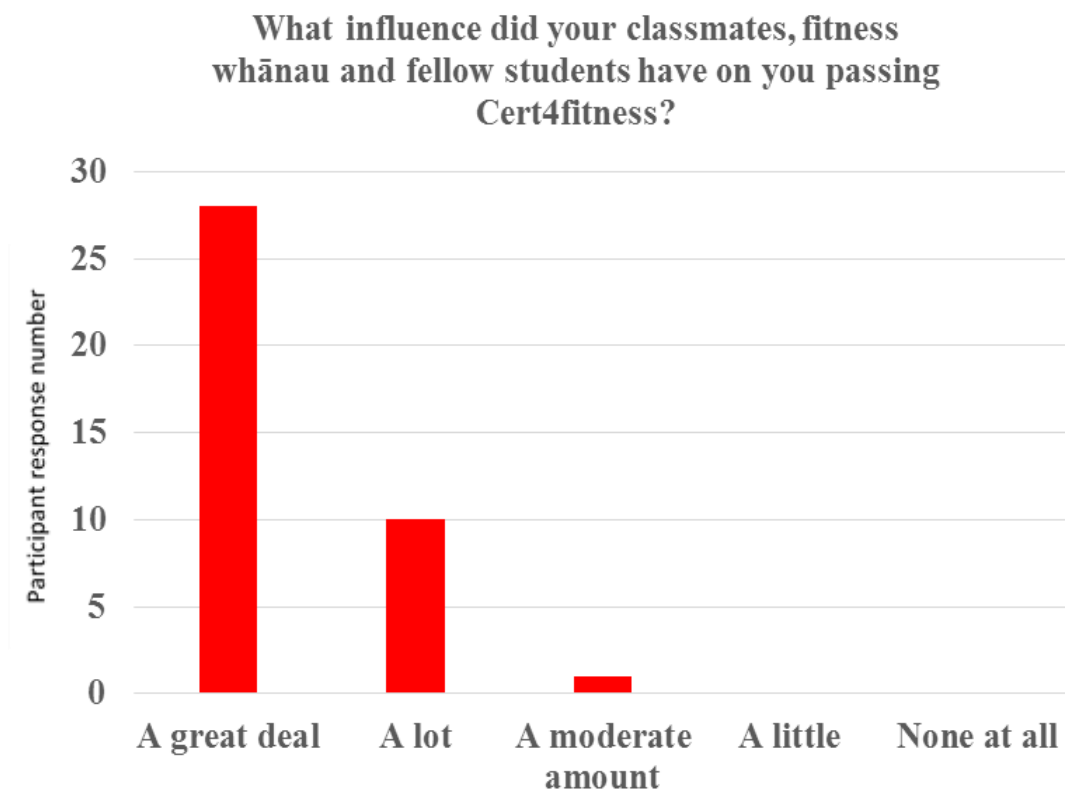
Figure 47: Participant perspective on classmate influence on passing Cert4fitness.

Macfarlane et al (2014) propose Māori students view class friendships as being important to academic success and wellbeing. By surrounding themselves with learners who follow a common kaupapa numerous benefits are achieved. Traits such as self-esteem, academic understanding and learning confidence improve, problems are shared, issues are easier resolved and education is more enjoyable.

A common theme contributed through graduate discussion was a feeling of whānau within the class. Students described their classmates felt more like family than just classmates. Comments sharing this perspective include:

> *The course felt like a second home to me, coming here. And it was like a family, it kept driving me back (Advisory group, Atutahi).*

> *I think that is why there is such a high Māori success rate because of the whānau environment. Because Māori thrive in communities whereas in a Pākehā environment you are alone. Like we are not used to that being Māori (2017 focus group, Ururangi).*

> *It definitely helped me and I think I can say for all the students. We were all like a whanau. It helped us all come together as one and pull through the tough times so no one was left behind (Anonymous graduate from survey).*

> *It definitely helped me and I think I can say for all the students. We were all like a whanau. It helped us all come together as one and pull through the tough times so no one was left behind (Anonymous graduate from survey).*

> *We all became brothers and sisters. We weren't leaving anyone behind! We started together and finished together. No one was left behind (Anonymous graduate from survey).*

Bishop (1999) states whānau is the central word in whānaungatanga (positive and supportive relationships) and "one of the most fundamental ideas within Māori culture, both as a value and as a social process" (Bishop, 1999, p. 203). Hohepa (1999) explains students can gain a sense of whānau as they work together on a regular basis, sharing a common commitment and purpose as a group.

Durie (2001) presents a term called kaupapa whānau that strongly aligns with comments presented by graduates in this project. He describes a group who are not actually related through ancestral links 'but who behave towards each other in a family-like manner, usually towards a common end for a mutually beneficial purpose' can be considered kaupapa whānau (p.190).

It is clear through discussion that there was a reciprocated motivation to be there for each other in a family-like environment. Graduates appreciated and valued each other as not merely classmates, but as a whānau (captured in figures 48 and 49). These pillars of whānaungatanga and manakitanga are central throughout this research as key foundations and are identified in comments such as:

> *It is that belonging with the class and it's like that for Māori family as well. (Advisory group, Atutahi)*

> *That's another thing you take away from this course, a family. You always remember them. This course inspired me to go on and to a degree, wanting to go on and do more with it (2016 focus group, Waipuna-ā-rangi).*

> *It was everyone, so motivating. I couldn't wait to come to see everybody. It was the whānaungatanga (2014 focus group, Waitā).*

> *For me it was the whānau environment, within the course we grew a tight bond through everyone just through training hard and all this learning. Yeah it was the whānaungatanga and the group was really tight we just wanted to come to course back in those days (2012 whānau.)*

Figure 48: It appears Cert4fitness is all about unity and collective learning.

Figure 49: Cert4fitness students learning together. All equal and contributing.

For me being here was motivating, being around each other. So, you didn't actually have dig deep to find yourself to get some motivation because here it was a cool vibe. It was so cool because when you're here it was just like family (2012 focus group, Pōhutukawa).

I didn't want to let any of my whānau down and just seeing the belief and trust that KP and Sheree had in us, you sorta didn't want to let them down either. Basically, they just tuned in to family and family are there for family so we didn't wanna let them down big time aye (2012 focus group, Pōhutukawa).

Durie (2005) stresses that whānaungatanga is essential in all exchanges with Māori. He states that through living by this value a collective responsibility for the wellbeing of others is developed. This is achieved through a commitment to a common purpose. This element is fundamental in teaching and creating a culturally responsive environment.

It appears this attitude and way of thinking supports students through times of personal struggle, where a feeling of isolation may have led them to withdraw from study. When students consider themselves part of a whānau, relationships are strengthened as individually and collectively they awhi (support) each other through tough times. Comments that share this insight include:

> *We had a few tangi and that really brought us together I think. I think we took the whole day off and like paused assignments and everything to go be there for that person. Because (name withheld) little brother passed away and then (name withheld) mum so that's pretty close and they both passed the course so that is another thing to them aye, losing people close to them and they still passed this course (2016 focus group, Waipuna-ā-rangi).*

> *There were so many different people who had overcome different adversities to provide inspiration. The bonds created amongst students to help each other was awesome (Anonymous graduate from survey).*

The strong feeling graduates describe as whānaungatanga is created through a range of elements interwoven in the Cert4fitness programme. Factors already discussed include the tikanga Māori foundation, the learning environment, Cert4fitness as a course and the concept of the students being vital to the whakapapa of the programme. It seems these pillars encourage a culture of commitment and loyalty. Typical comments collected from participant stories highlighting the desire to "succeed" or "turn up" for each other were:

> *When I would see someone slipping, I would make sure I would try to be there to help them in any way I could, and you know others would as well. It wasn't only coming from the tutors, but it was coming from the peer groups as well. This course is special for whānau (2018 focus group, Hiwaiterangi).*

> *Your peers helped you by encouraging you to come back. If somebody missed a few days we would check up on them make sure they are coming back. It was just a good environment to be in to like you wouldn't want to miss out on a day because you miss a day you missed something cool (2016 focus group, Waipuna-ā-rangi).*

I reckon some of the motivation to pass was the course, we were pretty much a family and we weren't really allowing each other to give up, there was heaps of support from the tutors as well as the students, there was heaps. (2014 focus group, Waitā).

The togetherness we have in the class, you know everyone being together and how they make everyone a family rather than just a class, you want to do it for everyone else and you don't want to let them down. Letting them down was huge compare to just yourself. You know, we had 40 to 50 people in our class that I felt like relied on me to be there as much as I relied on them to be there. That was a huge part for me (2011 focus group, Tupuānuku).

I would not have finished the year if it wasn't for my class mates. A shared struggled feels much less when shared (Anonymous graduate from survey).

Graduates identified that their teachers were one of the reasons a feeling of whānau was generated. Following sections within this chapter present explanations as to why graduates may feel this way and include teacher role modelling and integrity; teacher belief, care and compassion; teacher approachability and communication; off-campus learning opportunities; and effective teaching pedagogies.

Peterson and Deal (1998) highlight the importance and influence teachers can have as educational leaders. They can create a positive ripple effect in the learning environment and are capable of so much more than merely standing and delivering in a classroom. Peterson and Deal (1998) describe the potential for teachers to influence the learning experiences of students and positively impact on culture:

> Their words, their nonverbal messages, their actions, and their accomplishments all shape culture. They are models, potters, poets, actors, and healers. They are historians and anthropologists. They are visionaries and dreamers. Without the attention of leaders, school cultures can become toxic and unproductive. By paying fervent attention to the symbolic side of their schools, leaders can help develop the foundation for change and success (Peterson and Deal, 1998, p.30).

Graduate discussion that supported the concept of teacher leadership positively influencing culture include:

> *You've got the tutor support and they create the culture in the first week or two with a cool kaupapa that we create with them. The culture's there and it just thrives with support. And a lot of that streamed through everybody. Sometimes you get to a point you wanna just give up, and you're like I can't do it and then you'll have someone that will say go go and you've got that peer support just pushing you, it's like almost pushing past into resilience but it is coming from your peer group and then it rolls on, so they are giving you support. I think it has been cultivated in the first week. It is the total support, but it is also the peer support, and everyone brings you up when you're feeling down and that starts with the tutors (Advisory group, Atutahi).*

> *It's all built from the top down. As soon as you walk in here. The whole personal sharing and safety and genuine care and stuff. There is something about this course man that makes you connect with people like nothing else (2011 focus group, Tupuānuku).*

> *We were a family. This meant we did everything to ensure everyone in the group achieved what we set out to do. This was our way of returning the respect given to us by our tutors (Anonymous graduate from survey).*

Graduates talked about equality and the positive experiences of working within a diverse group (illustrated in figure 50). Bowen (1977) believes it is the responsibility of higher education to enhance social development in cultural cohesion while Gutmann (2004) recommends a key goal of higher education is to teach acceptance, understanding and respect of cultural difference. Hurtado (2007) supports this concept by stressing the need for research that will provide enhanced understanding and tools to teach these values to our students. Graduate feedback captured views such as:

> *I was lucky that we had a good team that supported each other. Our tutors had the ability to bring different peoples and cultures together and taught us to work as a team (Anonymous graduate from survey).*

No one thinks they're better than anyone else on this course, no one is superior ever. Every age, every size, every ethnicity is the same. Another cool thing is watching your peers achieve, see people that were too timid or shy but as soon as they step out of the comfort zone out of their bubble, you're like yeah, and you just want to support them. And you might have a goal you might not hit it but when you see someone else achieve their goal, you're so happy for them (2016 focus group, Waipuna-ā-rangi).

I loved coming to course every day for the fun, culture and support. I connected with everyone in my class on a deeper level. It's strange as it was a fruit salad of people so you wouldn't get this in a normal environment. Everyone cared and supported each other (Anonymous graduate from survey).

Figure 50: The class of 2017 throwing their stones towards the pool at the base of the waterfall at Otanewainuku. Rocks represented what students wanted to give and receive from the year.

One comment collected from a graduate story describes learning from their Otanewainuku Waterfall trip. They reflect on their journey and share a greater understanding of the learning outcomes provided by the teacher and experience:

> *That's the thing with them, they always taught more than what was necessary to pass the course. Like even when we would go for our walk through the bush and whatnot, you know where there were times we would write on the stones and stuff like that it just gives a deeper meaning and it makes the person, the student, and I'd think where to from here? Because that's what they wanted, they didn't want it to be the end, they were kind of setting us up for what it is you actually want to do, who are you as a person and how are you going to help out those around you.*

> *Which again is big for Māori people because the majority of people, Māori people, just want to help the whānau and their community so, throughout the whole course that's what they're embedding. And even if you're not Māori, all those things are beneficial for everyone.*

> *And they never stood up and said I believe in Māori kaupapa this is what I do blah blah blah even though that is what they believed in. It was just the essence of them, and everyone benefited from that, so it's not about what type of learning is best for Māori, it's what type of learning is best for students as people (2012 focus group, Pōhutukawa).*

Graduate discussion referenced two in-class activities as being significant in encouraging whānaungatanga, unity and empathy. Participants felt these were key in contributing to the culture of positivity and connection. Comments included:

> *It's a place of healing for most people. It's sharing, you don't share that kind of stuff with people. You know on our year, I don't know if it's the same in other years, it's the stuff that you share that brings you closer together as a whānau. That's powerful (Advisory group, Atutahi).*

When you share your personal feelings and thoughts through all those little sit downs' and korero it really opens up a person and brings us together (2017 focus group, Ururangi).

You are put in a position to share things about yourself, the only thing you can do is get closer to those around you aye (2011 focus group, Tupuānuku).

Guided by participant words, it is proposed these events are important in building trust, encouraging compassion and placing students in a place of vulnerability. Ghosh, Whipple, and Bryanm (2001) describe tertiary students who trust their teacher, peers and institution develop faith and confidence in their learning journey. Student trust has been found to positively encourage loyalty and as a result, retention is improved, perception of learning quality is reinforced and academic achievement is enhanced (Moore and Bowden-Everson, 2012; Ghosh et. al, 2001).

Curzon-Hobson (2002) describe that trust is essential in learning. Without trust, between the teacher and learner, potential cannot be achieved. Associated with the principle of ako, trust provides a foundation for teacher and student to work together through the learning process. Curzon-Hobson (2002) expand further by stating:

Students must also trust the teacher to direct the learning process so that it continually challenges and overcomes the will to objectivity. This is the need to create depth, direction and rigour. A transforming, dialogical learning environment requires students to feel trust in the teacher that he or she will say something meaningful (Curzon-Hobson, 2002, p.270)

Graduates shared that a feeling of vulnerability developed trust and strengthened the whānau environment. Purposeful activities based on shared experiences nourished whānaungatanga along with opportunities to connect with other students and teachers. As a result, learners were able to reflect on self and growth was encouraged. Comments that share this perspective include:

It was feeling connected, having a family feel, I think the culture kept me coming. It was the culture and it was created through sharing, vulnerability and just being real and not fake (Advisory group, Atutahi).

I think what pushed me to finish, it's the culture that the tutors created as well as that vulnerability that everyone shares and creates an environment where everything is okay. You can talk about the bad, you could talk about the good, it creates a comfortable environment for everyone. Every day was a battle somehow and I don't know but I appreciated the grind, it kept me coming back for more (Advisory group, Atutahi).

You're sharing personal information that you're not sharing with anyone else aye. It just forces you to get closer to people (2011 focus group, Tupuānuku).

Specific activities identified by graduates were experiences embedded within the Cert4fitness journey, delivered each year to contribute towards learning. The two main events were referred to as taaonga day and whānau board day.

Whānau board day was completed at the start of the course. Students were asked to bring in a picture or pictures representing their "why", an image or images that captures a person, people or place that was special to them (illustrated in figure 51). Students shared their part of the "jig-saw" to the class before placing it on the whānau board, a large notice board on the wall of their classroom. This board represented students as individuals and whānau who were special to them. This board represented the heart of the programme, holding mana and wairua. When the going got tough students reminded each other of who they were representing and their "why" to help them through.

Figure 51: The whānau board for the class of 2017.

One student shared that through this process they gained an appreciation for non-Māori in their class. They gained compassion and understanding for a culture that was different to their own. They shared:

> *Like when you're pulling down the whānau board it's not only special to a Māori person it's like to special to Pākehā as well. Yeah I was just tripping out how relatable we are and how much we connected (2018 focus group, Hiwaiterangi).*

Another graduate contributed the effect of their teachers being involved in the same activities. Placing themselves in a place of trust and vulnerability. They stated:

> *Like whānau board day. Them opening up and sharing their stories and their stuff, you kind of just know they are different to other teachers. And it's not just that teacher student relationship, its real mates as well. And you build that relationship so they really care about you so you don't want to let them down (2015 focus group, Matariki).*

Curzon-Hobson (2002) describe a teacher's actions are crucial in creating a feeling of trust. Through leading by example in activities and demonstrating vulnerability a greater connection between student and teacher is created.

Taaonga day was an activity delivered in the second half of the programme due to the nature of the experience. Beginning and ending with a karakia, students are asked to bring along an item that is connected with a person or place that is special to them. The student shares the story associated with their taaonga. Gradates shared the impact these two experiences had on them as individuals and collectively as a class with comments that include:

> *I think when you talk about taaonga day and the whānau board, that stuff there in itself it just breaks down so many barriers, it's raw, it's real and that's just opening all that stuff up, all that connection, people connecting with each other and realises that person is going through that and that person is going through that. That stuff is really really important I think. And it feels safe (Advisory group, Atutahi).*

The whānau board was mean and brought us all together. I didn't want to tell anyone about my personal life because like I don't want to trust them at the beginning but then you come in and you're like everyone opened up and put their guard down (2018 focus group, Hiwaiterangi).

Whānau day was big for me, like when we talked about ourselves. That helped us understand each other and get connected on a whole new level. Taonga day was amazing and it was good to cry together (2017 focus group, Ururangi).

Everyone cared deeply for each other, having the whānau board, man having that was a real icebreaker. Being able to break the ice and build those connections straight away helped big time (2015 focus group, Matariki).

A big one was our taonga day, for me, I think all of us, we were just crying aye. And because we had built that relationship with each other, for a dude to be able to cry and let other people see us and that vulnerable state (2012 focus group, Pōhutukawa).

Students feel more motivated and empowered when working alongside a teacher in a relationship where trust has been created (Corrigan and Chapman, 2008). Van Maele and Van Houtte (2010) state that "educational research increasingly acknowledges the significance of trust as an indicator of positive teacher-student relationships producing favorable outcomes for student learning and teacher functioning" (p.86).

Participant feedback in this section highlights the multiple layers that are intertwined in this project. The described activities contribute towards the tikanga Māori foundation, enhance class culture and strengthen connections between students and teachers. These experiences nurture whānaungatanga and provide equality through a feeling of vulnerability and trust. As one graduate comments:

For me it was the other students who influenced me coming back every day. That made me come every day, just from the love that I got and the whānaungatanga from the tutors (2018 focus group, Hiwaiterangi).

4.4 The Teacher

There is an abundance of literature highlighting the importance of who the teacher is, suggesting this is as important as what the teacher teaches. Central to creating a cultural responsive pedagogy, there is strong significance in relationship development, positive role modelling and student care (Alton-Lee, 2003; Hattie, 2007; Bishop and Berryman, 2006; Bishop et al, 2010).

Sidorkin (2002) believes a teacher is the key difference for Māori in mainstream and essential in influencing academic achievement. Teachers with strong relationship skills have value to offer because relationships support all other features in learning. Hattie (2007) reinforces this viewpoint by addressing problems of Māori attrition; "the evidence is pointing more to the relationships between teachers and Māori students as the major issue. It is a matter of cultural relationships not socio-economic resources, as these differences occur at all levels of socio-economic status" (Hattie, 2007, p.7).

Alton-Lee (2003) proposes that teachers are undoubtedly the most important influence on students' learning. This perspective is of particular importance when teaching diverse student groups or Māori within the mainstream system. In completing an analysis of approximately 800 studies, Hattie (2007) found that "teachers are among the most powerful influences on learning" (p. 238). Graduate comments that epitomise this perspective include:

> *As a Māori student, what it took for me to get through first and foremost was the tutors, the tutors have wairua. And that was one of the most important things to me. KP and Sheree, and Sheree isn't even Māori and she has wairua. And so I think, it's the people that lead, it's how they are connecting with the students. Because I tell you right now, if it was any other tutors that I didn't think had wairua I would have walked out many times. As a Māori student that was a massive thing for me (Advisory group, Atutahi).*

> *You just wanted to make KP and Sheree proud at the end of the day and make it to graduation. Because they put so much work into you and all they want is for you to graduate (2018 focus group, Hiwaiterangi).*

When participants were asked about the influence of their Cert4fitness tutors as "a person", the results were overwhelming. Figure 52 illustrates that 41 graduates identifyed their teacher as a person had "a great deal" of influence on them graduating while the remaining person stated "a lot".

What influence did your tutors as a "person" have on you graduating Cert4fitness?
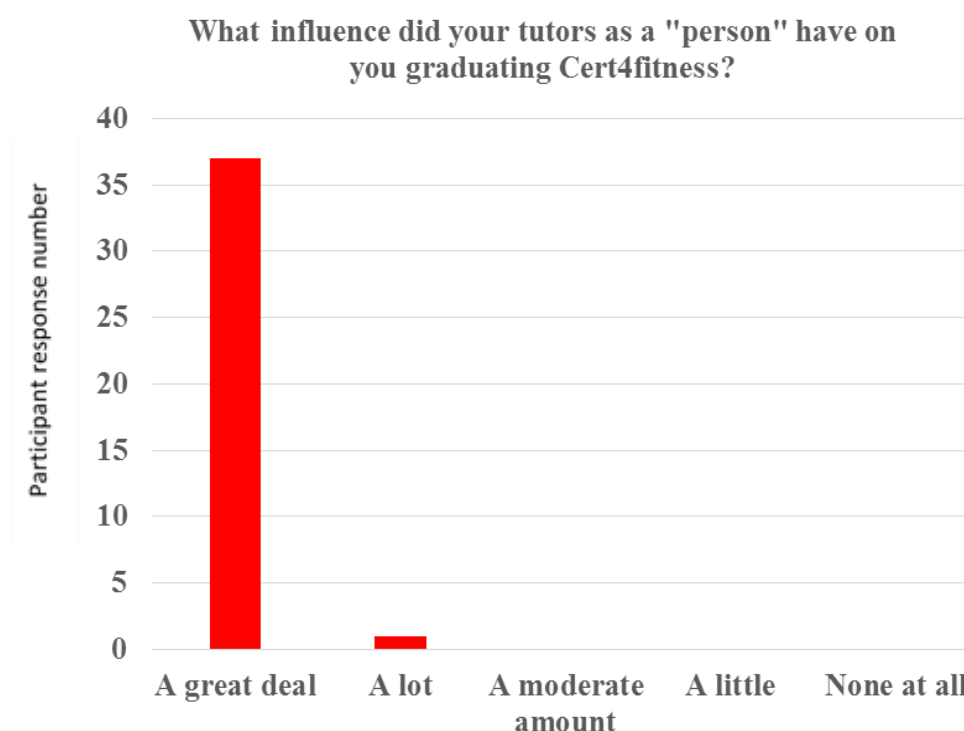
Figure 52: Question five from the survey, the influence of the tutor as a "person".

Comments that personified graduate feeling towards this feature include:

It's the tutors that make the course really. Where do you start? That's the thing like, I know for myself I hated school and I thought of going back to study was quite daunting but just KP and Sheree just made it so easy to transition into adult study and you know were just so supportive. I don't know, I can't even say, it was amazing (2013 focus group, Waiti).

