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The Voices of Taciqu

*Teaching and Learning Practices in
Non-Lecture Settings for Māori and Pasifika Success
in the First Year of a Bachelor of Arts*

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*A thesis submitted in partial fulfilment of the requirements for the degree of Master of Arts,
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Abstract

This research uses the learner voice to identify teaching and learning practices, outside of the lecture theatre, that help or hinder Māori and Pasifika success in the first year of a Bachelor of Arts (BA). Using the Critical Incident Technique 21 Māori and Pasifika Bachelor of Arts learners were interviewed about teaching and learning practices in non-lecture settings (where there were 50 or fewer learners) and how these experiences helped or hindered their success in the BA. In doing so, this research may be the first to describe Māori and Pasifika learner perspectives of teaching that helps or hinders success in a Faculty of Arts degree-level studies. Promising practices were identified for this context of study and for Māori and Pasifika success within that context. This research has highlighted an unusual level of interconnection between the identified practices. This suggests that helpful teaching in this context of study may intentionally adopt interconnections between practices. This research builds on previous studies using Kaupapa Māori Research Methodologies and Pasifika Research Methodologies. As a unique contribution the research introduces a Fijian language construct to explore a Pan-Pacific concept of relatedness relevant to research that is attentive to the voices of Māori and Pasifika students. This framing has also provided a way to explore how research might operate with due recognition for both cultural unity and distinction across Pasifika and between Māori and Pasifika. Finally this research contributes to an understanding of how university teaching practices can help Māori and Pasifika learners' success in degree level studies by suggesting changes in practice for academics, universities and support staff responsible for Māori and Pasifika success.

Dedication

*This thesis is for you Mum and Dad,
for always believing in me
and supporting me in pursuing my goals.*

“Why don’t you just say, Talk to Māori and Pasifika students?”

Acknowledgements

As many of the Māori and Pasifika learners talked about in this research, success at university happens because we are surrounded by a Māori and Pasifika community who want to support us in achieving our goals. I want to thank everyone who was part of this journey and provided me with wisdom, laughter and love.

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The Tuākana learning community (both in the Faculty of Arts and throughout the University), this thesis is a testament to tuākana past and present, those that started me on the journey in 2006 (Stallone), guided me into the role of Tuākana (Leighton), continued the community (Kahurangi and Sam), then allowed me to take a lead and finally the Tuākana Arts Postgraduate Pathways programme (Peni) that provided me with the chance to write, laugh and learn with other Māori and Pasifika Masters students down at the port. Tuākana you bring something special to the Māori and Pasifika community here on campus. Reciprocation is truly practiced by you all and I hope that I get the chance to make as big an impact on others’ lives as you have on mine.

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Table of Contents

Abstract.....	iii
Dedication.....	iv
Acknowledgements.....	v
List of Figures.....	x
List of Tables.....	xi
Glossary.....	xii
Fijian (Natasiri Dialect).....	xii
Organisational.....	xii
Samoan.....	xiii
Te Reo.....	xiii
Chapter 1. Introduction.....	1
1.1. Scope of the study.....	3
1.2. Overview of the chapters.....	4
Chapter 2. Literature Review.....	6
2.1. Introduction.....	6
2.2. What is success?.....	6
2.3. Promising Practices.....	7
2.4. Non-lecture based teaching.....	8
2.5. Māori and Pasifika as Priority Groups.....	8
2.6. The Role of the Teacher and Learner.....	10
2.7. Practices for Supporting Māori and Pasifika Success in a Bachelor of Arts.....	11
2.8. Role of Academics in Supporting Māori and Pasifika Learner Success.....	13
2.9. Role of Family in Supporting Māori and Pasifika Learner Success.....	15
2.10. Role of the Learner in Supporting their Success.....	16
2.11. Role of Peers in Supporting Māori and Pasifika Learner Success.....	17
2.12. Role of Support Services in Supporting Māori and Pasifika Learner Success.....	17
2.13. Conclusion.....	19
Chapter 3. Methodology.....	20
3.1. Kaupapa Māori Research Methodologies.....	20
3.2. Pasifika Research Methodologies.....	21
3.3. Respecting both Kaupapa Māori and Pasifika Research Methodologies.....	23
3.4. Learner Voice – Voices of Taciqu.....	24
3.5. Discrimination Theme as Hindering.....	25

Chapter 4. Methods.....	26
4.1. Critical Incident Technique.....	26
4.2. Research Participants	27
4.3. Phase One - Preparation.....	28
4.4. Phase Two – Recruitment and Interviewing	29
4.5. Phase Three – Data Analysis and Reliability and Validity Testing	30
Chapter 5. Findings.....	32
5.1. Māori and Pasifika perspectives on success.....	32
5.1.1. Māori learners’ perspectives of success.....	32
5.1.2. Pasifika learners’ perspectives on success.	34
5.1.3. Māori/Pasifika learners’ perspectives on success	37
5.1.4. Māori and Pasifika Success Summary	38
Promising Practices.....	40
5.2. Academia	43
5.2.1. Promising Practices One: Engage learners one-on-one	43
5.2.2. Promising Practice Two: Utilise best teaching and assessment practices.....	45
5.2.3. Promising Practice Three: Utilise relevant, up to date and accessible teaching resources .	46
5.2.4. Academia Summary	48
5.3. Off-Campus Learning	48
5.3.1. Promising Practice Four: Utilise community mentoring to build positive and professional relationships	48
5.3.2. Promising Practice Five: Ensure significant family events provide a space for growth and understanding.....	49
5.3.3. Promising Practice Six: Use family wisdom to motivate and inform	51
5.3.4. Off-Campus Learning Summary.....	52
5.4. Peers.....	53
5.4.1. Promising Practice Seven: Provide peer space that encourages cultural growth and belonging.....	53
5.4.2. Promising Practice Eight: Utilise peers to enhance the learning experience	54
5.4.3. Promising Practice Nine: Create positive social interactions.....	56
5.4.4. Promising Practice Ten: Accept and encourage diversity on campus	57
5.4.5. Peers Summary	59
5.5. Self-Reflection	60
5.5.1. Promising Practice Eleven: Provide safe spaces for first encounters with freedom	60
5.5.2. Promising Practice Twelve: Engage with your Mental High Jump	61
5.5.3. Promising Practice Thirteen: Engage with support services, peers and academia.....	62