Cannot express enough how amazing our tutors were. The most genuine and passionate teachers I know who are willing to adapt and be whatever they need to be in order to help their students succeed to a high level (Anonymous graduate from survey).

I feel teachers tutors everywhere could learn from them. They cannot just teach Māori but Māori and others alike (Anonymous graduate from survey).

Brookes (2019) proposes that for effective learning to take place there must be a strong relationship between the teacher and student. He presents a series of questions centred on relationships that are described as possibilities for change. Questions include but are not limited to: Is there a rubric for measuring relationship quality? Are there teams who review relationship quality? And importantly, how would you design a school if you want to put relationship quality at the core?

Freire (1973) describes an effective and revolutionary teacher must engage in cooperative critical thinking with their students in pursuit for "mutual humanisation". It is vital for teachers and students to be partners in learning creativity with strong relationships founded on equality and trust. He presents an educational attitude that is oppressive, ineffective, outdated and based upon a colonised model. These teaching features contradict experiences shared by Cert4fitness graduates and include:

- the teacher teachers and the students are taught;
- the teacher knows everything, and the students know nothing;
- the teacher talks and the students listen – quietly;
- the teacher disciplines and the students are disciplined;
- the teacher chooses and enforces their choice and students comply;
- the teacher acts and the students have the illusion of acting by the teacher;
- the teacher chooses the program content, and the un-consulted students adapt to what has been chosen;
- the teacher confuses knowledge authority with their own professional authority, which they sit in opposition to the freedom of the students;
- The teacher is the subject of the learning process, while the people are mere objects (Freire, 1973, p.73)

Immordino-Yang and Damasio (2007) propose that for effective learning to happen there must be an emotional connection in the process. Emotions are built upon reciprocal relationships of trust, respect and cooperation. When teachers fail to appreciate the significance of student emotions, they fail to appreciate a critical strength that enhances learning. They state, "one could argue, in fact, that we failed to appreciate that very reason that students learn at all" (Immordino-Yang and Damasio, 2007, p.9).

The connection between emotions and learning with a link to neuroscience has been researched by Immordino-Yang and Faeth (2010) and explain:

> The message from social and affective neuroscience is clear: no longer can we think of learning as separate from or disrupted by emotion, and no longer can we focus solely at the level of the individual student in analyzing effective strategies for classroom instruction. Students and teachers socially interact and learn from one another in ways that cannot be done justice by examining only the "cold" cognitive aspects of academic skills. Like other forms of learning and interacting, building academic knowledge involves integrating emotion and cognition in social context. Academic skills are hot! (Immordino-Yang and Faeth, 2010, p.2).

Reinforcing a neuroscientific viewpoint Dikker et al (2017) explain the importance of teachers and students connecting through positive relationships. They suggest that when effective learning takes place there is a synchronisation in brain activity between student and teacher. That in a positive student-teacher relationship both parties co-regulate each other to enhance the learning process.

There is an abundance or research highlighting the influence a teacher has on the academic success of Māori students. This statement has been reinforced in this project as clear graduate voice has strengthened this perspective. Recent research by McAllister, Kidman, Rowley, and Theodore (2019) present an issue that may become problematic if not addressed. They announce that New Zealand Universities are severely under-represented in Māori staff. Between 2012 and 2017 Māori comprised just five percent of the total academic workforce in these organisations. Despite values advocated by universities regarding diversity, equity policies and respect to Te Tiriti o Waitangi regarding Māori staff, there has been no progress in this time.

The following section shares graduate perspective on the positive influence of teachers on role modelling. It is important for Māori students to be exposed to Māori teachers and staff who can work in a tuakana–teina (older and younger person) relationship and mentor students.

4.4.1 Role Models and Whānau

Macfarlane et al (2014) describe a role model as "a person who demonstrates a particular behavior, skill or social role for another person to emulate" (p.132). They continue by explaining in an educational context, teachers can have a positive influence on students. This is achieved by demonstrating personal attributes, behaviors and attitudes that can encourage students to match their effort and actions in a similar manner.

Knowledge extracted from graduate discussion evidenced the positive influence from teachers who role modelled positive behavior. Aligned to this perspective was a feeling of the tutors being parental-like figures, as whānau. There was a sense of students not wanting to let their tutor down, a desire to make them proud. Typical comments that captured this perspective included:

> *You just want to make them proud. I said I looked at them like a Mum and Dad like I didn't want to go from this course and then just head back down the dumps or something because they might be let down by me or something. So, you don't want to let them down (2016 focus group, Waipuna-ā-rangi).*

> *I got motivated from KP and Sheree because I didn't have many positive role models in my life until them. So I wanted to pass for them as well. You just don't want to let them down. But you need people like that okay because I never had anyone until them. And the cool thing was they had your back; they gave you a grilling when you need it to what they will show you the way. They'll be hard, firm, but fair and give you a solution (2016 focus group, Waipuna-ā-rangi).*

Bishop et al (2009) are clear in their beliefs about student-teacher relationships. Māori student achievement and successful learning outcomes are influenced by these connections. Positive relationships established on honesty, trust, reciprocity and respect are identified as essential to effective learning. The importance of unity and a collaborative learning environment is crucial, with many students feeling effective teachers replicate whānau (Mullane, 2010).

Greenwood and Te Aika (2008) suggest that teachers play a key role in influencing academic achievement of Māori learners. The teacher is in a position of responsibility to connect with a student and empower them in a trusting and shared learning journey.

Macfarlane et al (2014) report many Māori students appreciate the leadership from 'touchstone teachers". It was these teachers who:

> …acted as mentors, advocates and confidantes in the school context. These teachers tended to look for and focus on the good in the Māori students, and made efforts to regularly articulate the Māori student's potential and exceptionality. The 'touchstone teachers' made efforts to learn about who the students were inside and outside of the school environment, and emphasised the student's uniqueness, their whakapapa links and other positive attributes. These teachers also viewed Māori cultural attributes as strengths to be respected and recognized (p.160).

The relationship developed between student and teacher is significant in establishing a culturally responsive model (Bell, 2011; Bishop and Berryman, 2006). Freire (1973) highlights the importance of a learning environment built upon shared trust between learner and teacher, where the teacher demonstrates care, faith and hope in their students. Graduate comments that highlight this perspective include:

> *There was never really an option for me to not finish, there were certain situations where maybe I could've fallen out but again, the whānau feel, you felt like you needed to do it for yourself but everyone else here. And your tutors, KP and Sheree I felt like I was letting down Mum and Dad if you know what I mean (2015 focus group, Matariki).*

> *Like for me I knew once we pass this course, we go from student to like friends. And that is another thing that was driving me because I knew that man, KP and Sheree were the man. And I definitely wanted to have that friendship with them, but in order for me to have that I have to pass this course you know, so yeah that motivated me (2011 focus group, Tupuānuku).*

Airini et al (2010) make recommendations on striving for Māori and Pasifika student success. While a whānau approach around working relationships is essential, so too is a clear understanding of professional boundaries. Students do not need a friend, but a positive and supportive teacher who enhances the learning process. Examples of graduate experiences and view illustrating this include:

They made it clear they were always there for us, like our parents, and we felt that way. Like a Mum and Dad to all of us. It was good and made a big difference (2014 focus group, Waitā).

Sheree came from a very motherly point of you when she used to teach. You know, that's how she was. Whereas KP was like a bro, an older bro, that you wanted to be like him because this is what he represented. I wanted to be like that. But they both work so well together (2011 focus group, Tupuānuku).

Focus groups evidenced a consistent theme of how students viewed their relationships with their teachers. Graduate students' comments share a feeling that suggests an environment where teachers were respected by students, due to integrity and a desire to work hard for them.

They might be your tutors on paper, but they're like friends, family, they're guidance. They're your brother, your dad, they're your mother. It's the whole Māori kaupapa thing where you respect your elders straight away. But it's more like to me a father and a mother figure aye. Like you can't show them any more respect. It's hard to pinpoint down to what it actually is (2011 focus group, Tupuānuku).

I think they definitely kept the boundaries clear though. Like in the relationships with us. They taught us how to be respectful and they always had that professional boundary with us (2011 focus group, Tupuānuku).

They definitely went above and beyond aye, it was just like that that's how they are. It wasn't just like teaching for them it was they were our friends, but you wouldn't muck around for them (2017 focus group, Ururangi).

Mayeda et al (2014) identify teacher role modelling as a positive form of student support, influential in the academic development of learners (captured in figure 53). They share that when teachers who were Māori connected positively with their culture during learning, "a cultural pride emanated that helped offset feelings of isolation" was produced (p.172). One participant from their study shared "you feel like you identify with them and like you have something in common with them straight off… that you don't have with others" (p.172).

Figure 53: 2012 Cert4fitness graduates Tayla (left) and Taryn (right) with their old tutors after graduating with their Bachelor in Sport and Recreation (2015). Photo taken by a parent.

Macfarlane et al (2007) reinforce this perspective by explaining within a culturally strong whānau environment the setting of clear boundaries is important. These must be understood, fair, consistent and built around respect.

A strong theme emerging from all focus groups was the influence of teacher leadership through role modelling. Typical comments throughout include:

> One of the biggest things that make you trust them is that they walk the talk.
> They can actually be the ones I can trust because they're doing it you know,
> backing it up. Far integrity aye, like if you can't do it then why should I do it
> (2016 focus group, Waipuna-ā-rangi).

That's what I liked about that, they would always role model what they expected of us. They wouldn't tell you to go for a run for 20kms if they won't gunna run 20kms beside you. They were walking the talk, that's what it was, that's them (2014 focus group, Waitā).

My fit cert tutors were and always will be an inspiration. Not just as tutors but proper role models. They go above and beyond finding different ways to educate. Always supportive and caring. Never had doubt that I wouldn't pass thanks to them. Truly inspiring (Anonymous graduate from survey).

Great role models. They believed in us. Continued support. Trust. Respected Māori tanga (Anonymous graduate from survey).

Embedded within the role model theme is that of leadership integrity, a lead by example approach from teachers. Macfarlane et al (2007) link pono (integrity) to contribute towards a teacher having mana and character of dignity. This is a key factor linked to the "Hikairo Rationale", a bicultural approach to working with students created by Macfarlane (1997). Teacher pono is one of the seven domains described by MacFarlane and embedded within I runga i te manaaki (pastoral care).

Graduates shared views expressing the positive influence of teachers who walked the journey with them and participated as a partner in learning (illustrated in figure 54).

They would never ask you to do anything they won't to do themselves (2013 focus group, Waiti).

You know we'd be dying in a workout and they'd be dying alongside us. What they're teaching, they're doing it with you, so the respect levels are there, they're not just standing there telling you to do this and do that and then not experiencing it for themselves (2012 focus group, Pōhutukawa).

One thing that they just did well every day was lead. A good leader leads by example and you know they were pretty old, older than us, and it was like if you can do it we can do it (2012 focus group, Pōhutukawa).

When you're looking at leaders, it's actions that speak louder than the words.
Both of them were able to do everything and even better than what we had to
do. You know, so physically demanding they would do it as well because it's
about actions, it's showing us, you know doing it as well, walking the talk,
they definitely did that and big ups to them (2010 focus group, Tupuārangi).

Figure 54: Teachers Kelly and Sheree participating with students in the annual mud run. Photos taken by Toi Ohomai Marketing.

McEwan (2001) encapsulates graduate comment and stated literature by describing that an effective teacher is partly personified by being passionate and positive; mission-driven and real; a teacher who leads by example. Hawk et al (2005) reflect on teacher role modelling by explaining students are "very observant of even the most minor examples of a teacher saying one thing but doing another" (p. 14).

4.4.2 Belief and Care

Māori students feel cared for when teachers treat them as individuals (Gorinski and Abernethy, 2007). It has been widely documented that caring relationships are pivotal to student success and learning outcomes are positively influenced (Abbott-Chapman and Edwards, 1998; Gorinski and Abernethy, 2007; Hall et al. 2001; Promnitz and Germain, 1996). When a teacher demonstrates care in aspects such as attendance, results, health issues or whānau students feel valued and cared for.

Gay (2000) describes caring as a power in the context of teaching and learning. She cites work of Webb et al (1993) who state "caring is a value and a moral imperative that moves self-determination into social responsibility and uses knowledge and strategic thinking to decide how to act in the best interests of others. Caring binds individuals to their society, to their communities, and to each other" (Webb et al, 1993, p.45).

Graduate students contribute discussion that evidenced this aspect within their Cert4fitness journey:

> *I like it when you tell them you're not coming in and they ask why not, and they actually support you. I wasn't here for a bit more than a week because I was going through shit and stuff and that was a pretty hard week for me. They actually helped me and rang me said how can they help. When I got back, they brought me back up again (2018 focus group, Hiwaiterangi).*

> *If you're having problems at home or something, they always check up on you and support you through. They are genuine and they care. Because they don't have to, they could be like I finish at four I don't have to worry about these fullas anymore (2016 focus group, Waipuna-ā-rangi).*

> *The biggest factor for this course in passing or failing and everyone doing well is definitely the tutors. They got to know you so well, they notice when you're having bad days come up to you and are you all okay, you're not yourself. They cared. The tutors make the course (2013 focus group, Waiti).*

McMurchy-Pilkington (2009) believe that Māori adult learners respond best when their teachers care about their success, thus creating a culturally responsive environment. Hawk et al (2005) support this perspective by describing that confidence and self-esteem in Māori learners is enhanced through engagement created by care.

Hooks (1996) presents the essence of what appears to be a common theme throughout focus group discussion. In her view it is important to "teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (Hooks, 1996).

Participant comments identified that care was a strong characteristic demonstrated by their teachers and can be illustrated in comments such as:

> *They just care about you, they care about every single person in the class, they want everyone to succeed genuinely, you can tell, you can feel it from them. (2010 focus group, Tupuārangi).*

> *Without them I would not have graduated at all. The love they showed when going through some tough shit behind the scenes was amazing (Anonymous graduate from survey).*

Savage et al (2015) support findings from Smith (1997, 2003) by stating that care is a key factor if a true Kaupapa Māori approach is effectively established by a teacher. Whānaungatanga and manaakitanga must be central to everything the teacher represents. Whānaungatanga is the creation of meaningful relationships and connectedness with manaakitanga the essence of student care. These two factors are embraced by Pumanawatanga, a Māori worldview where a Kaupapa Māori philosophy is central. Each of these values are built around caring for the student as a person.

Solomon Ortiz (n.d.) quotes, "education is the key to success in life, and teachers make a lasting impact in the lives of their students". Care is an essential component in this process.

One comment highlighting this kaupapa was shared by a student, who shared of tragically losing her brother during the course:

> *I kept coming back for KP and Sheree. It wasn't just the support during course it was outside of it. When my brother passed away, they rallied the whole class behind me. The tutors gave me time off to evaluate and grieve and have time with my whānau and when I did come back it was like they didn't rush me into any assessments, they just gave me time. They keep checking on how I was, it was just the support really. What I can say is my current course is a lot different and fitness. The support isn't there. With KP and Sheree it was different because they gave support during outside of class. But honestly, it just came down to support for me, like if they didn't support me I wouldn't have passed and if they didn't keep checking on me and my whānau and just asking how we were and what they could do I would have just stayed away (Advisory group, Atutahi).*

It was evident through conversation there was a general feeling that the teachers continued to care about learners after graduation, leading to confidence and a sense of loyalty. Comments illustrating this feeling included:

> *Even after the course they have still got us, like if we needed them, they would be there for us straight away. Like I still text and come in and visit them if I need advice on something and they're always willing for that to sit down and help (2016 focus group, Waipuna-ā-rangi).*

> *They gave me confidence to be myself, even after the course. It helped me look at life willing to do whatever it took, I was confident and just inspired to do whatever I put my mind to really (2012 focus group, Pōhutukawa).*

Hawk et al (2002) describe that when a tertiary teacher cares it is more likely to be described as friendliness than love. They also describe a concept of reciprocity by stating the process as "complex and important. Each aspect of the relationship can engender a reciprocal response. If a teacher is seen to work hard for students, they are more likely to work hard in response. If a teacher really cares, students will really care for him/her" (p.11).

This concept is highlighted throughout participant comments and captured by this 2010 graduate:

> *I have played basketball for a lot of different people, a lot of different coaches and I always succeeded. I know I always succeeded for the ones that care about you and they cared about me and I knew that immediately, even being so young and not having great emotional intelligence you could still tell that they cared about me and I wanted to succeed not only for myself but because for them as well (2010 focus group, Tupuārangi).*

The positive impact of teachers who believed in the abilities of students was a common theme throughout focus group discussion. Hawk and Hill (2000) describe that when a teacher believes in their students, they feel special, impacting on the way they feel about the subject, the content and the teacher. Wilson (2019) believes Māori students respond best when their teacher believes in them and expects the best.

> *The faith that the tutors had drove me to work harder than I have ever driven in my life. It may have taken me a longer time to read through something to be able to write down something or do a lot of those things but, having the backing of the tutors, knowing they supported me 100% made it easier for me to put in the extra work. So, it drives you when you have people that believe in you, and that is the biggest thing. When you have someone that says you can't do it when you were so used to having people that go, like shove you to the side because you're too difficult as a student. Like actually having time for each one of your students, that is the difference (Advisory group, Atutahi).*

> *I think tutor influence is a big one, if you have tutors that believe in each and every one of the students that walk through those doors then you are going to have a higher success rate no matter what background you're in (Advisory group, Atutahi).*

> *They actually believed in us which made us believe and ourselves, they cared, we were in a good place to learn because they had given us that (2012 focus group, Pōhutukawa).*

Hawk et al (2005) describe that "a teacher's ability to believe in the students and to make them feel special and important has an important impact on the way they feel about the teacher, the subject and their performance in that subject" (p.14). They propose that when a teacher demonstrates belief in a student on a regular basis that the student's confidence increases. Further participant voice to share this feeling includes comments such as:

> They make you feel like you can do it and then you just do it because you feel like you can (Advisory group, Atutahi).

> I think it was having people that believe in you, like giving you that motivation to be able to keep going. I mean a lot of places the classrooms are bigger, and that kind of stuff and people get forgotten about but at this place it doesn't matter how big the place was, everyone got looked after no matter what. If it was after or during or whenever the help is always there from the tutors (Advisory group, Atutahi).

> They believed in me, I wanted to pass for them, I wanted to keep going. But honestly, they kept me motivated with their belief (2010 focus group, Tupuārangi).

A report titled "Seven principles to effectively support Māori students as Māori" (The Education Hub, 2018) describes the importance of care in learning:

> Caring relationships with teachers indicate a measure of self-worth to Māori students. Māori students want teachers who are friendly, helpful and hold a positive attitude towards them. They want their teachers to know them and their families and contexts well; awkwardness between students and teachers suggests that the teacher does not know them well. They seek whānau-type relationships created within the sense of connection and shared experience of working together in the group. Such relationships give Māori students a sense of belonging (The Education Hub, 2018, p.4).

4.4.3 Communication

In discussing their learning journey participants reflected on the influence of communication from their teachers. Communication can be identified as a vehicle to deliver previously presented values such as whānaungatanga and manaakitanga. As with many aspects of graduate feedback, it must be acknowledged that effective communication is central in the learning process and is integrated throughout the stories shared by participants.

Frymier and Houser (2000) believe effective communication is essential in a teacher providing the best possible opportunities for their students. They define communication consists of verbal and non-verbal factors and state:

> Verbal immediacy consists of behaviours such as calling students by name, asking students about themselves, and asking for students' opinions. Non-verbal immediacy consists of behaviours such as smiling at students, making eye contact, moving about the classroom, and using vocal variety (Frymier and Houser, 2000, p.209).

Focus group discussion identified that participants shared the value of what they perceived as effective communication with their teachers. Comments that characterise graduate feeling include:

> *I think they had really good people skills, especially when they know how to talk different to a Māori person or it might be a non-Māori person or a might be a person from Mexico or whatever. But they have got good people skills, they know how to talk to you (2014 focus group, Waitā).*

> *And they try and connect too, it doesn't matter who it is or where they come from, they try to connect which is awesome. Coming out of school, I came straight out of school and I was just going around different classes, there is no connection with your teachers at all. As soon as you get here on the first day you are being enticed to connect by them. They are trying to connect with you. Take me back (2011 focus group, Tupuānuku).*

You turn up here, first day and it's like open book. Like KP and them were all open, throughout the whole year (2011 focus group, Tupuānuku).

They keep you there, the follow-ups are strong. After disappointment, they talk to you. We were getting all of that other stuff, keeping the finger on the pulse, you know, keep going guys, stay committed. But all of that throughout, always informing us, communication is so important. Communication was always clear, the expectations (2010 focus group, Tupuārangi).

It is widely documented the numerous challenges Māori learners are faced with in transitioning into tertiary learning (Bishop, 2005; Bishop et al, 2009; Bishop and Glynn, 1999; Gorinski and Abernethy, 2003; Hood, 2007; Hook, 2006, Macfarlane, 2010; Macfarlane et al, 2014; Savage et al, 2014; Taurere, 2010). One graduate shared the impact of connection and communication before they started the course and how this influenced learning:

I remember the texts from KP before the first day and that helped. It took away some of my anxiety before starting and answered my questions. The texts were good, after the first day, after the first week or after a tough day. They were always uplifting and inspiring. It was more personalised than being in a classroom where you get there and do your learning and leave. It's a personalised way of communicating (Advisory group, Atutahi).

Dobransky and Frymier (2004) believe strong relationships between a teacher and student is based upon effective communication. For this to happen control must be shared, learning intimacy created and trust established. They explain communication must be interpersonal in nature. For the process to be successful teacher and student must communicate as individuals rather than within perceived hierarchical roles they hold. Worley, Titsworth, Worley, and Cornett-DeVito (2007) reinforce this viewpoint by affirming that interpersonal relationships between teacher and learner are essential in the learning process.

It appears effective communication is central to teacher role modelling, teaching delivery and pedagogies, creating a safe learning environment and any aspect of

relationship development that is important for Māori learners. This is strongly embedded throughout participant story and the positive influence is well evidenced.

An area of communication appreciated by graduates appears to include teacher feedback on completed work and upcoming tasks. Comments that illustrate this view include:

> *They keep you so pre-informed with what is coming up and so they will even say in this term breaks do this and do that because it will keep you on track for this and that and you always kind of knew what was coming up in the weeks ahead, so that is a big support and helped me (2018 focus group, Hiwaiterangi).*

> *Positive feedback from the tutors was a real big help and support. When they gave you positive feedback it made you get rid of doubt and feel really good about yourself (2018 focus group, Hiwaiterangi).*

> *He always takes his time with you if you're a bit confused about something and he never makes you feel stupid for asking what you may think is a 'dumb question' (Historical and anonymous student evaluation completed between 2010-2018 during course).*

It seems the combination of who the teacher is, how the teacher teaches, and mutual trust create a relationship where students can openly communicate with the teacher in confidence. Findings have been presented throughout that reinforce the interwoven aspect and complexity of this process and what contributes to establish the teacher-student relationship as described by participants in this study.

Walker (2008) describes that a key characteristic of an effective teacher is the ability to demonstrate strong interpersonal skills with students (illustrated in figure 55). In doing so a safe space is created where the teacher becomes approachable through earned trust and rapport. Guided by values such as whānaungatanga and manaakitanga, graduates shared stories of their experiences in this area by commenting:

Having a tutor to talk to was good. I always felt comfortable going to the tutors and talking to them and knew they won't tell anyone. So that was pretty cool, tutors that have your back. Talking to someone that understands you and you can trust (2018 focus group, Hiwaiterangi).

The tutors were a big help like they keep their promise by if you need help just ask us and we felt a comfortable asking for help because they gave that help (2018 focus group, Hiwaiterangi).

Can't really put words on what I got from the tutors because there was so much. They taught you, they help to guide you, pretty much just are there for you. They are so approachable you could talk to them about anything they would just do anything for you to help you, do whatever it took to help you pass. And how they got you as a person as well (2016 focus group, Waipuna-ā-rangi).

For me it was how approachable they were throughout the year, you know if you had any questions or issues you could go to them and they would help you out (2010 focus group, Tupuārangi).

Figure 55: The class of 2016 sending a message to one of their teachers who was away sick.

Discussed within teaching section is the use of Facebook as a resource. Graduates also shared that this medium was an effective to communicate with their tutor, or each other, in either a private or open context.

4.5 The Teaching

It is important the educational journey is shared between the student and teacher, where learning is reciprocated (Freire, 1973). The teacher is not the sole (or soul) leader in leading learning. Students become empowered in a process that develops with flexibility in experiences and direction. A hierarchy does not exist. Freire (1973) states "authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach other, mediated by the world, by the cognizable objects which in banking education are owned by the teacher" (p.80).

Smith (1997, 2003) describes this approach as ako, an important co-operative partnership between the teacher and the student in leading learning. He describes this as a fundamental principle that must be embedded in mainstream educational settings for Māori to prosper. This idea of shared teaching and learning aligns with graduate feedback presented throughout focus group discussions.

> *They find this way, they have this ability to teach a person for a person. They teach me different to how they would teach (name withheld) and just figure out, they understand you, really quickly. I haven't found very many people that can do that, not only can they understand you but it matters to them how they teach you and how you feel and you can tell you are important, you are not just a number in a class and they listen to you (2010 whānau).*

Contributed graduate knowledge in what is described as effective teaching has been themed into understanding learning styles, teaching variety, expectations, the learning environment, teaching delivery and off-campus learning. These cannot be separated with each interwoven with the next.

> *They are the best tutors/teachers I have ever had. They made difficult things seem simple and made us all feel like we could achieve even the toughest of academic things (Anonymous graduate from survey).*

> *I think just knowing, knowing how each individual learnt and then making a custom plan for that sort of works so well (2011 focus group, Tupuānuku).*

4.5.1 Teaching Pedagogies

Figure 56 shares 93 percent of participants expressed teaching styles had a great deal of influence on helping them graduate with the remaining seven percent decribing a lot. These findings present the positive impact that Cert4fitness teaching styles have on completing qualification completion.

Considering teaching styles that suit your learning needs, how effectively did your Cert4fitness tutors provide this in helping you graduate?
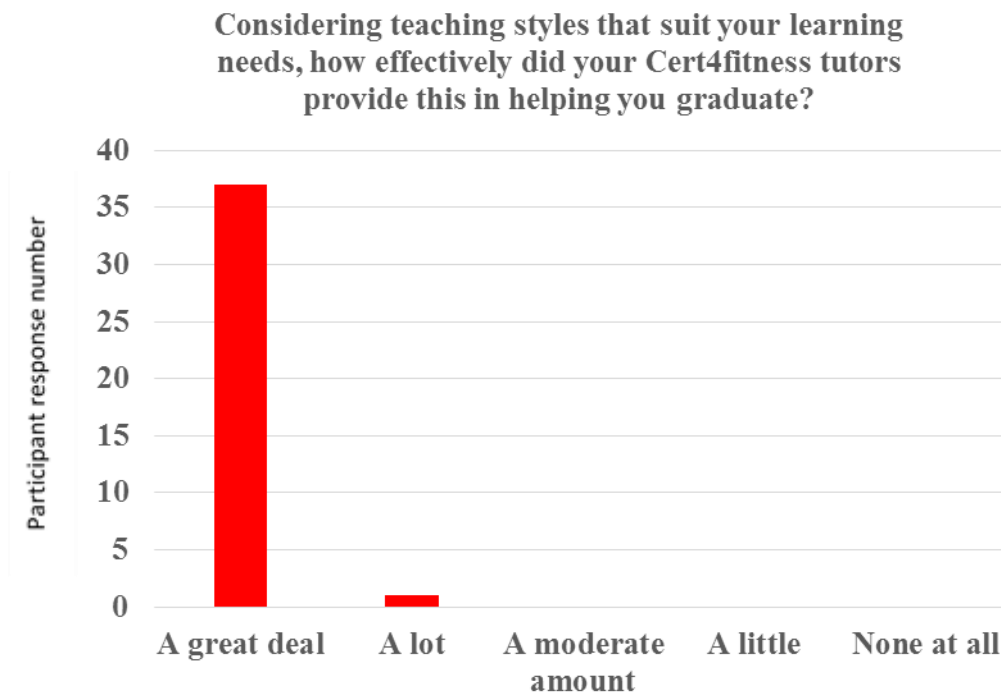
Figure 56: The effectiveness of teaching styles in contributing to Cert4fitness graduation.

Fleming (1995) describes that in observing effective teachers there are multiple ways to facilitate learning. The teachers who offer an extensive range of teaching methods provide positive learning opportunities to meet the needs of students. As a result, greater student outcomes are achieved.

Sciascia (2017) highlights the significance of effective teaching approaches in tertiary for Māori learner success. She states "Māori pedagogical approaches to teaching and learning are conducive to enhancing learner experiences and contributing towards Māori learner success. Through incorporating Māori pedagogical approaches to learning, practitioners are exposed to different ways of thinking, being and doing" (Sciascia, 2017, p.11).

Focus group comments identify teachers who take time to understand their students and facilitate learning to meet individual and collective needs. This student-centered approach acknowledges learning styles and promotes a range of learning experiences (Smith, 1991; Stables and Scott, 2002). Alton-Lee (2003) describes this attitude to leading learning demonstrates care and support to students. Comments from graduates illustrating the influence of learning styles include:

> *They will teach you in different teaching styles like for the visual learners and for the kinesthetic learners who like to do. You will be learning the same stuff but through different teaching styles. They didn't just cater for one group who learnt through visual, I feel that is what our current course does, just a lot of visual learning. Yeah, we just sit in a lecture theatre and it gets boring and we all get hoha (2017 focus group, Ururangi).*

> *Different learning techniques were good, to cover all of us. They would find out what our learning techniques were and made sure that we would cover it that way (2014 focus group, Waitā).*

Chamorro-Premuzic et al (2007) describe that while it is not always possible for teachers to use the ideal student learning methods it is important to gain an understanding of their preferences. Of greater significance is for the teacher to understand why each learner has those preferences. This knowledge allows for more effective lesson planning and the application of an enhanced pedagogical approach.

> *They would break everything down to suit people's different learning styles. And that was like the biggest help because then you didn't feel like you couldn't get it and if you couldn't get it you felt confident to be able to approach them and ask them in class. If you still didn't get it they'd say kei te pai and try to learn it in another way. (2013 focus group, Waiti).*

It is imperative for tertiary teachers to understand their students and how they learn. Learning must be scaffolded to suit individual needs while encouraging group participation with flexibility and empowerment (Shulman, 2005). Typical comments from graduates highlighting experiences include:

They cater for all different types of learners I reckon and they help us, because I there were lots of people who didn't have good experiences with school. But that was the best learning here, because of the way they taught and they gave a crap, so if we weren't getting something they would know and genuinely want to help the person, rather than just trying to tick and go here just write this down and you'll pass don't worry. They really wanted them to learn for themselves and it was cool (2012 focus group, Pōhutukawa).

I reckon the use of videos and just all the different mediums they used as well. It helps, big time. And just like talking and the chat in the group work and putting little resources in our group, everything they did pretty much was to help us (2012 focus group, Pōhutukawa).

Graduates valued teachers who varied their teaching methods and style to provide a multi-dimensional approach to learning. Vaughn and Baker (2001) propose that by using a variety of teaching styles, learners are exposed to unfamiliar and familiar learning experiences that provide "comfort and tension during the process, ultimately giving learners multiple ways to excel" (p.610). Comments that reinforce the blended and integrated teaching approach include:

I found that Cert4Fitness caters for all learning styles, so that was one thing. Because I am dyslexic I am a real hands-on learner and a big picture thinker and so when I think I've done a degree before it was very heavy paper-based and it was man, I just muddled my way through it. But I think Cert4fitness for so many people caters for the hands on learning, it caters for the reading and the writing because we have still got some of that in class and it's just a big mixture of learning styles. And if you have a look at the mainstream education system there's not really a lot of mixture (Advisory group, Atutahi).

Practical learning helped my theory learning. Theory things are so not me and to do things practically was good, that's what helped me but also the presentations and the PowerPoints. You would see it but they would explain it to you in a way that I could understand and they just know if you get it or not (2018 focus group, Hiwaiterangi).

It's one thing just being able to read about stuff on the board, but just to sit in the classroom when you want to learn anything, to go and do it that day, and come back and talk about it and think about it. I like the doing. So, to get out there and actually do it and feel it as much as looking at the board was good. We learnt so much (2011 focus group, Tupuānuku).

Prior research suggests that many Māori students share strong preferences towards interactive, applied and tutorial style learning approaches (as in figure 57). Quality teaching is an effective balance between theory and practical learning with experiential practices enhancing engagement, understanding and empowerment (Bishop and Glynn, 1999; Gorinski and Abernethy, 2003; Williams and Cram, 2012). It is vital to appreciate that Māori students are culturally different to non-Māori. This requires learning needs that must be supported and understood in culturally responsive ways (Bishop and Glynn, 1999; Durie, 2001; Smith, 1997).

Knowles, Holton and Swanson (2005) describe teachers who embrace active teaching pedagogies to meet the needs of Māori influence greater learner achievement. Williams and Cram (2012) suggest an effective balance of practical and theory learning is most effective for Māori, supported by a group focused approach.

For me it was not being stuck in that classroom every day and all of the time, it was to be able to get out and about especially into nature and infuse that into the learning. And then when we were in the classroom the fun way of teaching, always playing music, you know that's always lifting the wairua when you hear cool music playing. The whānaungatanga and being able to relate to my peers who have been through similar things. It's knowing that someone understands where I'm coming from, especially the tutors (Advisory group, Atutahi).

The teaching methods are brilliant, it is easy to understand what is expected of us. He teaches in a way that as a student you are excited to get to course and learn. (Historical and anonymous student evaluation completed between 2010-2018 during course).

Mahuika, Berryman and Bishop (2011) share caution in assuming all Māori students learn the same. When addressing this topic, they describe:

"Our immediate answer is yes and no. Yes, because we promote the notion that Māori students need to be targeted by teachers through the implementation of culturally responsive pedagogies that include assessment practices, and no, because we are mindful of the danger of suggesting that Māori students are so different that they need some different, and as yet undiscovered, "recipe" for addressing these differences (Mahuika et al, 2011, p.185).

Figure 57: Cert4fitness (2013) students Manaaki and Carlos learning how it feels to express muscular power compared to muscular strength after learning the theory in class.

The right mix of discussions, media, theory and practical application had a positive impact on my learning. For example, using one style can become stale and boring. However, due to the variety of teaching techniques delivered, the learning was exciting and kept us engaged throughout the year (Anonymous graduate from survey).

Graduate student evidence describes a key factor in best teaching for Māori is to know the student. An understanding of what each student requires in their learning journey creates a student-centred approach.

The Cert4fitness programme is connected to an industry associated with exercise and physical activity. It is common for students to be largely kinaesthetic learners, with a part visual and auditory element in their learning needs. This perspective can be illustrated in these comments:

> *The teaching for me, I hate sitting in class, I absolutely hate it. Like copy off the whiteboard we have an assessment tomorrow, which sucks. But with them they actually taught it to you practically, which made it stick for me and made it easier and fun and I learnt it. It was easier to understand and we cracked it really (2012 focus group, Pōhutukawa).*

> *For me the teaching, so like the practical and the theory, say like the whole day was split into the theory and then do the practical of that theory that same time. So like you know to be honest there were some not so bright sparks but through doing the practical it stuck with them and because we were just constantly going over it and then we would do it practically as well. (2012 focus group, Pōhutukawa).*

Chickering and Gamson (1987) explain an effective teacher is one who encourages active learning, identifying that "learning is not a spectator sport". Students do not learn from sitting in classes listening to teachers preaching, memorising information to simply regurgitate later. Learners must verbalise what they are learning, write about it, draw about it, create with it, relate it and frequently apply it.

Research conducted by Airini et al (2010) advocates that Māori students' value diverse experiences in their learning journey. This view is reinforced in findings of this project. Figures 58 and 59 illustrate a combination of teaching pedagogies, delivery approaches and what constitutes as the learning environment is valued and described as positive in contributing to qualification outcome.

Figure 58: Students (2010) working together to learn muscular anatomy using sand at Mt Maunganui Beach. Photo taken by Sheree Cooper.

Figure 59: Brooke (2010) exploring the muscular system from a different perspective. Photo taken by Sheree Cooper.

There has been evolution in the role of the teacher over the years. The idea that teachers are the sole holders of knowledge who share facts to be repeated in exams is no longer effective or acceptable. With the influence of digital technology and student need it is essential students are guided and encouraged to find answers themselves and problem solve. Effective use of reflection through questioning and feedback is one feature that demonstrates good teaching practice (Sexton, 2011).

Bishop (2005) supports this concept by explaining the creation of a learning environment that is shared, interactive and safe for exploration of knowledge. Participation from students is vital and teachers should interrelate with learners to co-create new knowledge.

It is important for students to be skilled and confident in inquiry-based learning, the exchange of ideas and the ability to use multiple methods in learning. That learning is seen as "active, close to real-life, problem-based, integrated, critically reflective, creative and lifelong" (Bishop, 2005, p.261). Graduate comments that capture this approach includes:

> *The teaching was very interactive, like blimin' KP knew me too well. Sheree taught me away that I was sweet with. But he would always push me and never really give me the answers because he wanted me to come with it myself so that it becomes yours. So if you want just a black-and-white answer he's like well, if you were to be in the situation blah blah and I'm like oh my God. What does that mean? It helped my confidence to gain a deeper understanding. He'd always answer questions with "it depends" and then he'd ask you a question to find the answer (2012 focus group, Pōhutukawa).*

> *I like that he will get you try something before giving an answer so you get a chance to try before it's just handed to you. I really value that in a teacher. (Historical and anonymous student evaluation completed between 2010-2018 during course).*

Figure 60: Cherie (2013) experiencing a kinaesthetic approach to learning plyometric training. Photo taken by Sheree Cooper.

Connected to meeting the pedagogical needs of learners but from a different perspective is appreciation for variety. Focus group discussion highlighted the positive influence that variety had on learning motivation and enjoyment (illustrated in figure 60). Broader than simply altering teaching methods, graduates shared that change enhanced enthusiasm and engagement. Comments that evidence this attitude include:

> *Every day wasn't the same. And you know some days we'd turn up and they're like just bring this this and this and we're going out for the day sort of thing, off campus. I think that kept it fresh. (2013 focus group, Waiti).*

> *They always kept it exciting. Stuff in the class, stuff in the gym, offsite, they always kept it exciting and different. All those things just added, keep adding, keep adding, they just really motivated me, I learnt a lot. It helped me keep going to the end (2010 focus group, Tupuārangi).*

Every day wasn't the same, so for me, like when I was at school, I would just get bored and go. But every day was different, even if we were learning the same thing; it was always different (Advisory group, Atutahi).

I think the tutors were really creative in the way they delivered, you know every day was different and there was variety and that always keep it interesting for us (Advisory group, Atutahi).

It was always different, they kept it interesting. Even the theory I enjoyed. I love the practical and I love the off-campus but I actually really enjoyed the theory side as well, because of the way they taught, the way that they taught made it interesting (2015 focus group, Matariki).

Every day is something different, the energy and passion towards the course is amazing. (Historical and anonymous student evaluation completed between 2010-2018 during course).

It was evident through graduate feedback that activities experienced during the programme had a lasting effect on learners after graduation. By living the learning students carried confidence and skills that continued to positively impact their lives.

The activity component has a big impact on Māori. I felt like when I did the course when I experienced many times that I was having to push through hard challenges, I would build up resilience. And that would roll on to other areas. When you get through the course and you walk across the stage with an A+ because there was all this crap going on, but I had the support. Our activities build the resilience up to make you stronger, so you don't give up (Advisory group, Atutahi).

The activities actually helped me face other challenges that came after the course. I just had to take my mind back to a certain time in Cert4fitness and I was able to physically get through that challenge. The environment going offsite was really helpful (2010 focus group, Tupuārangi).

4.5.2 The Learning Environment

A connection with the learning environment makes students feel valued (Bishop and Berryman, 2006; Macfarlane, 2004). Teachers play a major role in this process and demonstrate a culturally responsive pedagogy when placing learners in the heart of their planning and teaching. This approach has been shown to raise achievement of students who are not the dominant culture in mainstream learning (Bell, 2011; Gay, 2010).

Hattie (2007) describes students learn best in an environment where it is safe for them to make mistakes through exploration. Airini et al (2011) support this perspective by explaining Māori student success relates to learners feeling comfortable and safe in their learning environment. Creating this opportunity provides a culturally enhancing space where self-identity is encouraged, confidence is grown and learning is nourished. This environment creates a whānau style feeling where the class as a family can work, celebrate and struggle together (Gavala and Flett, 2005). Comments sharing graduate perspective include:

> *The tutors set such a positive creative atmosphere for learning it made learning fun. Also, the tutors are compassionate, kind and caring it made our environment feel safe and feel like home (Anonymous graduate from survey).*

> *I learnt here and passed because I felt safe. The method that they used, their tutoring style, it made me feel safe. I learnt from my mistakes, because everyone made mistakes. But how they encouraged me, I was going to say corrected me but really encouraged me, to work at it again to get it right. That is really important. They didn't ever make me feel dumb at all, this is huge. It was the safe environment, they believed in me. (2010 focus group, Tupuārangi).*

Entwistle (1991) presents the notion that a student's perception of the learning environment is influenced by how a student learns, not necessarily the physical setting. This perspective aligns with the tikanga Māori foundation previously discussed. Comments reinforcing graduate perspective around environment include:

It's a pretty cool environment to be around. It's hard to find it again too after course. You think you can make an environment similar, but it doesn't feel the same (2016 focus group, Waipuna-ā-rangi).

It was like when you are in the environment and you see them speak and the stuff they spoke about you kinda didn't want to let them down so you pushed yourself to pass (2013 focus group, Waiti).

Teachers have an important responsibility of co-creating a culturally safe environment whereby a student's mana is not only protected but enhanced. For many Māori students, this is of significance when there is a risk of making a mistake or being wrong (Te Maro, Higgins, and Averill, 2005). Remarks to highlight this aspect from graduates include:

I definitely loved this environment, it was safe, and you felt comfortable (2012 focus group, Pōhutukawa).

Our tutors taught us so we understood and if we didn't understand they would help us. And since the course was family orientated it was easy for you to put your hand up and ask because everyone was on the same boat, like here you want to learn and you want to be good at stuff so yeah and the tutors don't make you feel dumb (2018 focus group, Hiwaiterangi).

Specia and Osman (2015) comment on work presented from Hooks (1994) in "Education as a Practice of Freedom". This perspective can be linked to many aspects of the teaching and educational journey but can be particularly relevant when considering the learning environment:

The academy is not paradise. But learning is a place where paradise can be created. The classroom with all its limitations remains a location of possibility. In that field of possibility, we have the opportunity to labour for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom (Specia and Osman, 2015, p.196)

Graduate comment suggests the construction of a culturally safe environment aided confidence and effective learning. There are several contributing factors that are founded on a strong tikanga Māori foundation that are difficult to separate. These factors are discussed in the following sections and include influence from students, the teacher and the teaching.

From a broader Indigenous perspective, Hall (2015) identifies six principles that contribute towards an effective learning environment for Aboriginal and Torres Strait Islander students. Like the essence of this project, many of these principles are interwoven throughout discussion. Hall's principles include a need for:

- a holistic student-centered approach;
- an environment of high expectations;
- a meaningful, explicit and culturally inclusive curriculum;
- strong learning relationships;
- culture and identity at the heart of a supportive learning community;
- Use of 21st century learning tools.

It appears the Cert4fitness learning environment is wrapped and reinforced with the concept of whānaungatanga. Students feel valued when positive relationships are formed with their teachers, providing an environment of safety and support. Graduate comments that verify this perspective include:

> *The learning environment was ten times different to school. It was always positive, we never felt that we didn't belong here, we didn't think this was too hard for us or we weren't cut out for it and I think by the end of the course we knew, everyone knew, that we were cut out for anything that we want to do. (2012 focus group, Pōhutukawa).*

> *Our tutors created a supportive environment where we all felt the same and in the same waka. We struggled together and we achieved together it was awesome (Anonymous graduate from survey).*

4.5.3 What defines a Classroom?

Field trips applied in the learning journey are an effective way to increase student motivation, positively influence attitude and promote comprehension, skills and understanding (Bitgood 1989; Kern and Carpenter 1984; Mackenzie and White 1981).

Strongly linked to academic learning outcomes, many of the trips are now embedded in the tradition of the Cert4fitness journey. The annonymous survey completed by participants (post focus group meeting) clearly identifies the positive impact off-site learning has on qualification outcomes.

Figure 61 illustrates 79 percent of participants identified that off-site learning and field trips had a great deal of influence on graduating Cert4fitness while another 17 percent stated these experiences had a lot of influence.

What influence did off-site learning and field trips have on you graduating Cert4fitness?
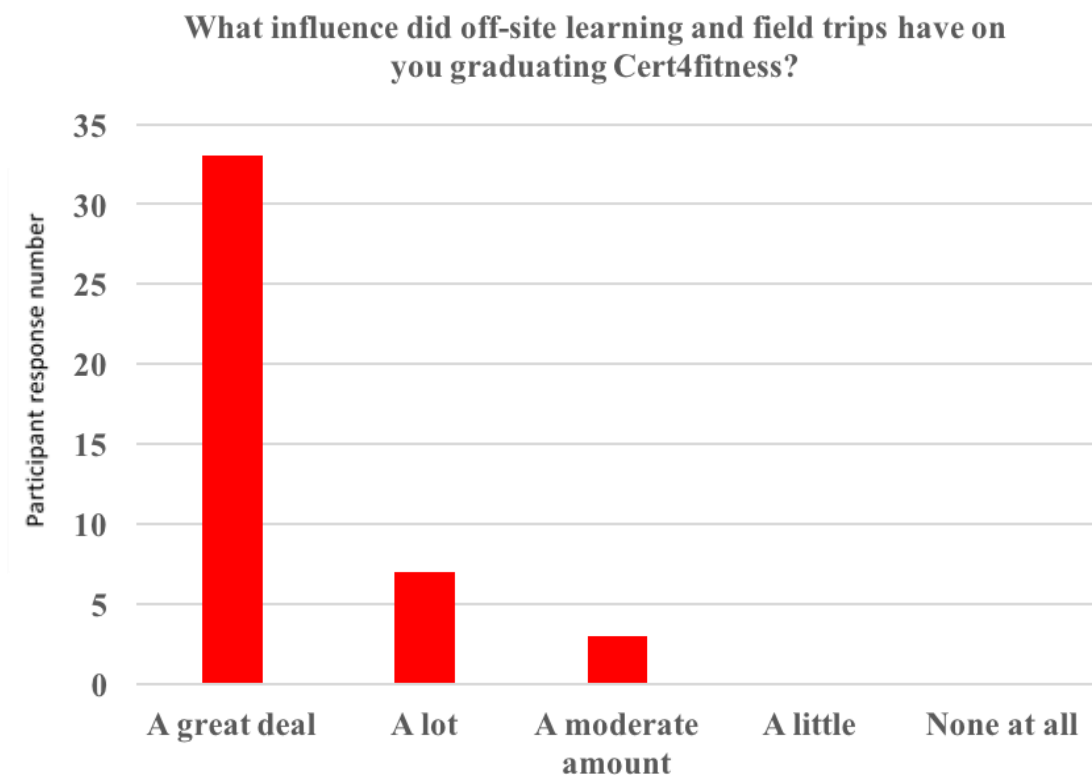
Figure 61: Survey results exploring the influence of off-campus learning.

Embedded within teaching variety and learning pedagodgies, these experiential opportunities are rich in learning and purposeful. Students are exposed to varying learning environments, past students who have walked the Cert4fitness journey, community role models and more. It is essential that the timing of trips align with various factors within the programme. Aspects such as learner skill set, academic foundations, confidence, trust, and learning goals determine what happens and when.

> *Our offsite things we did, like just getting out into the community, so many people don't get to do that. It was always different and that was cool. So that was always motivating and something to look forward to if it was a big week. Like yes, we are offsite! (2012 focus group, Pōhutukawa).*

As years have progressed the programme is producing more students to relevant employment. The transition for graduates from study to the exercise industry provides a richness of opportunities we are able to draw upon for learning and inspiration (illustrated in figure 62). Exposure from graduates to current students has a positive influence on learner motivation and self-belief while also creating professional networking opportunities.

Figure 62: Cert4fitness (2012) graduate Kahuoterangi acknowledging the class of 2014 with a haka when visiting Genetics Gym, his place of employment with Buck Stowers after graduation.

All current and past students feel a whānau connection that links them to the Cert4fitness whakapapa. They feel a close association through shared journeys at different times. General comments included:

> *Pretty much any time we jumped in the vans and went off campus was amazing. Because we met people in the industry that inspired us, especially students that had done the course before. They would get what we were going through and encourage us. (2017 focus group, Ururangi).*

> *Our guest speakers that we met offsite were mean. We had guest speakers who were good influences in terms of the content, all they had to say from the previous years that have come through, like that was definitely motivating (2013 focus group, Waiti).*

Exposure to graduates who are changing lives in the community through health and exercise offers positive role modelling and motivation. This approach also introduces the students to national and international leaders as we progress through the academic year allowing students the opportunity to learn and be inspired.

One such example is Buck Stowers (figures 63 and 64), founder and owner of Genetics Gym in South Auckland. Buck runs the "Big Boys and Big Girls Club" from his gym in a battle against obesity and fight to save lives. Celebrated by the community as a leader (such as 2015 Pacific Media Network Pacific Health and Wellbeing Award winner at the SunPix Pacific Peoples Awards and 2012 Kiwibank Local Manakau Hero Award), Buck's inspitaional journey and challenges with anxiety, dyslexia and numerous physical obstacles connects with students on a very real level. Comments that capture the influence of listening to Buck include:

> *Buck sparked something in me that was sort of lying dormant. If I was to do anything in the fitness world that would be with sick sort of people that obviously are sick with their health and fitness like nutrition, I could make a positive difference and a change in their lives (2018 focus group, Hiwaiterangi).*

Buck was very inspirational. That workout was really hard and helped you appreciate how tough it is for big people (2014 focus group, Waitā).

For me personally, Buck just blew my mind, to this day. Every time he talked I would get emotional. He was the man for me, like the bomb. That's what Fitness means to me. I would never ever have met him if I didn't do the course. (2012 focus group, Pōhutukawa).

Figure 63: Thomas (2017) sharing a hongi with Buck in showing his respect.

Figure 64: Buck taking Cert4fitness 2018 through a cycle class on the back of his mobile studio, his truck. Buck travels to Marae around Auckland offering free classes.

Another example is Norm Phillips (figure 65) who has been part of the Les Mills Fitness movement for over forty years. As head of the Personal Training division, we have visited Norm for eighteen consecutive years. Celebrated by being awarded the Exercise Association of New Zealand Award for outstanding contribution to the industry, he shares his story to inspire and show students the benefits of hard work and a positive attitude.

Comments to support those already shared and highlighting the positive impact explain that:

> *They chose the speakers and the people they exposed us to pretty well, because they were really good role models in the communities (2014 focus group, Waitā).*

> *It was cool just to meet new passionate and inspiring people and to train and learn out of tech as well. It definitely kept every student interested with an urge to learn more and see more as we all grew as people (Anonymous graduate from survey).*

Figure 65: (left to right) Mandy, Kiri and Bonnie (far right) connected with Les Mills leader Norm Phillips after an exercise class and talk at Auckland's Victoria Street Centre in 2010.

Many off-site activities are implemented to create an awareness of the beauty that surrounds us (as in figures 66-68), with exercise so much more than a building with weights, treadmills and mirrors. A Cert4fitness saying is "be limited by safety and your imagination" when developing an exercise programme for a client.

The learning in these experiences is rich, reinforcing theory with a practical understanding. Examples include increased learning around exercise programme design, energy systems and training principles. All experiences provide opportunities for students to connect with Papatūānuku (the land), each other and us as their teachers.

Figure 66: 2017 facing a challenge in the waves together at Mount Maunganui.

One comment that connected off-site learning to an on-going influence of experiences was:

> *The environment was big. Going offsite I got to see Tauranga that I didn't even know on this course and they were really challenging, like so challenging some of the things we did that I, it actually helped me face other challenges that came after the course. I just had to take my mind back to a certain time in Cert4fitness and I was able to physically get through that challenge. The environment going offsite was really helpful (2010 focus group, Tupuārangi).*

Other stories that captured the positive learning experienced by graduates were:

It was amazing to be able to see some of the best things that BOP has to offer in a safe environment. It broke up the monotony of being in a classroom and it was always an enjoyable experience (Anonymous graduate from survey).

We were able to connect with Mother Nature and experience new activities. Going into the community and representing more than ourselves. It gave us the same feeling you have when you are involved in a sports team (Anonymous graduate from survey).

Figure 67: These 2018 students ran the 18km Nga Tapuwae o Toi track in Whakatāne.

Figure 68: Cert4fitness (2014) experiencing the traditional "mud-run". The annual challenge takes place each year on the Poike Wetlands beside Windermere Campus.

Through "feeling" different modalities (figure 69) of exercise that industry has to offer students are presented with heightened learning otherwise unachievable in their regular teaching space. As the programme unfolds throughout the year these experiences encourage students to self-reflect in post graduation pathways. Comments included:

> *Seeing industry and seeing where we could end up. Like I remember when we went to Auckland, I remember feeling I'm in the right place, this is where I meant to be. (2013 focus group, Waiti).*

> *The trips themselves and the people we met were motivating and opened your eyes to where you could go from here (Anonymous graduate from survey).*

Figure 69: Cert4fitness 2016 experiencing a BODY PUMP class at Les Mills Auckland.

> *The trips solidified my WANT to be a part of the fitness industry (Anonymous graduate from survey).*

> *It was cool because they let us experience a wide range of everything to do with in the fitness industry, so it was cool we got to experience so much so many classes and people and all of that (2012 focus group, Pōhutukawa).*

Earlier chapters discuss the importance of positive relationships. Whānaungatanga is nurtured and promoted through group experiences on Cert4fitness field trips (figure 70). Conversations, shared reflection, support through challenges, compassion and empathy through shared journeys is incredibly strong for class culture and the benefits are evident.

> *I love the off-campus trips, I found the connected aspect with your peers and how it really flourished with your peers in that really built the culture. (Advisory group, Atutahi).*

> *Off campus trips helped create bonds and friendships amongst the class as well as the tutors (Anonymous graduate from survey).*

Figure 70: Jerome Ropati of the NZ Warriors Rugby League Club receives a haka from the class of 2016 as acknowledgement and thanks.

> *The things we would do, each week you would go offsite, do amazing things and travel places. It was just amazing. We were getting good results, feeling good, it was pretty hard to fail to be honest (2014 focus group, Waitā).*

4.5.4 Teaching Delivery

It was a common theme throughout focus group discussion that graduates valued the personality and style of instruction from their teacher in their learning. Using "word cloud" (https://www.wordclouds.com/) as a visualisation to capture word frequency in graduate conversation, figure 71 illustrates key characteristics:

Figure 71: A word cloud created from relevant graduate conversation around teaching delivery.

Hildebrand (1973) describes enthusiasm as one of five key traits that excellent tertiary teachers demonstrate in their classes. Sherman, Armistead, Fowler, Barksdale, and Reif (1987) reinforce this perspective by identifying teacher energy and enthusiasm as being significant in effective learning. Teacher passion can "stimulate interest and thinking about the subject matter, and love of knowledge" (Sherman et al, 1987, p. 67). In research conducted by Kane, Sandretto, and Heath (2004) the most commonly cited personality characteristic of tertiary teachers was enthusiasm, citing "here is someone who is really enjoying the whole academic experience, that whole learning experience" (p.298).

Graduate feedback identifies energy and enthusiasm demonstrated by their teachers positively impacted their learning. Comments include:

In terms of content it wasn't so much what was being in the course because that was cool, but in my opinion I think it was the way that it was being taught because they could have told me how paint dries and you know it would be cool (2018 focus group, Hiwaiterangi).

The excitement levels and class helped. They were always cheerful, just the way they would come about whatever they were presenting was always in a happy way, engaging and passionate (2011 focus group, Tupuānuku).

They kept our attention, I don't think I ever fell asleep. You know what? You are physically exhausted, but they kept our attention by how they spoke. The life and their words, you know even moving around (2010 focus group, Tupuārangi).

For me it's the passion they present with and talk with. On top of having a life outside of school and they come here with that much energy, and they obviously love what they're doing and it sort of just radiates off them and you just feel that vibe from them. It makes it a lot more enjoyable that they come here with like enthusiastic about teaching you. Because you can feel straightaway when somebody just doesn't want to be there, you just know (2010 focus group, Tupuārangi).

Hawk et al (2005) state effective teachers are "enthusiastic people who love their work with students and this shows in their interactions. Knowledge of the subject and skilled pedagogical practice is important, but not enough. The classroom climate can be motivating or it can be a barrier to learning taking place" (p.7).

A common theme shared in focus group discussion was the positive impact of having enthusiastic and passionate teachers. Graduate words share a feeling that could be considered contagious in fueling their motivation to learn and work harder. It appears these traits are reciprocated between student and teacher when investigating participant feedback.

Additional comments validating the influence of the described teacher traits include:

> *I think if I was to round it up to be honest it would be the passion that they have, I think if every teacher out there had that sort of passion with the students no matter what their students were like, you know if they had that passion for their students I think they would all pass (2018 focus group, Hiwaiterangi).*

> *Their enthusiasm and the passion for what they were doing, like it was just so evident, you know. That's huge, you know (2015 focus group, Matariki).*

> *Because tutors gave so much of themselves it made students comfortable to give too (Anonymous graduate from survey).*

These views are reinforced when referencing historical student evaluations:

> *Sheree always makes even the most boring classes enjoyable and her energy always keeps our attention fixed on what she's saying. (Historical and anonymous student evaluation completed between 2010-2018 during course).*

> *Kelly always comes to class enthusiastic and ready to pass on his knowledge. It's very good having a tutor like that because he gives you no excuses. (Historical and anonymous student evaluation completed between 2010-2018 during course).*

Discussion by participants suggests a teacher with a positive and enthusiastic personality brings enjoyment and fun into learning. It appears teacher traits such as enthusiasm and passion contribute to enjoyable learning experiences for students. Willis (2007) proposes that often learning stops when the fun stops. Cited by Willis, education philosophers have suggested that students learn more effectively when the process is connected to enjoyment and positive emotions. (Dulay and Burt, 1977; Krashen, 1982). It has been suggested that incorporating fun and play in learning sociability, motivation and understanding the topic is enhanced (Ejsing-Duun and Karoff, 2014).

Graduates reflect on enjoyment and fun (captured in figure 72) that was integrated with learning:

For me something that popped up often were are all the moments that we were just having fun and times of laughter, you know we're just all be cracking up having a really cool time and I remember feeling quite liberated (2018 focus group, Hiwaiterangi).

A lot of it was just fun, you just had fun while you are studying. They just make it so enjoyable that it's making you want to turn up (2011 focus group, Tupuānuku).

Great vibrant FUN, Sheree is a great teacher, always enjoy learning from her classes, cannot say enough great things about her teaching, makes you want to get up out of bed and get into tech each day!!! (Historical and anonymous student evaluation completed between 2010-2018 during course).

He teaches us in a fun and enjoyable way that helps me learn I like the way he wants us to succeed in everything we do. (Historical and anonymous student evaluation completed between 2010-2018 during course).

Figure 72: Students having fun learning about fitness components by playing Bumper Ball.

Graduates shared that certain learning resources provided by the teacher assisted in their learning. Curtis et al (2011) suggest that by providing students with quality learning resources effective learning will not "just happen", they state there is a greater influence of who the teacher is and how they teach rather than the learning resources they offer. However, their participants shared they felt increased confidence in their capability to graduate by knowing such resources were accessible (Curtis et al, 2011). A comment reinforcing the idea of teachers being a significant resource from a 2012 graduate is:

> *The biggest resources were like KP and Sheree, like you could just go to them any time you wanted to, like literally any time, even after class. They would always be happy to help. They are always willing to put their hand out or just like, help with anything (2012 focus group, Pōhutukawa).*

Two educational resources used to enhance the learning process were shared in numerous discussions. Participants identified that Facebook and in-class PowerPoints were effective tools in promoting learning.

Saxena and Majumdar (2014) describe current literature evidences that when used effectively, Facebook can be used as a resource to extend classroom communication, enhance cooperative learning, and even encourage reserved students to participate in the learning process. They continue to describe "there is no doubt that social networking tools like Facebook have established themselves as powerful communication and collaboration tools in social, political, and educational arenas" (p.18).

Mazer, Murphy, and Simonds (2007) describe the influence of Facebook as positive when used efficiently as a teaching resource. The social media platform can be used to create a positive classroom environment, increase student motivation, and contribute to effective learning. Gámez (2015) states that Facebook "can provide great support to the new social orientation of educational processes because they allow a human connection more personal and motivating than other platforms" (p.6042). He states that the motivation of students is enhanced when the teacher approaches the process in a way that is personal without losing their professional image.

Typical comments that shared participant view on Facebook as a resource include:

> *We had our own Facebook group to study as well. That really helped us out. It was really good (2014 focus group, Waitā).*

> *I think too Facebook was a real good resource for us. When you're out of the class it would still keep the vibe going because he would throw out pictures and towards the end of the year with periodisation he would put up our own personal quotes and stuff like that. So even at home and you're motivated aye (2012 focus group, Pōhutukawa).*

Facebook was used as a key resource in organising communication for this research project. Participants were recruited through this social media platform, where separate focus groups were established, and decisions were made around meeting dates and times. There has also been a closed group created, were all participants in this study can view research progress and provide feedback. Facebook has been a valuable tool in promoting open communication.

Apperson, Laws, and Scepansky (2006) explain that from a student's perspective the effective use of PowerPoint in teaching enriches their learning experience. They suggest that students demonstrate increased enjoyment in class, show increased motivation towards the subject and develop a more encouraging attitude towards their learning.

There is an abundance of literature (Isseks, 2011; Kernbach, Bresciani, and Eppler, 2015; Namun, 2015) evidencing the negative influence PowerPoint can have on learning and teaching. Azuka (2016) cites work of McMahon (2002) who describes PowerPoint can be powerful in learning when used accurately in teaching and learning. If a teacher is not competent with technology, the use of PowerPoint or how to create an interactive session, learning will be inadequate.

PowerPoint must engage with and connect students to their learning in a way that is thoughtful and creative. If this is achieved, PowerPoint can be an effective platform to promote engagement and active learning (Azuka, 2002; McMahon, 2002).

Apperson et al (2008) reinforce participant feedback by stating the most effective way to utilise PowerPoint is to use slides as points of discussion and activity. Adams (2006) supports this concept by describing:

> When we as teachers think of a presentation, we do not often think of it as a conversation. However, in fact, students also dwell in their own thoughts and feelings in response to a teacher's tonal quality, word choice, gestures, and, of course, to the ideas and images evoked. (Adams, 2006, p.402)

Typical comments that illustrated participant feedback on the use of PowerPoints in teaching delivery were:

> *You know, it wasn't just PowerPoints you look at and put in your bag. We used them and that's how retention happened (2013 focus group, Waiti).*

> *The PowerPoints they do are good but it's how they present them makes it so more understandable. They both have their own styles in doing it, but were both effective at doing it. Yeah just the way they took you through the PowerPoints made you pay attention (2013 focus group, Waiti).*

One graduate shared how the use of PowerPoint personalised learning in a way that increased motivation and encouraged a feeling of empowerment:

> *He would always put in little things to make you feel special. So, if it was like a PowerPoint he would put in pictures of the day before of us or put in a picture of one of us. The whole time it was evolving. He could easily have just taken one PowerPoint and keep that and do that year after year, but he makes it personalised to your group and to you (2012 focus group, Pōhutukawa).*

There is limited literature discussing student expectations and the influence around teacher organisation and preparation within the tertiary context. Focus group discussion shared some appreciation and respect for their teachers who they felt were well organised for class. This has been identified to have a positive benefit on student learning with associated influence on engagement, expectations and quality of service. Students respect a teacher who places effort into their learning (Barnes and Locke, 2010; Delaney, Johnson, Johnson, and Treslan, 2010).

Participant comments that illustrated this perspective include:

This might sound really simple, but they would always be prepared. Like their content was up to date, they knew their slides and they had prepared their workouts. I've had tutors that aren't as prepared and it's just like, really. They were so prepared (2015 focus group, Matariki).

I reckon they were really prepared, they prepared well. It was preparation and passion, these are two of the things that caught me (2014 focus group, Waitā).

Final participant words in this section were gathered during a conversation on teaching delivery. Comment was captured by a graduate of 2015 and shares teacher passion influenced their perspective on their teachers. This passion was transferred by students to community groups they worked withy as illustrated in figure 73.

That's huge yeah their wairua. With all of them. That's how you could feel the passion you know when they taught us (2015 focus group, Matariki).

Figure 73: 2018 Cert4fitness students giving back to our community at Te Kura Kaupapa o Otepu

4.5.5 Standards and Expectations

Kidman (2005) describes that when students are empowered, they show enthusiasm and understand how to contribute to and take responsibility for their learning. They become accountable for their actions and are highly committed to achieving levels of excellence.

An environment of high expectations is set early in the programme through partnership, where students and teachers develop a course kaupapa (philosophy). Tutor expectations are high, and integrity is essential. In return, this generates a pride that compels most to do their best. Chickering and Gamson (1987) explain that high expectations are a vital principle in the practice of good education. When students are expected to perform well, a self-fulfilling prediction is created.

Teachers who apply pedagogical actions based on high expectations of their students are being culturally responsive and student centred in their approach to learning (Bell, 2011; Bishop and Berryman, 2006). Bishop (2001) identifies high student expectations as a key to quality outcomes for Māori students.

Zhang (2014) explains that one theory used to explain the influence of teacher expectations and student achievements is described as a self-fulfilling prophecy. She sites findings from numerous researchers (Farkas, Grobe, Sheehan, and Shuan, 1990; Jussim and Eccles, 1992; Croninger and Lee 2001; Weinstein 2002) that perceptions and expectations of teachers on learners can negatively or positively impact on student achievement.

Comments that explained the contribution of teachers as influencing high standards and expectations include:

> *It's all about having a certain standard. Everybody has got standards, there is a certain expectation in this course. The way tutors put it out there, by sharing what they are expecting without saying what they are expecting, there is a level of expectation you know, you got to turn up for you partner and your class. It's this unspoken accountability which I guess goes back to that. (Advisory group, Atutahi).*

I like the way that the tutors had high expectations about deadlines for assignments and stuff but were still flexible if you had stuff going on in your life. They would give you opportunities to get them in and not want to give up, that helped me (2017 focus group, Ururangi).

That's how they were on the first day. They made it clear, how this was going to go and what was expected. So, there was nothing hidden, it was presented before you and you knew exactly from day one, right, for this term this is what is required (2010 focus group, Tupuārangi).

He sets high standards and encourages us to do so too. He gives praise well and revs us up when we need it. (Historical and anonymous student evaluation completed between 2010-2018 during course).

Cotton (2001) inextricably describes that teacher expectations can and do affect student achievement. That high expectations and standards caused students to experience "accelerated intellectual growth".

Hawk et al (2005) describe the importance of teachers expecting a good work ethic from their students. Students are more likely to achieve higher quality when expectations are set by a teacher. They add that teachers who set high standards naturally work harder to deliver a standard that role models' expectation. Students become conscious of teacher effort and reciprocate the process.

It is clear high expectations and standards are embedded within the kaupapa of this programme. Graduate feedback describes a process that is co-created and led equally by students and teachers. Comments that captured the influence of the group include:

That you're a part of this whānau who has to work together to get to the end and you can't let them down. It's like having that integrity there for other people you know (Advisory group, Atutahi).

That expectation that was laid at the start that was sort of embedded into everyone so that when you didn't meet it, like everyone on the course would sort of hold you accountable to it (2018 focus group, Hiwaiterangi).

Comments that illustrated the shared process between teachers and students include:

> *A big thing for me was the tutors and the people that were here. Like we held each other accountable if we didn't get something. That was a big thing (2018 focus group, Hiwaiterangi).*

> *Accountability was big. Like not only from KP and Sheree, but from all of your mates of course, everyone. Everyone would notice of someone was away any day, every day. And you know if someone is always going to flick you a text and check up on you, yeah there was just a real whānau accountability. (2015 focus group, Matariki).*

> *You wouldn't ever want to let KP or Sheree down or anyone in the else in the class really so that always motivated you, you were always accountable to someone (2012 focus group, Pōhutukawa).*

Interestingly graduate discussion acknowledged the value in classroom and behavioral discipline. Graduates made a connection between standards, expectations and student conduct that had been influenced by the teacher. The following story shares the impact of this experience on life after the programme:

> *Do you know for that course, I was still 20, I was still young so I was rough, rugged and raw. I was like, my headspace was you know I didn't even know what I was up to. I was just here having fun. But there was a time when I didn't come to course enough, and that was halfway through the year. And KP said mate, come here you know, we need to korero, he had no choice. He sat me down and he reckons if you miss one more day that's it, no more. I want to see you here every single day. And well you know that whole half a year I turned up every single day. And that one life skill he taught me, I've carried through all my mahi I've done through this whole five years. I turn up every single day even if you don't want t. If you're sick, whatever, still turn up. Yeah that was a good one. It changed my life (2014 focus group, Waitā).*

The following comment identifies balancing sensitivity and discipline with upholding a student's mana and wairua:

When it comes to discipline, their stare is enough. But it works, you still feel good, your wairua is still intact if you know what I mean. They haven't dismantled you with how they have done that, you're still intact. And that is so important, especially for us Māori students (2010 focus group, Tupuārangi).

Being a group that is diverse in age, learning attitudes and behavioral maturity is constantly mixed. In addition, contrasting prior learning experiences and qualification pathways can provide challenges in classroom management. Comments shared by graduates highlighting their approval of applied approaches include:

KP and Sheree were straight up like if you were being a dick they would acknowledge that. I loved their honesty (2017 focus group, Ururangi).

I like it how they would call you on shit, you couldn't get anything past them. Like on degree you kind of just like slacked off a little bit. But you can't get away with stuff, aye. (2015 focus group, Matariki).

The tutors just giving you the bloody hard word when you needed it. That was me. I think for a lot of people, well for me, it helped (2015 focus group, Matariki).

The discipline techniques were good but they were also humorous. Like if you swear they wouldn't growl you I'll just give you alternative swear words, if you forget your sweat towel you have to use a spare one or stuff like that. You wouldn't get in trouble. (2014 focus group, Waitā).

They made it fun for us, the discipline. Like if you made a mistake in class you have to buy some biscuits or a cake like if your phone went off. You know the discipline for it was buying some junk food for your mates and you learn at the same time, whereas mum used to just smack us around the ears aye (2011 focus group, Tupuānuku).

KP was like a big brother who would sort you out. KP was tough love to people that needed it though aye, they needed it, but in a way, that wasn't too harsh. (2017 focus group, Ururangi).

When they disciplined, it was done with seriousness, but they had a way of doing it and a way that it wasn't that hard military style. That has to happen now and again. They were able to bring it in a way that wasn't harsh but yeah, we're going to listen. If you are going to play silly buggers then they would address that, and I respect that because if there is someone really making it so won't hold you up from your learning, that they actually do get on top of that and the way that they do that. So, I respect that (2010 focus group, Tupuārangi).

Murray, Rushton, and Paunonen (1990) describe that an excellent teacher must be an effective leader with the skills to modify their teaching methods as learning proceeds. As learner needs vary the teacher must adapt and modify their approach. A major aspect of this process is balancing positive discipline. Positive guidance (as in figure 74) through effective discipline is a common trait between excellent teachers. It is the teachers who "excel in all types of courses are capable of being either friendly and supportive or strict and demanding, either student-centered or teacher-centered, either a "therapist" or a "drillmaster," depending on what will accomplish the task most effectively" (Murray et al, 1990, p.260).

Figure 74: Experiential learning taking place during the obstacle course at Waiouru Military Camp as from left to right Taine, Connor and Dan (2018) cooperate to achieve a task.

4.6 Chapter Summary

This chapter presented findings gathered primarily from participants in focus group discussion, supported by an online survey and historical teaching evaluations. Many comments shared could be placed in numerous sections of the chapter due to the interwoven kaupapa Māori approach to teaching, learning, and the Cert4fitness experience.

Discussion captured from shared stories has been placed into five themes, or Pou whenua. Each Pou acknowledges all who have walked the Cert4fitness journey and is significant in the story it shares. The five Pou have been identified by participants to be essential in effective learning as they connect the people with the whenua (land). Each Pou has been themed as:

- A foundation of tikanga Māori;
- Cert4fitness as a course;
- Classmate influence on learning;
- The teacher;
- The teaching.

The following chapter presents knowledge drawn from stories of Māori graduate students in this project. Gathered perspectives from Pūrākau are discussed aligning with each of the five Pou in addressing the research question:

What does an effective teacher within the mainstream ITP environment look like? How can a teacher within the ITP environment better cultivate positive academic outcomes for Māori learners?

Participants who contributed and guided this research have embraced the opportunity to give back not only to Māori, but to the programme and educational organisation that was part of their story. It is hoped that the discussion will influence other tertiary teachers to reflect on their practice, perspectives, pedagogies or values to better serve Māori students.

CHAPTER FIVE

DISCUSSION

5.0 Chapter Outline

The previous chapter shared findings gathered predominantly from focus group discussion, reinforced by an online survey and historical teaching evaluations. Conversation gathered from shared stories has been placed into five themes;

- A tikanga Māori foundation;
- Cert4fitness as a course;
- Classmate influence on learning;
- The teacher;
- The teaching.

This chapter presents knowledge drawn from stories of Māori graduate students in this project. Gathered perspectives from Pūrākau are discussed aligning with each of the five Pou in striving to unlock the teaching and learning techniques that have produced high achievement rates for Māori in this programme.

This may offer improved practice for teachers or programmes to implement, in turn raising outcomes for Māori students. The overlapping thoughts, experiences and views from ten separate groups presents richness in depth and learning. Discussion may influence tertiary teachers to reflect on their practice, perspectives, pedagogies or values to better serve Māori students.

Standing at the gateway of Windermere Campus is a Pou Whenua (figures 75 and 76). This Pou represents three iwi of Tauranga Moana. At the base of the Pou reads:

Na Ngāti Ranginui, Ngāi Te Rangi me Ngāti Pūkenga i whakatu ake tenei. Pou Whenua, i te 22 o nga ra o Whiringa-a-rangi 2001. Erected by the tribes of Taurana Moana.

Figure 75: The Pou Whenua at Windermere Campus, Tauranga.

Figure 76: The Pou Whenua standing outside the building where this thesis was assembled.

Findings may be interpreted through a series of illustrations (figures 77-84). Inspired by the stars, with Māori learners at the heart, a framework built around Matariki guided the research process. This has been named *"Te Whetu Arahi i te Ako" – the guiding star of learning.*

Figure 77: Stage one - Te Whetu Arahi i te Ako.

A star can be represented with five points, creating ten sides in its creation. Each sides represents the nine Focus Groups and the Advisory Group, Te Iwa o Matariki and Atutahi.
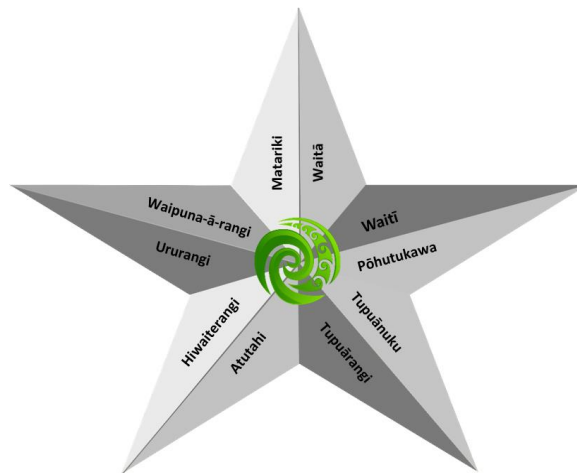
Figure 78: Guiding star in learning with ten contributing groups.

Research findings were organised into five themes, known as Pou to guide more effective teaching practice for Māori based upon Cert4fitness graduate feedback.
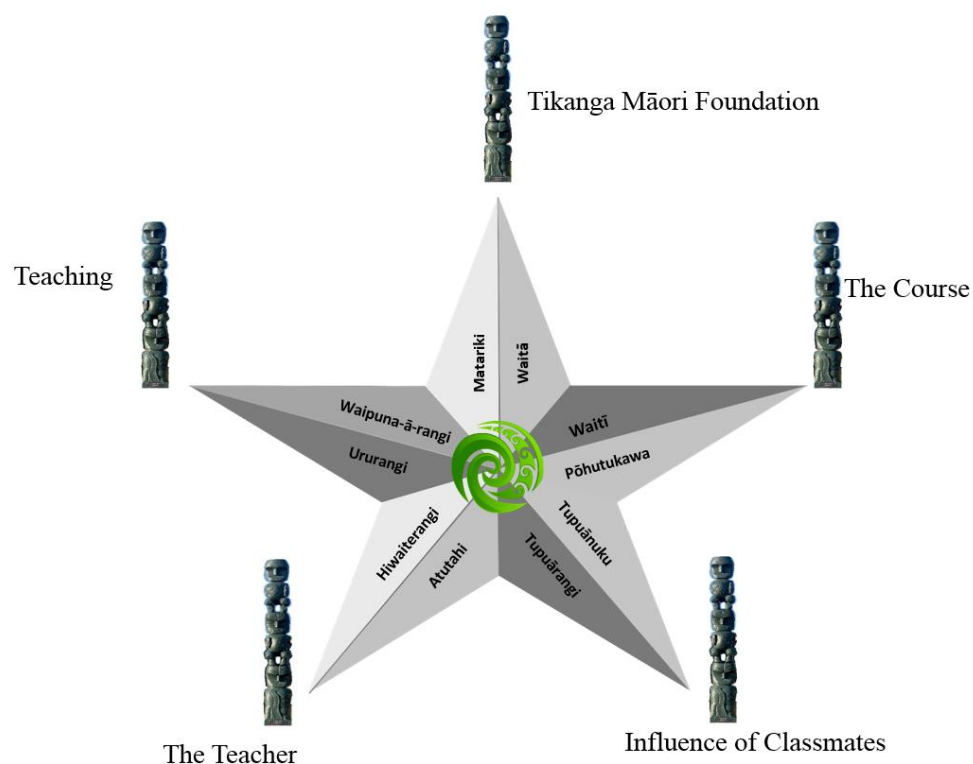
Figure 79: Guiding star in learning with five Pou.

All five Pou are connected, one cannot exist without the other. As illustrated in figure 80, connections align with the key theme of this research, the star or student.
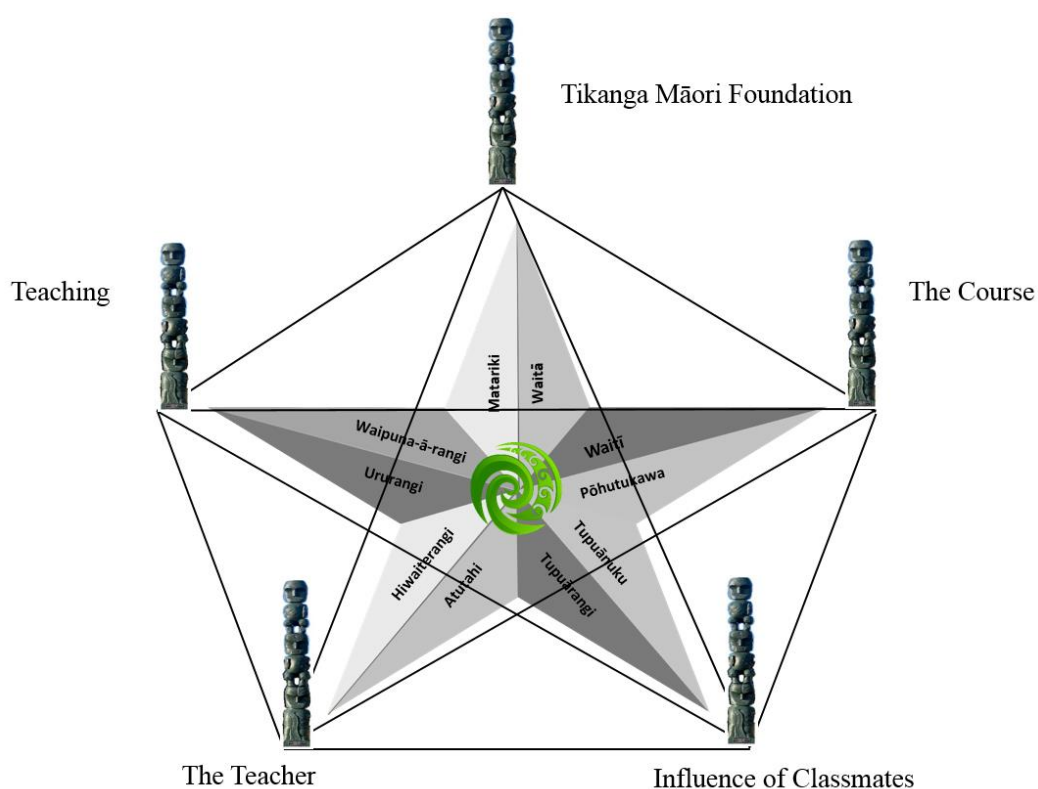
Figure 80: Guiding star in learning with connections between Pou.

When the star and Pou are removed a framework is revealed. This scaffolding has guided the project and provides another visual with the learner, or star, in the centre.
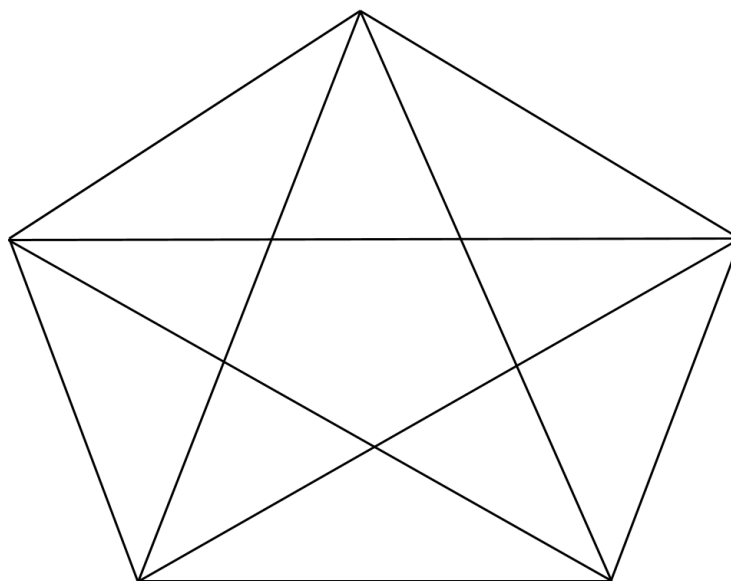
Figure 81: The framework view without the core star and five Pou.

When the central section of the framework, or star, is removed, the pentagon shape is highlighted. This boarder has encapsulated the research process and can significantly be viewed as an outline for effective teaching for Māori.
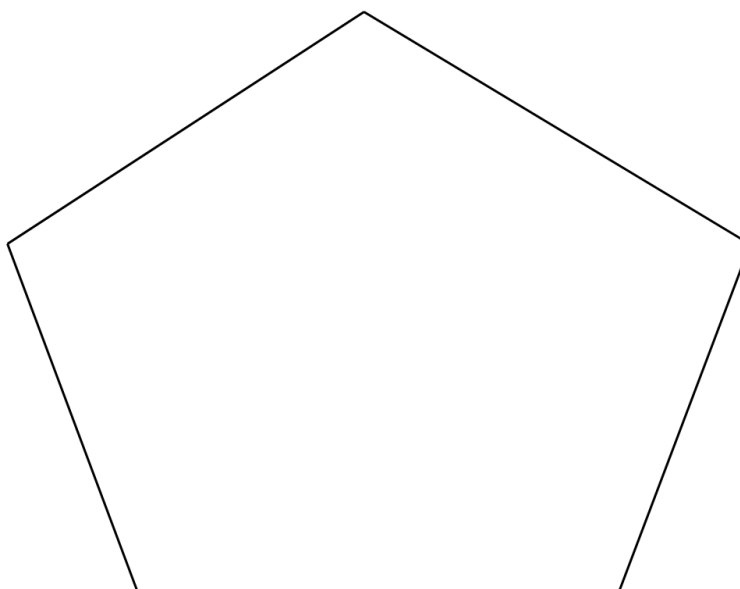
Figure 82: Surrounding framework when the learning star is removed.

The shape of a pentagon can also been seen as the outside of a wharenui.
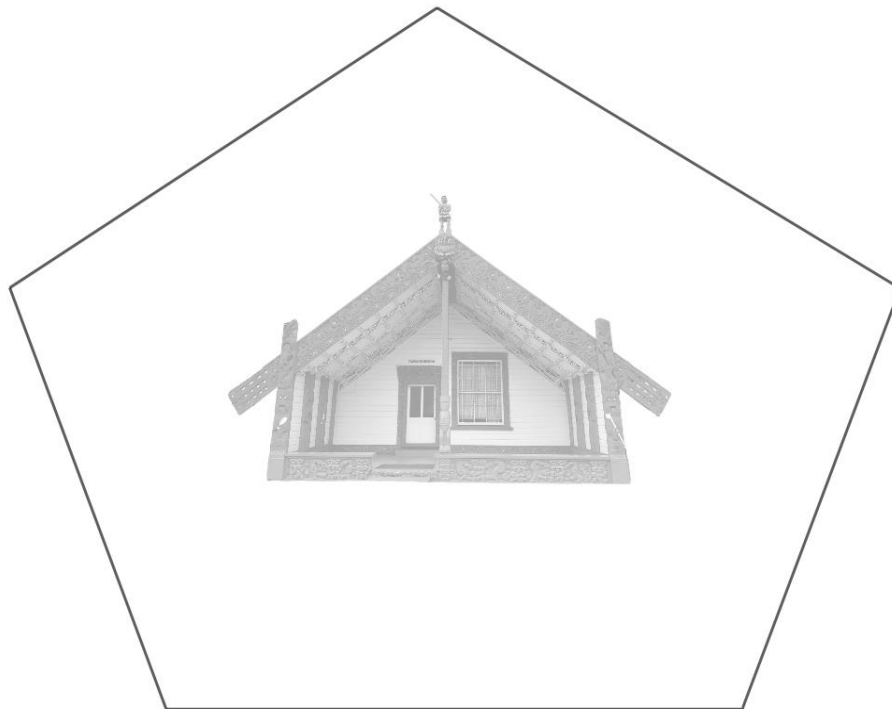
Figure 83: Five sides replicated with Wharenui.

From here a Whare wānanga (house of learning) can be seen, with five guiding themes, or Pou, as gathered in research findings.

The Teacher

The Teaching

Cert4fitness Course

Influence of Classmates

Tikanga Māori Foundation
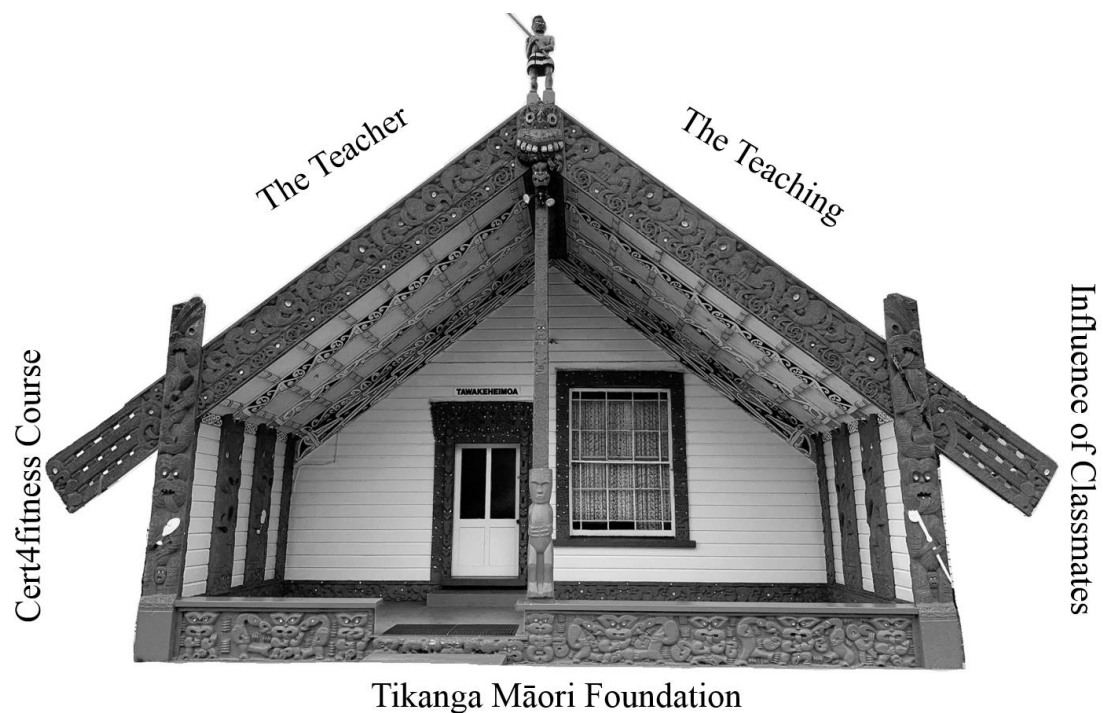
Figure 84: A house of learning illustrating five the five Pou of this research.

5.1 Pou One: Tikanga Māori Foundation

This course made me more proud to be Māori, you don't come across many classes that enhance tikanga Māori and stuff like that. It made me more comfortable being Māori, because that is who I am. It made it easier for all the Māori students to fit in here (2017 focus group, Ururangi).

Results indicate that the Cert4fitness tikanga Māori foundation has a significant influence on Māori qualification achievement. 81 percent of surveyed participants in this study identified that tikanga Māori embedded within the programme had a "great deal" or "a lot" of influence on them graduating the programme.

These results build on existing evidence that in order for Māori to flourish in education, a positive tikanga and kaupapa Māori foundation are essential. An abundance of literature evidences the importance of this feature anchoring Māori achievement in education (Bell, 2011; Bishop 1996, 1999; Bishop and Berryman 2006; Bishop and Glynn, 2003; Bruner, 1996; Curtis et al, 2011; Durie, 2005; Hook 2006; Meyer et al, 2010; Macfarlane et al, 2014; Mullane, 2010; Pihama et al, 2002; Walker, 2005; Sidorkin, 2002; Smith, 1997, 2003; Walker 2005; Webber; 2012).

NZQA (2012) describes tikanga Māori as "cultural practices or protocols exercised by Māori in their daily lives". It is essential this base is established to encourage Māori to embrace their culture within the learning environment. This approach allows students to self-identify as Māori and inspires enhanced understanding of language, values and tradition. It encourages Māori learners to be proud of who they are and provides opportunities to be themselves (Macfarlane et al, 2014).

It has been widely evidenced that for students to maximise learning potential, in particular Indigenous learners, a culturally responsive environment must be created (Alton-Lee, 2003; Barnhardt, 2001; Bell, 2011; Curtis et al, 2011; Freire, 1973; Hampton, 1988; Kirkness and; Lambe, 2003; Meyer et al, 2010; Schmelkes, 2011; Toulouse, 2013; Webber, 2012).

Findings reinforce literature by describing that best teaching practice must interweave culture with learning. Māori students must be encouraged and supported

to bring to class who they are and where they are from (Bishop and Glynn, 2003). Effective teaching should be influenced by student culture and embedded in the process (Bell, 2011), with teachers needing to engage with students and their culture to effectively connect with them (Alton-Lee, 2003).

Principles and values embedded within this approach connect with other Pou in this study and cannot be separated. Characteristics such as whānaungatanga (connection through positive relationships); manaakitanga (care); kotahitanga (unity); rangatiratanga (shared power); and ako (partnership in learning) among others scaffold between each of the five identified Pou (Bishop and Berryman, 2009; Macfarlane et al, 2014; Savage et al, 2015).

Professor Graham Hingangaroa Smith (1997, 2003) presents a range of essential principles that should be extended into mainstream education to maximise learning opportunities for Māori. These principles reinforce findings collected in this project and are described as:

- Whānau: student commitment and connectedness are enhanced and learning responsibility of self and others is embraced with home whānau support key;

- Kia piki ake i ngā raruraru o te kainga: respect and communication are built through whānaungatanga and manaakitanga, this principle engages students positively in educational experiences and whānau involvement;

- Ako: is a reciprocated partnership between the teacher and the student;

- Tino rangatiratanga: involves students taking part in decision making about curriculum planning, content and direction;

- Taonga tuhu iho: learning should value and encourage Māori language, culture, values and knowledge.

- Kaupapa: provides Māori students with opportunity to construct philosophies within a mainstream learning environment through Māori lenses, encouraging attitudes towards higher achievement and increasing the connection between home and school.

Stories shared by participants capture the strong influence this Pou had on their learning within the Cert4fitness journey. As the heart of the programme, a strong understanding and application of tikanga Māori must be connected with every aspect in every possible way. Values such as care, respect, empowerment, positive relationships and support are essential requirements for all humans in learning and life, regardless of ethnicity. For Māori students to flourish, a kaupapa Māori approach must be strong, genuine and embrace all aspects of learning.

It is essential for the teacher and teaching team to first identify with their own cultures in order to respect others. Acknowledgement and understanding of Māori culture is crucial and knowing how to create an environment to support Māori learner achievement is key.

This Pou is foundation for the other four Pou identified in this study. Without guidance from a beating heart that is essentially kaupapa Māori, Cert4fitness as a course, classmate influence on achievement, the teacher and the teaching would all suffer. This philosophy is the mauri, or life force of all that happens within this programme.

The challenge for teachers in the tertiary environment is to place students at the forefront of all that is created. It is vital to create a flexible learning environment that fits around the learner rather than expecting students of different shapes to fit into a rigid box.

Students must be placed in the centre of learning in a balancing act that best supports the individual as a learner but contributes to the effectiveness of the group. Dependent on organisation structure and support this can be likened to teaching within a hīnaki.

It is crucial to include and empower all learners to better understand tikanga Māori and the positive influence in learning and life. This area can be sensitive to some and is key in unifying the class in the quest to creating a special and effective learning experience.

Findings reinforce the significance of this Pou in better supporting Māori learners in their qualification outcomes. It is inextricably evident that a tikanga Māori foundation produces positive experiences (as in figure 85), learning and results for Māori students. Results present feedback specifically from a teaching perspective. This offers graduate suggestion from just one, although major, influence of their academic experience. Institution student services and associated learner support systems are other aspects that contribute to the learning experience and outcomes.

Learners are possibly unaware that the core of all aspects of programme experience are underpinned by this Pou. There is a chance many teachers are also unaware of this crucial element. Due to an increased awareness, organisational strategy and professional development opportunities, in today's learning environment it could be described as ignorance for a tertiary teacher not to have a comprehensive understanding of this fundamental need.

The questions are, does the teacher have the support, encouragement and freedom to develop what is required for Māori learners? Is the teacher open to change and prepared to embrace a culturally responsive approach to teaching?

> *Our ancestors never lived as individuals. Now that the western way of living has taken over society, for Māori it's difficult to adjust to that change. The culture that was created within the course allowed us to feel part of something bigger than ourselves. As a result each student felt committed to one another. Our tutors were able to nurture a family environment which developed a strong whānau bond within the group. No one was left behind, we were all one unit. Even today the feeling of our whānaungatanga is strong. No matter where we are in the world, we know we belong of a wider fitness iwi that continues to grow as time passes. (2012 student).*

Figure 85: Cert4fitness learning whanaungatanga at Mt Maunganui beach. (2010)

5.2 Pou Two: Cert4fitness as a Course

It's one of those feeling things, it's like you don't know what skydiving feels like until you skydived (2018 focus group, Hiwaiterangi).

Gaining the qualification itself and the reputation that came with this course and the mana of passing meant lots to me (2017 focus group, Ururangi).

The Cert4fitness programme can be considered an accumulation of the other four Pou, a product of combined experiences. Described by many as "the best year of my life", the course appears to have taken the form of a living organism that is often acknowledged for changing lives. Since 2002 the programme has evolved and grown while maintaining its core values. In reflection, the five Pou created by Te Iwa o Matariki in this study have been there since the beginning of its journey.

It is perhaps culture that has created the existence of the Cert4fitness being, with each student contributing a little of themselves along the way. Traditions are strong within the learning journey and in some cases, reputation precedes experiences. Like our whenua (land), there is an attitude that we belong to the course and it is our responsibility to uphold its health, strength and mana.

Legacies are a key element of course structure. Field trips such as travelling to Otanewainuku to throw a stone under the waterfall, the three Maunga (mountain) challenge, the mud-run, and hikoi (walk) up Wairere Falls are built into course custom. In class activities such as taaonga day and the whānau board have become course rituals. Fitness workouts such as "Quadzilla" and "the Minden Steps" bring a smile to the faces of graduates who are taken back to those feelings like it was yesterday. These aspects of course life are now expected by learners, many of who have heard whispers from previous graduates and their experiences.

Dôrnyei (2006) shares that when a culture within a learning group is strong a connection between years is created and a type of legacy is built that is described as a "group legend". He explains that successful groups often create a kind of group folklore that includes inventing special group characteristics and group rituals. This idea could explain the concept of a "fitness whakapapa" between years of delivery.

The Cert4fitness course encapsulates all that is shared within the Tikanga Māori and Classmate Influence Pou and is nurtured by the teacher and how they teach. Participant comment suggests that for many Māori learners, Cert4fitness and its location is their Tūrangawaewae. Royal (2007) explains that Tūrangawaewae is a powerful concept for Māori. Often translated as 'a place to stand', Tūrangawaewae are significant places where Māori may feel connected, empowered and safe.

This practice is mana enhancing for both Cert4fitness and learner, creating a unique perspective for an academic programme delivered in a mainstream system. Webber and Macfarlane (2018) describe a feeling of mana is significant in achievement for Māori, positively impacting motivation, and "personal and collective identity". Macfarlane et al (2018) capture the feeling shared by graduates with the term Mana Ūkaipo, or a sense of place.

The inspiration and strategy of the teachers is to create a relationship between students and course that becomes reciprocated, where each is the kaitiaki for the other. Royal (2007) explains the word tiaki is principle in the word kaitiakitanga. Tiaki means to guard, preserve and protect. When students come to Cert4fitness they experience the essence of its guardianship and protection and soon realise they are also guardian and protector of the programme. The students lead the growth of the programme, uphold traditions, make adjustments, and leave the programme in better health than when they arrived. One action that evidences this approach is "Cert4fitness hand-over". On the final day of the course students are recorded performing the haka on the steps of our Wharenui, Pōmare (figure 86). This recording is played to start the first day for the new students of the following year.

Figure 86: 2012 welcoming the class of 2013 through a recording. Photo taken by Robbie Connelly.

There is a potential gap in the literature in viewing a programme of study in the way that is described in this story. In the planning, organising and creating of a programme, contributing teachers and curriculum developers could perhaps look deeper into what constitute the course of study. Every aspect of the course is interconnected with another, like the five Pou in this study, and if connections are not strong, then changes need to be made. The kaupapa behind Cert4fitness development is complex yet simple in design. With the student placed at the centre, programme framing builds multiple layers of bamboo-like scaffolding. Incredibly strong, but flexible, this approach allows environment adaptability.

This Pou develops and grows as each year passes with whakairo (carving) never-ending. It is nurtured by the other Pou and is directly cultivated by the students who walk the Cert4fitness journey. The programme is a collective result of students, teachers and experiences who have jointly created the mauri (life force) and mana this programme holds. As figure 87 illustrates, the course and students' progress through a lifecycle each year. Semesters are like seasons. At the same time each year, students blossom like a cherry tree and are released before the process is repeated.

> *When you meet someone that has done the course you are instantly connected because you have been through that same sort of path. I think it is because this is more than a course it is life changing and this year has been life changing for me (2018 focus group, Hiwaiterangi).*

Figure 87: The Cherry Blossom trees that stand on Windermere campus.

5.3 Pou Three: Classmate Influence on Learning

> *I loved coming to course every day for the fun, culture and support. I connected with everyone in my class on a deeper level. It's strange as it was a fruit salad of people so you wouldn't get this in a normal environment. Everyone cared and supported each other (Anonymous graduate from survey).*

It is evident that classmate influence positively impacted qualification outcomes for Māori students within the Cert4fitness programme. All but one graduate identified that their classmates had "a great deal" or "a lot" of influence on passing the programme.

There is an abundance of literature indicating that by creating healthy relationships with their classmates Māori students are better situated to positively achieve (Bishop, 1998; Bishop and Glynn, 1999; Durie, 1997, 2001; Gorinksi and Abernathy, 2003; Hill and Hawk, 2000; Macfarlane et al, 2014). Heavily influenced by values described in Pou one, a Tikanga Māori Foundation, principles such as whānaungatanga and manaakitanga are essential in developing a strong footing.

When a programme of study has established a healthy and strong kaupapa, relationships prosper. Academic achievement improves through the cultivation of a sense of belonging, increased confidence, enhanced motivation and a feeling that has been explained as "I am in the right place, with the right people".

Whānau is the principal word in whānaungatanga and can be described as one of the foremost values to Māori health and wellness (Bishop, 1998). Māori students view this dynamic as important to academic success and wellbeing. Durie (1997) stresses that whānaungatanga is essential in all conversations with Māori. By living this value, a collective responsibility for the wellbeing of others is developed through a commitment to a common purpose. To maximise a culturally responsive environment, this element might be considered the backbone of the Cert4fitness programme.

Durie (2001) presents a term called kaupapa whānau that strongly aligns with comments presented by graduates in this project. He describes a group who are not actually related through ancestral links "but who behave towards each other in a family-like manner, usually towards a common end for a mutually beneficial purpose" can be considered kaupapa whānau (p.190).

This concept nourishes each of the other Pou just as it is influenced by them. As previously explained, this Pou is entirely founded in a tikanga and kaupapa Māori base. It is reliant on effective teaching that creates opportunity for groups to develop these attributes. It provides the prospect for students to maintain the mana of the programme, to uphold the traditions left by those who walked before them and pass them to those who follow them. It is ultimately the responsibility of the teacher and teaching team.

Teachers hold many tools that can influence the learning environment and positively impact on culture (Peterson and Deal, 1998). Role modelling, care, belief, passion and effective leadership will encourage trust and student "buy in". Tertiary learners who trust their teacher, course and peers develop a faith and confidence in their learning journey. As a result, loyalty is developed, retention is improved, perception of learning quality is reinforced and academic achievement is enhanced (Curzon-Hobson, 2002; Ghosh et al, 2001; Moore and Bowden-Everson, 2012).

Findings emphasise the importance and impact of classmates on qualification completion for Māori learners. An environment must be created to encourage inter-class connections within the learning journey while facilitating group cohesion as a whole. This is the responsibility of the teacher.

The magnitude of presented literature and participant feedback highlighting this facet of learning cannot be disputed. Even within a mainstream environment where the perception of "red-tape" and restriction may be apparent for Māori learner success, there are ample opportunities. This is the responsibility of the teacher.

With this Pou connecting to the lifelines of other Pou, each feeds the other to prosper. Whānaungatanga does not just happen in the classroom. In reading graduate

stories emotion can be felt. The sense of pride, feeling of passion and genuine view of unity can be read through countless comments that are very articulate and real.

The teacher or teaching team are ultimately responsible in cultivating this whānau environment. It is crucial they are trusted and supported by managers, as they are the ones who are at the front line each and every day. Students must lead the learning and teachers need to be flexible and individualise lesson design as the journey unfolds.

Managers need to be understanding of this and empower teachers to listen to learners in deciding what learning looks like. This attitude must ripple throughout the organisation hierarchy. Teacher attributes, teaching styles and learning approaches presented in following Pou provide proven examples on how these factors contribute to growing the strength and mana of this area.

Findings reinforce the significance of this Pou and underpin the importance of classmates in targeting improved qualification outcomes for Māori. Graduate voice has strongly shared that whānaungatanga is a prerequisite for a culturally empowering environment in the search for academic and personal growth. Through effective teaching, a cohort may transform into a wave of support, encouragement and motivation. Characteristics such as self-belief, learning confidence, study commitment and pride flourish into a positive self-driving momentum. This is where excellence becomes habitual and potential is fulfilled.

From a management perspective "retention and success" is enhanced through students not wanting to let their learning whānau down, but more importantly learning tools, confidence and belief provide pathways for their next step. Are teachings willing to explore how whānaungatanga can be enhanced through learning other than just curriculum and learning outcome regurgitation?

> *We all became brothers and sisters. We weren't leaving anyone behind! We started together and finished together. No one was left behind (Anonymous graduate from survey).*

5.4 Pou Four: The Teacher

> *I got motivated from KP and Sheree because I didn't have many positive role models in my life until them. So I wanted to pass for them as well. You just don't want to let them down. But you need people like that okay because I never had anyone until them. And the cool thing was they had your back; they gave you a grilling when you need it to what they will show you the way. (2016 focus group, Waipuna-ā-rangi).*

When participants were asked about the influence of their Cert4fitness tutors as "a person", the results were overwhelming with every graduate identifying their teacher as a person had "a great deal" or "a lot" of influence on them graduating. Contributed discussion to this Pou was plentiful, so was divided into sections for clarity titled: Role Models and Whanāu; Belief and Care; and Communication.

These results build on existing evidence that highlights the importance of who the teacher is, signifying this is as important as what they teach. Entirely built upon a tikanga Māori foundation; relationship development, care and role modelling are integral factors in better supporting Māori learners in tertiary achievement (Alton-Lee, 2003; Hattie, 2007; Bishop and Berryman, 2006; Bishop et al., 2010).

It has been widely documented that teachers are key in influencing qualification outcomes and effective learning for Māori (Alton-Lee, 2003; Sidorkin; 2002), with Hattie (2007) describing that perhaps the most powerful influence in formal learning for Māori is the teacher. The teacher holds a special resposibility to connect with and empower their students (Greenwood and Te Aika, 2008).

Evidence confirms that central to effective learning is a positive relationship between teacher and student (Brookes, 2019), where both parties must create a partnership of equality and trust (Freire, 1973). Trust can be created by a teacher who role models with intergrity, comminicates effectively, is approachable, cares about their students and demonstrates belief. This contributes to the creation of a culturally responsive model (Bell, 20011; Bishop and Berryman, 2006).

When positive relationships between a teacher and students are created, it appears a sense of not wanting to let the teacher down is generated. This whānau-like connection creates a reciprocated partnership where learning is maximised. It must be acknowldged that students do not need a friend (Airini et al, 2010), but a role model who balances between being supportive, respectful and establishes clear boundaries (Macfarlane et al, 2007).

With a role model defined as "a person who demonstrates a partuclar behaviour, skill or social role for another person to emulate" (Macfarlane et al, 2014, p.132), findings reinforce a wealth of literature highlighting the impact this has for Māori. Through positive teacher role modelling an effective form of student support is initiated and the academic advancement of learners is experienced (Mayeda et al, 2014). Macfarlane et al (2007) place intergrity at the centre of teacher role modelling where a lead by example approach in all aspects of leadership must be demonstrated. Hawk et al (2005) personify this aspect by explaining "students are very observant of even the most minor examples of a teacher saying one thing but doing another" (p.14).

Whānaungatanga and manaakitanga must be central to everything the teacher embodies. A teacher who cares about their students is the backbone to Māori learner achievement (Smith, 1997, 2003; Savage,et al 2017). Findings strongly reinforce an understanding that when a teacher demonstrates care for their students, characteristics such as attendance, motivation, effort, results, and the effectiveness of learning is positively enhanced (Abbott-Chapman and Edwards, 1998; Gorinski and Abernethy, 2007; Hall et al. 2001; Promnitz and Germain, 1996).

Effective communication can be established by demonstrating belief in students. Findings support existing literature by evidencing the positive impact teacher belief has in student performance (Hawk and Jill, 1996; Hawk et al, 2005, Wilson, 2017). Students feel special and behaviors such as self-confidence, commitment, motivation, self-expectations and academic performance are positively influenced.

Literature cites effective communication is crucial in the pursuit of student connection (Bishop et al, 2010; Dobransky and Frymier, 2004; Frymier and Houser, 2000; Hattie, 2007; Walker, 2008; Worley et al, 2007). Comunication can be identified as a vehicle to demonstrate tikanga Māori values such as whānaungatanga,

manaakitanga and ako. Positive associations are founded on two-way communication where a teacher must develop a space of openess and approachability. Rapport is crucial and trust is key with an interpersonal approach essential (Dobransky and Frymier, 2004; Walker, 2008).

Communication can be categorised as verbal and non-verbal (Frymier and Houser, 2000). Verbal communication methods may include accurate use of student names, asking student opinions and proposing open questions to empower learners in a multi-layered conversation. A vital and often neglected component of verbal communication is the ability to listen (Walker, 2005). Non-verbal communication demonstrates both openess and energy to learners. It may include variartion in vocal pitch and volume, general eye contact, smiling and utilising the teaching space when working as a group (Frymier and Houser, 2000). This teaching component overlaps with teaching delivery.

Findings illustrate the impact of a teacher who genuinely cares for and believes in their students. Personality traits such as energy, passion and motivation are essential in creating a sense of self-belief for students as individuals, and collectively as a group. It has been said that enthusiasm is contagious, and this approach is particularly evident in the stories captured throughout this story.

Communication is a characteristic that demonstrates core principles embedded within a tikanga Māori foundation, presenting a vehicle to express these values. When a teacher has the capability to be honest in communicating feelings such as pride, hope and solution, it becomes a mana enhancing experience.

These learning experiences present opportunities for a teacher to acknowledge student effort and a sense of self-belief is created. As a result, learning relationships flourish, trust between teacher and student is established and rapport is strengthened. This reciprocal cycle gains momentum as the academic year unfolds and learning cultivates into an exciting and effective journey.

Out of class communication can be achieved through mediums such as kanohi ke ti kanohi (face to face), text message, Facebook messenger or other social media platforms. Each provides an opportunity for the teacher and student to connect at a

level that suits the learner and the teacher must be ready to accept this is the "student way".

Students feel comfortable communicating with their teacher in a self-determined and individualised fashion in matters such as attendance, timekeeping, task clarity or other personal issues. Often, younger students are more self-assured and effective in communicating through a mobile device as they are yet to develop their social skills and self-confidence. This often leads to face to face conversation.

When teachers make themselves contactable out of regular class time, teachers become more accessible. This process allows teachers to demonstrate care, compassion, and empathy, leading to students feeling more comfortable in approaching the teacher. This approach contributes to strengthening the tikanga Māori foundation the Cert4fitness course stands on.

A major theme within this Pou is student respect for a teacher who 'walks the talk". It appears teacher integrity and role modelling have a significant influence on student behaviour. Participant stories share of increased effort, improved motivation, higher expectations and the removal of excuses as a result.

Effective teachers pride themselves in setting examples for students with an understanding of the precedence this creates. This opportunity can begin with immaculate planning and organisation in lesson design, learning resource development and forward planning.

Essential, yet often neglected efforts such as getting to class early to set up the learning space, start up a computer or prepare learning related tools, and have background music playing as students arrive all show energy and effort to learners. Students need to feel they are central to learning and how the teacher conducts themselves as a leader creates a standard of expectation.

It is also significant to acknowledge the impact of who the teacher is out of class in student perception. Characteristics such as hobbies, lifestyle, sporting interests and professional development are all influential at connecting with learners.

Findings reinforce the significance of this Pou and underpin the importance of the teacher in enhancing qualification outcomes for Māori learners. It is imperative teachers recognise the power they have in influencing the learning journey through who they are as a person and the values they carry.

Māori learners thrive in an environment that is fuelled by positive energy, care and belief. Attitude reflects leadership and this process must be role modelled by the teacher in a consistent and genuine fashion. Teachers need to be committed to excellence and give 200 percent in effort and learning experiences in order to gain 100 percent in return. Learners give trust and respect to teachers who demonstrate effort, organisation, attitude and performance standards.

Care and belief are core human values in feeling worthy and appreciated. A reality is that sadly many Māori students have not consistently experienced teacher compassion, belief or care as they have progressed through higher levels of formal education. Experiences in pre and primary school are cultivated in creativity, support and vibrancy. Learning styles are embraced, and teacher care is paramount. It seems as children progress through the learning ages this experience becomes diluted within a mainstream system and students get left behind, fall through the gaps and become disengaged.

Effective teachers of Māori need to situate themselves in a position to sell hope. This requires providing the correct tools, skills and support to promote self-confidence and make this transpire. Maybe tertiary teachers could embrace and consider what is being modelled by teachers in the pre and junior school sector?

> *They might be your tutors on paper, but they're like friends, family, they're guidance. They're your brother, your dad, they're your mother. It's the whole Māori kaupapa thing where you respect your elders straight away. But it's more like to me a father and a mother figure aye. Like you can't show them any more respect (2011 focus group, Tupuānuku).*

5.5 Pou Five: The Teaching

> *They find this way, they have this ability to teach a person for a person. They teach me different to how they would teach (name withheld) and just figure out, they understand you, really quickly. I haven't found very many people that can do that, not only can they understand you but it matters to them how they teach you and how you feel and you can tell you are important, you are not just a number in a class and they listen to you (2010 whānau).*

Participant feedback identifies that "how the teacher teaches" on Cert4fitness positively influences qualification outcomes for Māori learners. 93 percent of participants expressed teaching styles had "a great deal" of influence on helping them graduate with the remaining seven percent decribing "a lot".

Significant stories shared during group conversations have been divided into five sections of this Pou for clarity and discussion. As with all sections of this research, like the Cert4fitness programme, a kaupapa Māori korowai (cloak) unites each component and one could not flourish without the other.

Discussion reflects upon graduate guidance on teaching pedagogies that are considered effective for Māori students and the environment where learning transpires. A definition of a mainstream classroom is challenged, and participants express the influence of teaching delivery. The final section of this Pou shares the impact a kaupapa of standards and expectations has on Māori learner achievement.

To better serve Māori students with effective teaching the teacher must first reflect upon and acknowledge the importance of themselves as a Pou. Every aspect of teaching practice must be genuine, role modelled, holistic, balanced and facilitated to promote both individual and collective growth. Māori students will identify teachers who are fraudulent from the beginning and any connection will be lost.

Graham Hingangaroa Smith (1997, 2003) describes ako is a fundamental principle that must be embedded in mainstream educational settings for Māori to prosper. It is important the educational journey is shared between the student and teacher, where learning is reciprocated (Freire, 1973).

Teachers demonstrate a culturally responsive pedagogy when placing learners at the heart of their planning and teaching. This approach has been proven to raise achievement of students who are the subdominant culture in mainstream learning (Bell, 2011; Gay, 2010; Sleeter, 2012). Educational experiences prosper when teachers prioritise student need and place them at the centre of planning and facilitation. Often, less is more in the quest for teaching excellence and this is best achieved through an effective pedagogical teaching approach.

Existing literature on teaching pedagogies align with findings in this project. Teachers who embrace active teaching methods to meet the needs of Māori guide positive academic achievement (Knowles et al, 2005). This is achieved by providing active learning, identifying that "learning is not a spectator sport" (Chickering and Gamson, 1987). Airini et al (2010) advocate that Māori students' value diverse experiences in their learning journey while Williams and Cram (2012) suggest an effective balance of practical and theory learning is most effective for Māori.

To assume all Māori students associate with the same teaching pedagogies would be a naïve and stereotypical mistake. Each student must be respected for who they are and how they best learn, with individualised scaffolding created to support their leaning journey. Mahuika et al (2011) advise caution in assuming all Māori students learn the same.

When discussing effective teaching pedagogies, findings align with sourced literature. Graduates shared their understanding of learning styles and identified that methods used within the Cert4fitness programme supported their needs. Discussion shared that an assortment of visual, aural, verbal and physical enhanced understanding and increased confidence. One kaupapa guiding Cert4fitness teacher planning is to "only be limited by safety and your imagination" in the quest to design effective student centred learning.

Influenced by pedagogies but not directly linked, there was common participant dialogue around the appreciation of variation. Thoughts shared gratitude for variety in daily activities, a planned and balanced approach to allow students to experience change. This appears to have increased learning excitement, positively impacted on motivation and resolved any educational boredom.

The four other Pou have a significant impact on creating a robust learning environment. A safe and effective learning space is created when a teacher values cultural respect and associated traits, classmate influence is positive, a strong course kaupapa is embraced, and a tikanga Māori foundation frames the learning experience.

A connection with the learning environment makes students feel valued (Bishop and Berryman, 2006; Macfarlane, 2004). Hattie (2007) describes students learn best in an environment where it is safe for them to make mistakes through exploration. Airini et al (2011) support this perspective by explaining Māori student success relates to learners feeling comfortable and safe in their learning environment.

Teachers and students have an important responsibility of co-creating a culturally safe environment. In this space student mana is enhanced and a feeling of whānau is created where learners can work, celebrate and struggle together (Gavala and Flett, 2005; Higgins et al, 2005). Specia and Osman (2015) share a perspective balanced between optimism and reality by stating "the academy is not paradise. But learning is a place where paradise can be created" (p.196).

Underpinned by the tikanga Māori foundation of the programme, the learning environment within Cert4fitness is strong. Comparable to a wealth of literature, a feeling of safety and comfort is experienced where mistakes are embraced, and creative learning is explored. Findings share of an experience where students feel at home when at course, their tūrangawaewae. A learning space where Māori learners feel connected, empowered and safe.

96 percent of participants identified that off-site learning and field trips had "a great deal" or "a lot" of influence on graduating Cert4fitness. These findings highlight a likely gap in the literature surrounding effective learning for Māori in mainstream tertiary. It is evident this method of learning was a positive contributor in guiding positive qualification outcomes.

Literature reveals insufficient, irrelevant and outdated discussion within the context of Māori achievement in higher education. It has been proposed that field trips and off-campus experiences are an effective way to increase student motivation,

positively influence attitude and promote comprehension, skills and understanding (Bitgood 1989; Kern and Carpenter 1984; Mackenzie and White 1981).

Research findings shared stories of graduates feeling inspired and experiences solidifying what they intended to do in the next step of their life. Off-campus activities provided at times challenging activities where whānaungatanga, manaakitanga and kotahitanga were developed as a result of an experience. Students are introduced to past Cert4fitness graduates who are changing lives in the area of health, exercise and wellness as a career in the exercise industry. These graduates often act as role models of inspiration, provide professional networking opportunities, stand as pillars of hope, and importantly are identified as part of the "fitness whakapapa" model.

When the definition of "classroom' is expanded to include any off-campus venue, the scope for creative teaching is limitless. Learning activities can be given life with a swell of student empowerment and engagement often accelerating understanding. For Māori students in particular, connection with whenua is uplifting. Cert4fitness often includes our beautiful natural environment as a vehicle to enhance knowledge and better understand learning outcomes. Beaches, parks, bush, rivers and lakes are all venues that fall into different chapters of the Cert4fitness year. Research results offer clear benefits of these trips and have been described as motivating, refreshing, reconnecting and exciting in the learning journey.

Findings considered academically outdated suggest there is insufficient literature on the influence of "teacher delivery" within the realm of higher education where Māori are involved. Associated with but separate from teaching pedagogies, graduates viewed the teacher as a vehicle in facilitating the learning process. It appears characteristics such as teacher energy, passion and enthusiasm hold significant influence on facilitating learning.

Hildebrand (1973) describes enthusiasm as one of five key traits that excellent tertiary teachers demonstrate in their classes with Sherman et al (1987) proposing that teacher passion can "stimulate interest and thinking about the subject matter, and love of knowledge" (p. 67). Kane et al (2004) consider the most desirable personality characteristic of a tertiary teacher is enthusiasm, explaining the impact when "here is

someone who is really enjoying the whole academic experience, that whole learning experience" (p.298). Content knowledge and learning tools are important, but not enough to meet student need and expectation in the modern learning environment. Hawk et al (2005) explain the most effective teachers are "enthusiastic people who love their work with students and this shows in their interactions" (p.7).

Teachers of this programme pride themselves as high energy, passionate and dedicated to a commitment of excellence in all that they do. They feel a responsibility to support both students and course to thrive.

Students learn from day one, that when working with people in the exercise industry 200 percent must be given by a leader in order to receive 100 percent in return. Teachers positon themselves in a place of vulnerability by regularly reminding students of this; by asking students to judge a teacher's 200 percent and completing honest reflection of their own 100 percent return.

Teachers plan classes, create resources and facilitate learning for optimal student engagement. Every day, every session, every lesson counts. For the type of learners completing the Cert4fitness programme, if learning does not in some way include aspects of enthusiasm, energy or fun, then it needs to change. The attitude of teachers from this programme is to lead by example with a kaupapa of "enthusiasm is contagious".

It must be identified that teacher energy and passion is not limited to work within the classroom. Behind the scenes planning and organisation in facets such as assessment timelines, timetabling, moderation, resource development and how to better connect with our community are on-going. "Better never stops" is a phrase that might best represent the attitude of the teaching team.

When considering the topic of expectations and standards, particularly from a student perspective, limited literature is available. Learnings extracted from participant Pūrākau shares that high standards and clear expectations positively influenced qualification achievement.

Teachers who apply pedagogical methods based on high expectations of their students are being culturally responsive and student centred in their approach to learning (Bell, 2011; Bishop and Berryman, 2006). Bishop (2001) identifies high student expectations as a key to quality outcomes for Māori students.

High expectations are an important principle in the practice of good education. When students are expected to perform well, a self-fulfilling prediction is created (Chickering and Gamson, 1987). Cotton (2001) describes that high teacher expectations caused students to experience "accelerated intellectual growth". Hawk et al (2005) describe the importance of teachers expecting a good work ethic from their learners. Students become influenced by teachers who set high standards naturally work harder to deliver a standard that role models' expectation.

There is some literature highlighting the importance of teacher expectation on student performance at tertiary level. But research on student expectation on student performance is scarce. Findings gathered from graduate discussion illustrate that high standards were expected by the teachers, but in this programme it appears they are equally demanded by the students.

With each Pou connected with the other, this theme is especially interwoven with a tikanga Māori foundation, classmate influence on learning, the teacher and the teaching. An expectation of high standards is not limited to student performance, as previous discussion highlights that teachers are also held accountable to facilitate excellence and quality. Participant commentary shares stories of not wanting to let the team down, of attending class on days they didn't feel like coming, of being on time due to respect, and of submitting work to meet deadlines to name a few. Perhaps it was mana of the Cert4fitness course, a collection of the five Pou that creates this feeling?

Findings reinforce the significance of this Pou and underpin the importance of the teacher in enhancing qualification outcomes for Māori learners. It is imperative teachers recognise the power they have in influencing the learning journey. This power could be viewed as positive or negative. If they are not willing to do all they can to promote effective learning, then perhaps they are better suited to another profession?

An organisational hierarchy often presents challenges for good teaching practice. It is common for tertiary learners to be organised into a structured and often colonised model of inflexibility and rigidity and be expected to adapt. The same experience can be empathised with teachers who may understand effective teaching for Māori, but suppression and institutional rules restrict ambition and exceptional teaching.

This research reinforces the notion that an effective teacher must know their students and do everything in their control to create an effective and culturally responsive environment. A teacher who has "a finger on the pulse of learning" understands and empathises with student struggle in the modern tertiary environment of today. The question "what is effective teaching?" needs to be re-examined as "what is effective learning?" if the answer really matters. Figure 88 shares an effective learning experience that was planned and led by a student.

> *I learnt here and passed because I felt safe. The method that they used, their tutoring style, it made me feel safe. I learnt from my mistakes, because everyone made mistakes. But how they encouraged me, I was going to say corrected me but really encouraged me, to work at it again to get it right. That is really important. They didn't ever make me feel dumb at all, this is huge. It was the safe environment, they believed in me (2010 focus group, Tupuārangi).*

Figure 88: Cert4fitness students working together to overcome the challenge of deep and steep sand dunes at West Auckland's Bethells Beach.

CHAPTER SIX

CONCLUSIONS

6.0 Chapter Introduction

Chapter five discussed findings of this study. Focus groups representing nine-years of Māori Cert4fitness graduates met and discussed what they considered as effective teaching. Triangulated with an online survey and historical teaching evaluations, findings were organised into five themes. Symbolised as Pou, participants believe these key themes cornerstone effective tertiary teaching for Māori.

Chapter six, the final section of this document, commences by providing a thesis overview. Research limitations are then shared proceeded by a presentation of key findings. The penultimate section offers recommendations as a result of the research with the final inscription offering a reflection of the thesis journey.

6.1 Thesis Review

Chapter one of this project introduced the purpose and relevance of research undertaken and provided an insight of the project environment. The reader was introduced to the structure of the study and the content of each chapter was outlined.

Chapter two discussed literature relevant to this study. The first section of the review presented Indigenous experiences from around the world in higher education before discussing Māori in the tertiary sector of New Zealand. This was followed by a brief overview of the New Zealand tertiary system and discussion on ITPs, providing literature pertaining to Māori student achievement. Literature then focussed on characteristics of what is deemed to make an effective teacher for Māori students followed by teaching methods identified to better encourage positive academic outcomes.

Chapter three introduces the reader to the Kaupapa Māori and Pūrākau research methodologies used in this project, offering rationalisation for their direction. Research methods are presented outlining their benefits and value in contributing to

this study. The research framework of "Matariki" is explained providing the reader with an understanding of graduate student importance in leading this project.

Chapter four revealed findings collected from participant discussion and triangulated with the online survey and historical teaching evaluations. Pūrākau offered knowledge that instigated conversation to be extracted and placed into topic categories with other groups of Te Iwa o Matariki and Atutahi. As this process unfolded, clear themes of what graduate Māori students constituted to be effective teaching began to emerge. Evidence from findings suggested five areas of positive impact were: a tikanga Māori foundation; Cert4fitness as a course; classmate influence on learning; the teacher; and the way the teacher teaches.

Chapter five presented study discussion that had been drafted into themes for clarity and understanding. Findings are presented through a series of illustrations, inspired by the stars and organised into five themes, recognised as Pou. All five Pou are interconnected, where one cannot exist without the others. The framework behind the design offers a learning scaffold considered effective for Māori students. It is from this framework that a Whare wānanga can be seen, with five guiding themes, or Pou, represented as the research findings.

Chapter six is the final chapter and summarises key research findings, and links these back to the original research questions presented in Chapter one.

6.2 Research Limitations

As with any research project a number of limitations have been identified and require acknowledgement. While the benefits of using focus groups have been presented in Chapter three, this method of data collection runs with risks. An evaluation of member selection and group size question the accurateness of cohort representation. Is it feasible that three or four class members from a given year can signify the collective thoughts of a group? Do the selected members fairly reflect the diversity of Māori graduates within a given year in characteristics such as age, academic ability, learning experiences and other? Additionally, focus group discussion may lead to some participants feeling shy or apprehensive, influencing them to agree with a dominant group member or reserving their right to share their thoughts.

A common limitation of an "Insider Outsider" research approach is the influence of bias. Even when group discussion is facilitated by a neutral research assistant, participants may subconsciously offer favourable and prejudice comment when contributing ideas. A researcher of this type also runs the risk of a predisposed perspective in thoughts, findings and discussion.

Participants in this study consisted of students who had graduated the Cert4fitness programme up to nine-years prior. This could be considered a significant length of time in asking for accurate recollection of a learning experience. For some of the younger participants involved in this study, this timeframe could be up to half a lifetime ago.

This project was centred upon knowledge shared through Cert4fitness graduate Pūrākau on what they regarded as effective teaching and learning. Findings and discussion could therefore be limited to relate only to the context of these learners, relevant to this programme that stands on the whenua of Windermere Campus, Tauranga.

From a researcher perspective, time constraints bring substantial limitations and challenges. The required time commitment to complete tasks such as data collection, reading, learning, analysing, organising and writing is enormous. To maintain research related momentum while juggling life is challenging.

A final limitation that can be cited in this journey is the lack of previous research studies on the topic. Required literature relating to Māori student achievement in the ITP or tertiary sector ranges from abundant in some topics to scarce in others. Academic achievement in the area of Indigenous student experiences in higher education is sadly lacking. There are pockets of exemplar evidence, but inequality and disparity is highlighted in contrasting literature availability. Educational research in Māori achievement is plentiful for primary age children and appears to dilute as the levels of learning progress through a mainstream system.

6.3 Key Findings

Noguera (2015) presented tertiary teachers in Aotearoa with a wero (challenge) at the 2010 Tuia Te Ako Hui by stating "it calls for a different type of leadership, a different quality of education, a certain amount of audacity to lead. And to lead and demonstrate that you can lead this place better than those who's led it before" (Noguera, 10 July 2015, Tuia Te Ako Hui). Key findings of this study reinforce existing literature on effective teaching for Māori students and offering tools to accept the wero laid down by Noguera (2015).

The project has also identified there are gaps in the context of adult learning within the tertiary environment. Outcomes are encapsulated by a tikanga and kaupapa built around strong values and way of life for Māori. This study shaped themes within a higher education context shared through graduate Pūrākau. The pool of gathered knowledge offers five areas for discussion, referred to as Pou.

The first Pou signifies the core values and principles of this research and of the Cert4fitness programme. An integrated tikanga and kaupapa Māori way of course life is the essence of the programme and foundation that all else stands upon. Principles such as whānaungatanga, manaakitanga, ako and kotahitanga provide a home away from home for Māori learners. Each value is openly expressed and interwoven throughout the curriculum, daily activity and every aspect of course life. Non-Māori students appear to embrace this approach and a safe and mana enhancing learning environment evolves.

The second Pou represents Cert4fitness as a "programme". Graduate commentary expresses a passion and pride of their journey within "the course". A combination of learning experiences, memories and positive personal growth appears to create an infinity between learner and programme. This organic-like process transpires to create a feeling of whakapapa between cohort years, a feeling of graduates connected to bigger "fitness family" as a result of the course.

Graduates portrayed a sense of tūrangawaewae while traveling the journey the course offers. Viewed as a living entity, there is an attitude of students assuming the role of kaitiaki to protect and nurture the programme in the same way the programme

develops them. This Pou is created through strong connection with the other four Pou and of course time.

Pou three acknowledges and signifies the importance of what is referred to as kaupapa whānau to Māori students. Graduates expressed the positive influence a collective approach to learning had on their academic experiences and achievement. Initiated and sustained through tikanga Māori foundations, this Pou develops significant strength from sustenance of the other Pou. Experiences of vulnerability, unity, challenges and course life appears to create a heart of powerful togetherness.

Pou four is perhaps the most influential of the five Pou collected in this research. Gradate conversation on "the teacher" was a prominent topic that was central in all focus group discussion. Who the teacher is as a person and how that transpires to students in the education environment has been regarded as essential in qualification completion and learning experiences. Based upon core values such as respect, care, belief, approachability and compassion, the way a teacher holds themselves and role models' expectations was key.

Pou four has the capacity to create and cultivate each of the other Pou. The teacher or teaching team plant seeds of expectation empowering the learners to create their own journey. This approach, with guidance at times more than others, is the way of Cert4fitness. A strong tikanga Māori foundation is established before the course even begins and is central throughout the learning journey.

The way the teacher teaches, Pou five, encourages opportunities to enhance a strong kaupapa whānau feeling that provides learning much deeper than a Eurocentric curriculum could provide. A combination of these factors over the time maintain the health and mana of the Cert4fitness programme. It is the teacher that must initiate, guide, follow, lead and live the learning experience with their students.

As stated in the preceding paragraph, Pou five is the way the teacher teaches. Effective teaching can only be measured by effective learning, with graduates sharing a number of significant methods being experienced in their Cert4fitness study. Key to this Pou is a teacher who understands how their learner learns best and acts to meet that need.

An approach of ako is important where the teacher and student guide and learn from each other along the way. This knowledge then transpires to a teacher who creates engaging and culturally responsive learning experiences placing the student at the centre of the educational journey.

When unpacking this process, participants describe effective teaching pedagogies and the way learning was delivered as influential. They also presented the positive impact of field-trips and the effect of a safe learning environment on their educational journey. As with the other, Pou five contributes to the strength of the collective while also relying on them for life.

This Pou interconnection can be considered as the mauri of Cert4fitness.

Noguera (2015) encourages teachers to understand the possibilities to build learning through culturally responsive pedagogies within institutionalised structures. He describes an effective teacher is one who sets their students free, not controls but empowers, providing tools and belief to control their own learning. It is responsibility of the teacher to embrace a culturally responsive learning environment and walk through a tomokanga (gateway) to meet the needs of Māori as offered in this project (figure 89).

Figure 89: The tomokanga leading to Pōmare on Windermere Campus.

6.4 Recommendations

There are several recommendations that can be derived from this study to positively influence improved learning for Māori students in the ITP sector. The first recommendations offered focus on the Cert4fitness programme. These are then followed by a ripple-like effect to incorporate the wider Toi Ohomai organisation and then a national perspective on seeking Māori students for leadership.

Through an online survey, the first recommendation is to include all Cert4fitness Māori students between the years of 2010-2018. By seeking feedback from an entire year group, over nine-years, participation data would swell in number, providing increased findings and strength in opinion. This would also acknowledge and respect all Māori learners rather than a select three or four. A further consideration could be to open this experience to all Māori graduates since programme conception in 2002.

The second recommendation focusses on non-Māori Cert4fitness graduates. Through an online survey, consider the perspective of these graduates and their Cert4fitness learning. Investigation could explore a non-Māori perspective of experiencing a course that is truly bicultural in nature with an underpinning tikanga Māori foundation. Of value would be their discussion of being non-Māori in this learning environment. Findings would provide possible answers and insight of a proven learning environment where academic achievement is equal.

Recommendation three is to extend this project to several programmes of study across the Toi Ohomai Institute of Technology delivered at Windermere Campus. Findings would offer depth and breadth in enhancing understanding through comparison of study level, population and area of learning. This action would empower Māori participants throughout the organisation in seeking their knowledge, guidance and leadership.

Following this foundational process, the project could be extended to incorporate several diverse programmes of study at multiple delivery sites throughout the wider region. Findings would offer immense knowledge and value student leadership in a mana enhancing process. The development of a rubric aligning with Te Whetu Arahi

i te Ako (the guiding star of learning) could provide a foundation for reflection and development.

Recommendation four is to offer this research process to all organisations under the New Zealand tertiary umbrella. Statistics describe that effective teaching and learning for Māori in the higher education system is largely inadequate. A framework for sharing, collaboration and better teaching to best serve the needs of Māori learners will be strengthened.

The fifth and final recommendation is to broaden the scope of research focus. The context of this project is effective teaching for Māori students. Although a major influence on qualification completion, there are many other support systems within the tertiary institution that assist in the learning journey and achievement for these students. Teams across the library, student learning support, health services, equity and disabilities and Information Technology are just some of the awhi helping students along the way.

These recommendations would lead to a better understanding of what an effective teacher within the mainstream ITP environment looks like through the eyes of a Māori learner (figure 90). This knowledge would positively influence how a teacher within this context can create more positive academic outcomes for Māori students. The influence of the stars are the only true way to better understand and transpire a more effective ITP learning experience. We need to listen more and talk less.

Figure 90: As with this research, students (2012) helping students in unravelling a jig-saw puzzle.

6.5 Full Circle Reflection

When reflecting on my personal statement, I appreciate that my learning journey aligns with the limitlessness of star gazing. A feeling of complete gratitude for the position held within the Cert4fitness programme has and never will be taken for granted. I consider myself blessed to honour not just Māori, but all students, in sharing this story. My development as a researcher and teacher has been hugely impacted through this project. As a graduate student on this whenua in 1993 to researcher in the same space in 2019 is surreal and considered a blessing.

The story of Cert4fitness has continued to develop over time like the living organism it is perceived to be. Change over time has been cultivated by students, with learning needs constantly changing. Factors such as technology and student expectations have presented the crucial need to adapt to change. Teachers must be guided by student knowledge and need in the quest to create a culturally responsive and effective learning environment.

The contrast and synergies between 2002 (self-named "the Originals") and 2018 are extremely diverse yet similar. Identified Pou such as Tikanga Māori, Influence of Classmates, Cert4fitness as a Course and The Teacher have remained steadfast. Pedagogical aspects of how the teacher teaches has experienced some change due to technological influence as have the teachers learning how to teach. Effective practitioners must remain open minded and compassionate to student need. The ability to adapt to learner need is key with students at the centre of all we do. A strong work ethic is a fundamental necessity to meet student expectations and create a learning environment of engagement, understanding and empowerment.

A shared challenge for teachers in the mainstream tertiary environment is to battle a hierarchical system where at times "the tail wags the dog". Institutional policies and systems are often enforced, creating an environment that oppresses and prevents good teaching practice. Combined with an increasing number of students who appear to be negatively impacted by mental health issues, drugs, financial strain and domestic violence, a teacher must be clear on their "why" because complete strength is required to do what's right for learners.

6.6 Thesis Closing

Data illustrates disparity and inequality in a Eurocentric tertiary system that continues to struggle with decolonisation. Required changes that are dramatic in some areas and subtle in others need to be discussed and actioned. Pockets of exceptional practice continue to battle in what seems like isolation. It is crucial change is led by Māori, with students at the centre of learning. Through Pūrākau and Kaupapa Māori methodologies, five Pou have been identified by participants in this study to cornerstone what effective teaching meant to them as Māori. These five Pou are the foundation of "Te Whetu Arahi i te Ako"- the guiding star of learning for these tauira (students).

A tikanga Māori foundation is a fundamental requirement with core values such as whānaungatanga, manaakitanga, kotahitaha and ako interwoven through every aspect of learning. Relationships are key.

A learning environment where students are part of a collective, a kaupapa whānau, is crucial. Positive student interaction develops care, support and strength. The influence of classmates on qualification outcome is significant.

Teachers need to work together and follow students to create a programme that is student centred and seen as a type of living organism. Each aspect influences the other and programme health as a whole requires nourishment. Students become the kaitiaki of the programme in a way the programme becomes kaitiaki for them.

Teaching pedagogies must be well understood with every aspect of educational facilitation centred on student learning styles. Delivery must be varied, organised and enthusiastic.

Who the teacher is and what they stand for is key. Personal attributes such as belief, care, approachability and compassion are vital in supporting students. The role modelling of high expectations with integrity is a must. The teacher, and teaching team, have the ability to co-create the other four Pou with student guidance.

The secret is common-sense and not rocket-science. Just follow the stars…

6.7 Cert4fitness 2002-2018: 18-guiding stars.

Figure 91: 18-years of Cert4fitness, 18-stars.

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APPENDICES

Appendix A - Copy of my ethics approval letter

Fri 1/02/2019 10:01 a.m.

ssc@wananga.ac.nz

Ethics Research Committee OUTCOME

o ■ Kelly Pender

Student ID: 2170135 Kelly JamesPender

Tena koe

Tena koe i roto i nga tini ahuatanga o te wa.

The Ethics Research Committee met on 13th December 2018 and have confirmed the following action:

Application EC2018.01.025 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.

Naku noa na Marama Cook» Student Administration - Te Whare Wananga o Awanuiarangi

Appendix B - Copy of my ethics application

Te Whare Wānanga o Awanuiārangi
Ethics Committee
Application Form

Prof Doc degree students

To: Secretary, Ethics Committee

School of Indigenous Graduate Studies

Te Whare Wānanga o Awanuiārangi

Private Bag 1006

Rongo-o-Awa, Domain Road

Whakatāne

NB. Please ensure that the application is signed by the student/staff member and supervisor, and eight stapled double sided copies are made before submission to the secretary. Applications are due two weeks prior to meetings.

APPLICATION FOR APPROVAL OF PROPOSED RESEARCH INVOLVING HUMAN PARTICIPANTS

OFFICE USE ONLY

Date Received:	
Application # (ECA #)	
Date First Reviewed:	
Outcome/Recommendation:	
Date Final Outcome:	

Doctoral Research Committee (DRC)

My Prof Doc thesis proposal ORAL was approved by the Prof Doc panel on (date)

/   /
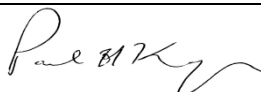
And by the DRC on (date)   /   /

SECTION A: DECLARATIONS

Full name of Applicant:	Kelly James Pender
Postal address:	1236C Oropi Road, Tauranga.
Telephone number:	07 543 9498
Mobile Number:	021 118 0033
Email address:	Kelly.pender@toiohomai.ac.nz
Employer:	Toi Ohomai Institute of Technology
Declaration for Student Applicant:	I have read the Code of Conduct for Research involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Conduct.

Signature:	*[signature]*	**Date**:	20 / 09/18

SECTION B

Full name of Supervisor:	Professor Paul Kayes
School/Discipline:	School of Indigenous Graduate Studies
Telephone number:	
Mobile Number:	027 457 2395
Email address:	Paulkayes@Wananga.ac.nz
Declaration for Supervisor:	I have assisted the student in the ethical analysis of this project/research. I understand my obligation and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Conduct.

Signature:	*[signature]*	**Date**:	20 / 09/18

SECTION C: PROJECT INFORMATION

1	**Proposed Thesis Title:**	Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology
2	**Projected Start date:**	November 2018
3	**Projected End date:**	February 2020
4	**State concisely the aims of the project:**	The purpose of this research is to understand teacher influence on qualification outcomes for Māori students within the Certificate in Fitness programme at Toi Ohomai Institute of

		Technology. What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?
5	**Summary of Thesis proposal**	Using Pūrākau and Kaupapa Māori methodologies, graduate Māori students from the same programme of study over a nine year time period with provide an understanding of what worked for them through a focus group model. Focus groups will be guided by a steering group who will influence the project in an advisory style capacity. Discussion and exploration will be centred on gathering an understanding of *what an effective teacher of Māori within the mainstream ITP environment looks like? And how can a teacher within the ITP environment better cultivate positive academic outcomes for Māori learners?*
		With qualitative feedback gathered from focus group discussion and triangulated through the steering group, findings will be investigated between cohorts and aligned with tutor evaluations to capture discussion themes. Results will assist in better understanding what effective teaching looks like in supporting Māori students through to qualification completion.
		Findings will be shared through educational conference presentations and a small documentary will be produced to share this story.

6	**Where will the project be conducted?**
	Windermere Campus, Tauranga. Toi Ohomai Institute of Technology.

7	**Who will actually conduct the study?**
	Kelly Pender (researcher) and Tiana Reihana (research assistant)

8	**Who will interact with the participants?**
	Kelly Pender (researcher) and Tiana Reihana (research assistant)

9	**What experience do the researchers have in this type of project activity?**
	Kelly Pender (experienced tertiary teacher) and Tiana Reihana (tutorial assistant and part-time tutor). Both are experienced in individual and group communication and facilitation.

10	**What are the benefits of the project to the participants?**
	To give back to their programme, to contribute to increased Māori learner achievement, to represent their cohort, whānau, hapū and iwi. To contribute to improved qualification completion for Māori through more effective teaching and learning.

11	What are the risks of the project to the:	
a	**Participants:**	
	Feelings of embarrassment, anxiety, nerves, vulnerability, pressure, worry about privacy, fear of expectation, reservation of honesty, financial cost of travel or attending hui. Self-doubt around worthiness.	
b	**Researcher(s):**	
	Feelings of anxiety, pressure, worry of failed planning, isolation, time management.	
c	**Groups/Communities/Institutions:**	
	Minimal due to positive nature of kaupapa, but further consultation could identify an area.	
d	**Te Whare Wānanga o Awanuiārangi:**	
	Nil	
12	**How do you propose to manage the risks for each of points a, b, c, and d above?**	
	Provide comprehensive information in the protocol regarding the design and rationale underlying the proposed research. Incorporate strong safeguards into the research design such as an appropriate data safety monitoring plan, the presence of trusted and capable personnel and implemented procedures to protect the confidentiality of data and participant. Develop and maintain clear, effective and trusted communication between researcher and participants. Develop and maintain clear, effective and trusted communication between researcher and Supervisor.	
13	**Identify the ethical issues arising from this project and explain how they can be resolved.**	
	Possible ethical issues could be: confidentiality, anonymity, informed consent, participants' rights to withdraw and conflict of interest. The strategy to maintain participant safety is to identify, minimise and eliminate any potential issues. Supervisor guidance and leadership will be highly respected and followed in this process. The development of forms with informed consent and right to withdraw will be approved and informed by my Supervisor. All paperwork will be collected by myself as the researcher and stored in a confidential and safe space. All informed video footage will be stored and kept safe on an external hard drive. All footage will be deleted from the original device immediately after file transfer.	
14	**Is deception involved at any stage of the project?**	
	No	
15	**List all methods used for obtaining information.**	
	Steering Group: this session will be audio recorded (with written consent). Notes will be taken throughout. Any whiteboard use will be photographed. Any paper used to brainstorm will be kept.	**Focus Groups:** this session will be video recorded (with written consent). Any whiteboard use will be photographed.

	Other: Anonymous teacher evaluations from 2010-2018 will be gathered. (Bay of Plenty Polytechnic and Toi Ohomai Institute of Technology student evaluations on the two teachers of this programme).
16	**Does the project involve audio taping?** Yes – for the Steering Group
17	**Does the project involve video-taping?** Yes – for the Focus Groups and Video-mentary
18	**Does the project involve recruitment through advertising?** No
19	**Will consent be given in writing?** Yes
20	**Does this project have any links to other approved Ethics Committee applications?** No
21	**Is ethical approval being applied for from another institution?** No

SECTION D: FINANCIAL SUPPORT

22	**Is the project to be funded in any way from sources external to Te Whare Wānanga o Awanuiārangi?** Hopefully yes. Joint funding has been applied for from Toi Ohomai Institute of Technology and Ako Aotearoa.
23	**Is the project covered by a Te Whare Wānanga o Awanuiārangi contract?** No
24	**Is funding already available or is it awaiting decision?** Awaiting decision
25	**Does the researcher(s) have a financial interest in the outcome of the project?** No

SECTION E: PARTICIPANTS

26	**Who are the participants in the research?** Māori graduates of the Certificate in Fitness at Toi Ohomai Institute of Technology (formally Bay of Plenty Polytechnic). All are affiliated to Iwi and Hapū.
27	**What is the age range of the participants?** Varied. From 18-50 years of age.
28	**Is there any professional or other relationship to the researcher?** All research participants were students for a year of the researcher in the years between 2010-2018. Graduates for the focus group 2015 were classmates of Research Assistant Tiana. **If yes, describe how this conflict of interest situation will be dealt with.** Because all participants are graduates there is no real conflict of interest. As researcher I will be there to welcome participants and have kai, karakia and any other aspects that contribute and whānau ngatanga and manakitanga. I will then leave the hui as Tiana facilitates the session. Clear communication and

	expectations around valued contribution, honesty and processes including a timeline are shared.
29	**What selection criteria will be used?** **Steering Group:** Eight Māori graduates have been selected from years within the date range (2010-2018). There is a gender mix. Participants have been selected based on their leadership characteristics as they will be empowered to develop aspects the research framework. One "reserve" participant will be selected to fill in if there is a late withdrawal. **Focus Groups**: Four graduates from each year have been selected based on: gender (2/2 split), age representation, prior educational experiences (diversity sought), geographic location (living in Bay of Plenty). Two "reserve" participants will be selected to fill in if there is a late withdrawal.
30	**Will any potential participants be excluded?** Yes. Due to the research design the size of focus groups requires a limit.
31	**How many participants will be involved?** Nine groups of four will contribute to a shared story on behalf of 36 graduates. Add to this eight voices form the Steering group for 44 contributing participants.
32	**What is the reason for selecting this number?** As describes in the research proposal the stars guide this research kaupapa. For me, the stars are our people. Our tauira. There are nine stars in Matariki hence the nine focus groups. The Steering Group is set at eight based on recommendations from my kaiako and readings.
33	**What discomfort (physical, psychological, social), incapacity, or other harm are participants likely to experience as a result of participation?** Nil.
34	**What support processes does the researcher have in place to deal with adverse consequences or physical or psychological risks?** Advice and support from my Supervisor, Toi Ohomai Kaumatua and Toi Ohomai Health services.
35	**How much time will participants have to give to the project?** It is estimated the Steering Group would be required to give two hui lasting approximately 90-minutes in duration. Depending on Steering Group recommendations, each Focus Group may meet for one hui lasting approximately 60-minutes in duration. Depending on the framework constructed by the Steering Group, some participants may be welcomed back to be involved in the video-mentary.
36	**What information on the participants will be obtained from third parties?** If consent if given, participants would share their name, iwi affiliations, and a short insight to formal education prior to commencing the Certificate in Fitness Programme.

37	**Will any identifiable information on the participants be given to third parties?**
	Yes. Through involvement in the video-mentary for some.
38	**Will any koha/compensation/payments be given to participants?**
	Yes. Each participant will be provided a petrol voucher to contribute to travel for hui. They will also be gifted a small koha for their contribution. This could be something like a paua shell or piece of pounamu or supermarket voucher. Further consultation needs to take place for this decision.

SECTION F: DATA

39	**What approach/procedures will be used for collecting data?**
	Steering Group (in advisory role), Focus groups (nine), teacher evaluations (2010-2018) and video-mentary.
40	**How will the data be analysed?**
	Discussion by the Steering Group. Explored and discussed between myself and Tiana, our research assistant. Advice from my Supervisor. Ultimately, I will analyse and interpret data.
41	**How and where will the data be stored?**
	All participant details and consent forms will be stored by myself. All audio and video recordings will be stored by myself on an external hard drive. Storage will consist of keeping in a locked filing cabinet at my house.
42	**Who will have access to the data?**
	Initially myself and Tiana, our research assistant. After Tiana's role is complete it will just be myself.
43	**How will data be protected from unauthorised access?**
	It will be inaccessible due to secured and safe storage.
44	**How will information resulting from the project be shared with the participants?**
	Participants will be offered access to discussion and recordings from their group session at any stage. Participants will be provided with a copy of findings. Participants will be invited back on to campus to preview the video-mentary ad be presented with findings.
45	**How long will the data be retained?**
	Five years.
46	**What will happen to the data at the end of the retention period?**
	Excluding the final video-mentary and teaching evaluations, all data will be disposed of.

47	**Who will be responsible for its disposal?**
	Based on the recommendations by my Supervisor, an appropriate staff member of Te Whare Wānanga o Awanuiārangi staff should normally be responsible for the eventual disposal of data.
48	**Will participants be given the option of having the data archived?**
	No.

SECTION G: CONSENT FORMS

49	**How and where will the Consent Forms be stored?**
	In a locked filing cabinet in my house.
50	**Who will have access to the Consent Forms?**
	Only myself.
51	**How will Consent Forms be protected from unauthorised access?**
	They are inaccessible.
52	**How long will the Consent Forms be retained?**
	Five years.

SECTION H: COMPLIANCE WITH THE PRIVACY ACT 1993

The Privacy Act 1993 imposes specific requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.
(Note that personal information is information concerning an identifiable individual)

53	**Will personal information be collected directly from the individual concerned?**
	Yes.
	If yes, specify the steps that will be taken to ensure that participants are aware of:
	The fact that information is being collected? a clear and concise written explanation of the research design, procedures and purpose. This will be accompanied by a korero and opportunity to ask questions and discus possible concerns.
	The purpose for which information is being collected and its use? as above.
	Who will receive the information? the researcher and the research assistant. With written consent of the participant, aspects such as age, prior formal education and iwi affiliations may be shared to provide greater understanding in research understanding and depth.
	The consequences, if any, of not supplying the information? Nil.
	The individual's right of access to and correction of personal information? Every participant has the right to access, correct or withdraw any personal information at any stage of this journey.

54	**How will the personal information be used?**
	To paint a picture of diversity in participant contribution. This may include age, iwi affiliation and prior formal educational experiences. This information will provide "connection" between reader and participant and increase authenticity and respect of research findings.
55	**Who will have access to the personal information?**
	Myself as researcher.
56	**Will you name participants in your thesis?** Unsure. Hopefully yes. They will be asked and it will be clear if they grant permission.
	I will undertake further consultation in this decision. It will ultimately be guided by the Steering Group but each participant will have the opportunity to maintain anonymity. This will be evidenced by consent form inclusion.
57	**In what form will the personal information be published?**
	It will be stored in a safe locked space for five years after publication for possible future scrutiny.

SECTION I: MĀORI/ IWI

58	**Does the proposed project impact on Māori communities or Iwi in any way? If yes, describe how?**	Yes
	To share aspects of practice, pedagogy or other that may be applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori.	
	If you think No, tell us why you think it doesn't impact on Māori	
	N/A	
	Is the researcher competent in te reo Māori and tikanga Māori	
	Yes	Yes
	If no, outline the processes in place for the provision of cultural advice.	
	Any areas of concern and increased understanding will result in consultation and advice from the Mātauranga Māori coordinator at Toi Ohomai Institute of technology.	
59	**Identify the group(s) with whom consultation has taken place**	
	N/A	
60	**What consultation process has been undertaken prior to this application?**	
	With Toi Ohomai Kaumatua, Te Whare Wānanga o Awanuiārangi kaiako, Ako Aotearoa staff and Toi Ohomai Academic Staff.	
61	**Describe any ongoing involvement the group consulted has in the project?**	
	Updates on progress	

62	**How will information resulting from the project be shared with the group consulted? How will you 'feedback' to them?**
	Face to face and email updates.
63	**If Māori are not the focus of the project, outline what involvement Māori might have and how this will be managed.**
	N/A

SECTION J: SOCIAL AND CULTURAL SENSITIVITY – NON MĀORI
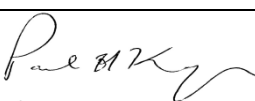**DOES THIS THESIS PROPOSE RESEARCH THAT INTERACTS WITH ANY NON MĀORI GROUPS?**

No

SECTION K: WILL RESEARCH BE UNDERTAKEN OVERSEAS
No

DECLARATION

2	*Full name of Student Applicant:*	Kelly Pender		
	Declaration for Student Applicant:	I have read the Code of Ethical Conduct and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in this application together with any amendments required by Te Whare Wānanga o Awanuiārangi Ethics Committee.		
	Signature:	*HPede.*	**Date**:	20 September 2018

3	*Full name of Supervisor:*	Paul Kayes		
	Declaration for Supervisor:	I declare that I have assisted the student in the development of this protocol, that to the best of my knowledge it complies with the Code of Ethical Conduct and that I have approved its content and agreed that it can be submitted.		
	Signature:	*Paul Kay*	**Date**:	20th September 2018

Appendix C - Copy of participant consent forms

<div align="right">

Te Whare Wānanga o Awanuiārangi
School of Indigenous Graduate Studies
Rongo-o-Awa
Domain Rd
Whakatāne

</div>

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

INFORMATION SHEET

Tena koe te whānau
Ko Mataatua me Te Arawa ngā waka
Ko Whakatōhea me Te Arawa ngā iwi
Ko Ngāi Tamahaua me Ngāti Rangiwewehi ngā hapū
No Tauranga toku kainga inaianei, engari
Ko Otanewainuku me Puwhenua nga maunga
Ko Te Awanui te moana
Ko Kelly Pender toku ingoa

I am student of Te Whare Wānanga o Awanuiārangi and I would like to extend my appreciation and gratitude for choosing to participate in a focus group as part of my Professional Doctorate of Indigenous Development and Advancement. Should you have any questions that need clarifying please contact my Supervisor or myself.

Researcher:	**Supervisor:**
Kelly Pender	Paul Kayes
1236c Oropi Road	Mobile 021 403 101
Tauranga 3173	Paul.kayes@wananga.ac.nz
Mobile: 02 111 800 33	
Kelly.pender@toiohomai.ac.nz	

This research project aims to draw on advice from yourself as a Māori graduate of the Certificate in Fitness programme delivered by Toi Ohomai Institute of Technology, formally Bay of Plenty Polytechnic. This programme has demonstrated

consistent qualification success for Māori within the mainstream tertiary sector over a seventeen-year legacy.

Traditionally, stars provided direction and influenced life in important undertakings such as navigating, planting and harvesting. The stars in this research are you, our graduate students.

Atutahi, described as the brightest star of all with the most mana is the name of our steering group. This group will consist of eight Cert4fitness graduates of mixed years, who will guide in an advisory style. This group will be the first to meet and lead by constructing a framework they feel best fits the research kaupapa and purpose. Their primary role will be to guide the research process to create a semi-structured discussion outline for proceeding focus groups to follow. Atutahi will also reconvene after the final focus group hui to discuss the next stage of the research process and what this may look like.

Nine focus groups have been created to align with the nine stars of Matariki. Matariki is traditionally called upon to guide navigation, planting and harvesting. Our ancestors valued each star separately as well as the Matariki cluster as a whole to gain clearer insight into the advancing year. Our nine stars are our nine focus groups. Each group will be the voice for their year with representation from 2010 to 2018.

My research proposal states an aspiration to:

To explore and learn what it is within this programme that produces positive outcomes through Māori eyes is a taonga that needs to be shared. The inequality between Māori and non-Māori in tertiary qualification achievement suggests there is something within this programme that works for the learner. On behalf of every student who has contributed to the mana of our programme and the whānau they represent, I feel a responsibility to bring together their stories.

Findings will assist in understanding effective teaching processes and practices contributing to qualification outcomes for Māori or Indigenous achievement of programme outcomes. This is of significant value to learners, whānau, iwi, employers and community.

The research method being employed is kanohi kit e kanohi (face to face) focus groups. All groups will meet with myself and research assistant Tiana Reihana in your old classroom at Windermere Campus, W1.

The expected time for discussion is approximately one hour. All focus group discussion will be recorded with your consent. A summary of findings will be available and delivered back to you as a participant.

All information will be stored on my external hard drive, that only I have access to, and is secured with a password only known by myself. All hardcopy paperwork will be securely stored in a locked filed cabinet in my house that only I have access to.

The use of data will be for the sole purpose of my Professional Doctorate research thesis working title "Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology". Findings from this research will be shared in the hope to help positively influence qualification outcomes for Māori.

The data will be returned to participants or disposed of or archived. Once this is achieved the data will then be secured and locked in the office of thesis supervisor at Te Wānanga o Awanuiārangi. The data will be retained for the maximum of 5 years. Disposal of data will be done by an appropriate member of Te Whare Wānanga o Awanuiārangi.

While participating in the research you have the right to:

- Decline to participate;

- Decline to answer any particular question;

- Withdraw from the study at any time;

- Ask any questions about the study at any time during participation;

- Provide information on the understanding that your name will not be use unless you give permission to the researcher;

- To be given access to a summary of the project finding when it is concluded.

- 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.

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # e.g. 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:

Shonelle.Iopata@wananga.ac.nz

Postal address:
Private Bag 1006
Whakatāne

Te Whare Wānanga o Awanuiārangi
School of Indigenous Graduate Studies
Rongo-o-Awa
Domain Rd
Whakatāne

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

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 to the interview being audio and video-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: _____

Te Whare Wānanga o Awanuiārangi
School of Indigenous Graduate Studies
Rongo-o-Awa
Domain Rd
Whakatāne

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

CONFIDENTIALITY AGREEMENT

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I _____ (Full Name –

printed) agree to keep confidential all information concerning the project.

Signature: _____

Date: _____

Full name – printed: _____

Te Whare Wānanga o Awanuiārangi

School of Indigenous Graduate Studies

Rongo-o-Awa

Domain Rd

Whakatāne

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

CONSENT FORM

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I _____ (Full Name –

printed) agree to having my name listed as a member of my focus group.

I agree to having my iwi affiliations beside my name. My iwi affiliations are:

_____
_____
_____
_____
_____

Signature: _____

Date: _____

Full name – printed: _____

Appendix D - Copy of tutor release form

<div align="right">

Toi Ohomai Institute of Technology
Faculty of Community Wellbeing and Health
Sport and Recreation
Tauranga

</div>

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

INFORMATION SHEET

I am student of Te Whare Wānanga o Awanuiārangi and I would like to extend my appreciation and gratitude for choosing to support the kaupapa as part of my Professional Doctorate of Indigenous Development and Advancement. Should you have any questions that need clarifying please contact my Supervisor or myself.

Researcher:	**Supervisor:**
Kelly Pender	Paul Kayes
Mobile: 02 111 800 33	Mobile 021 403 101
Kelly.pender@toiohomai.ac.nz	Paul.kayes@wananga.ac.nz

This research project aims to draw on advice from Māori graduates of the Certificate in Fitness programme delivered by Toi Ohomai Institute of Technology, formally Bay of Plenty Polytechnic. This programme has demonstrated consistent qualification success for Māori within the mainstream tertiary sector over a seventeen-year legacy.

Traditionally, stars provided direction and influenced life in important undertakings such as navigating, planting and harvesting. The stars in this research are you, our graduate students. Atutahi, described as the brightest star of all with the most mana is the name of our steering group.

This group will consist of nine Cert4fitness graduates of mixed years, who will guide in an advisory style. This group will be the first to meet and lead by constructing a framework they feel best fits the research kaupapa and purpose. Their primary role will be to guide the research process to create a semi-structured discussion outline for proceeding focus groups to follow. Atutahi will also reconvene after the final focus group hui to discuss the next stage of the research process and what this may look like.

Nine focus groups have been created to align with the nine stars of Matariki. Matariki is traditionally called upon to guide navigation, planting and harvesting. Our ancestors valued each star separately as well as the Matariki cluster as a whole to gain clearer insight into the advancing year. Our nine stars are our nine focus groups. Each group will be the voice for their year with representation from 2010 to 2018.

My research proposal states an aspiration to:

To explore and learn what it is within this programme that produces positive outcomes through Māori eyes is a taonga that needs to be shared. The inequality between Māori and non-Māori in tertiary qualification achievement suggests there is something within this programme that works for the learner. On behalf of every student who has contributed to the mana of our programme and the whānau they represent, I feel a responsibility to bring together their stories.

Findings will assist in understanding effective teaching processes and practices contributing to qualification outcomes for Māori or Indigenous achievement of programme outcomes. This is of significant value to learners, whānau, iwi, employers and community. All information will be stored on my external hard drive, that only I have access to, and is secured with a password only known by myself. All hardcopy paperwork will be securely stored in a locked filed cabinet in my house that only I have access to.

The use of data will be for the sole purpose of my Professional Doctorate research thesis working title "Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology". Findings from this research will be shared in the hope to help positively influence qualification outcomes for Māori. The data will be returned to participants or disposed of or archived. Once this is achieved the data will then be secured and locked in the office of thesis supervisor at Te Wānanga o Awanuiārangi. The data will be retained for the maximum of 5 years. Disposal of data will be done by an appropriate member of Te Whare Wānanga o Awanuiārangi.

This project has been provisionally reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee. 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:

Shonelle.Iopata@wananga.ac.nz

I thank you for your incredible contribution in this valuable kaupapa as you are part of the heart and mana of the programme.

Ngā mihi

Kelly Pender

Toi Ohomai Institute of Technology
Faculty of Community Wellbeing and Health
Sport and Recreation
Windermere Campus
Tauranga

"Effective teaching for Māori students on the Certificate in Fitness programme at Toi Ohomai Institute of Technology"

What aspects of practice, pedagogy or other may be shared and applied by adult educators within the Institute of Technology and Polytechnic environment to improve qualification outcomes for Māori?

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 to and authorise for my Toi Ohomai Institute of Technology and Bay of Plenty Polytechnic anonymous student evaluations being used within this research. Qualitative and quantitative data will be used to capture student voice, reinforce findings and provide strong triangulation.

I agree to participate in this study under conditions set out in the Information Sheet , but may withdraw my consent at any given time.

I give permission for my name to be used within this research as one of two kaiako the research will be centered around.

Full name: Sheree Cooper

Signature: _[signature]_   **Date**: 6 December 2018