5.5.4. Self-Reflection Summary	63
5.6. Support Services	64
5.6.1. Promising Practice Fourteen: Provide access to mainstream facilities and support programmes that recognise and encompass Māori and Pasifika learners	64
5.6.2. Promising Practice Fifteen: Ensure culturally appropriate support staff are available	65
5.6.3. Promising Practice Sixteen: Provide a learning community grounded in Māori and Pasifika cultural values and practices	67
5.6.4. Summary of Support Services.....	70
5.7. Summary of the 16 promising practices	70
Comparison of Themes	71
5.7.1. Comparison of Themes by Ethnicity.....	71
5.7.2. Comparison on Themes by Gender.....	73
5.8. Conclusion	75
Chapter 6. Discussion	76
6.1. Introduction.....	76
6.2. The aims of the research revisited.....	76
6.3. Bachelor of Arts Māori and Pasifika learner perspectives on success.....	78
6.4. 16 Promising practices Bachelor of Arts Māori and Pasifika learners' identified.....	79
6.5. Bachelor of Arts Māori and Pasifika learner perspectives on the role of the teacher and learner	83
6.6. Questions for further research.....	85
6.6.1. Further research into specific cohorts	85
6.6.2. Further research into non-demographic areas	87
6.7. Limitations of this research project.....	90
6.8. Research Practice Implications	91
6.8.1. Professional Staff as Researchers	91
6.8.2. Researching Cross-Culturally	92
6.8.3. Participant influences on future research	93
6.9. Implications for Institutional Practice.....	95
6.9.1. The University	95
6.9.2. Academics.....	96
6.9.3. Support Staff responsible for Māori and Pasifika success	96
6.10. Final Summary.....	97
References.....	98

List of Figures

Figure 1 Helping Practices by Ethnicity	71
Figure 2 Hindering Incidents by Ethnicity.....	72
Figure 3 Helping Incidents by Gender	73
Figure 4 Hindering Incidents by Gender.....	74
Figure 5 Success Model.....	82

List of Tables

Table 1 Breakdown of Participants by Gender	28
Table 2 Breakdown of Participants by Year	28
Table 3 Summary of Incidents	41

Glossary

Fijian (Natasiri Dialect)

Tukana: Elder brothers (of a male) elder sisters (of a female), cousins (of the same gender from a more senior branch of the family)

Taciqu: Younger brothers (of a male), younger sisters (of a female), cousins (of the same gender) of a junior line, junior relatives

Organisational

Ako Aotearoa: New Zealand Government agency – National Centre for Tertiary Teaching Excellence

Exam Fono: Three-day, two-night teaching and learning initiative in a Māori and Pasifika learning environment that aims to teach Māori and Pasifika undergraduates the academic skills necessary to sit exams

OECD: International body - Organisation for Economic Co-Operation and Development

QTTe: Research informed teaching practice – Quality Tertiary Teaching Toolkit

TAS: Targeted Admission Scheme – an entry admission scheme for Māori and Pasifika learners that did not get automatic entry to a Bachelor of Arts

Tā te Ākongā: Centre responsible for teaching learner academic skills at the university that this research took place

TEC: New Zealand Government agency – Tertiary Education Commission

Te Fale Pouāwhina: Māori and Pasifika branch of support service for teaching academic skills to the learners of the university in this research

Tuākana: Mentoring programme for Māori and Pasifika first years that uses the Māori and Pacific concept of Tuākana/Teina at the university where this research took place

Writing Wānanga: Three-day, two-night teaching and learning initiative in a Māori and Pasifika learning environment that aims to teach Māori and Pasifika undergraduates the academic skills necessary to write an academic essay

Te Puni Kōkiri: New Zealand Government department – Ministry of Māori Development

Samoan

Fono: Meeting

Te Reo

Ako: To learn, study, instruct, teach, advise

Aotearoa: Māori name for New Zealand

Aroha: Affection, sympathy, charity, compassion, love, empathy

Kai: To eat, consume, feed (oneself), partake, devour

Kanohi te kanohi: Face to face, in person, in the flesh

Kaupapa Māori: Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society

KMR: Kaupapa Māori Research methodologies; research method that centers a Māori worldview and cultural values and practices

Mana: Prestige, authority, control, power, influence, status, spiritual power, charisma –mana is a supernatural force in a person, place or object

Mihi: Speech of greeting, acknowledgement, tribute

Pākehā: New Zealander of European descent

Tangata Whenua: Local people, hosts, indigenous people of the land - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried

Te Tiriti o Waitangi: Te Reo version of the Treaty of Waitangi

Te Moana nui a Kiwa: Pacific Ocean

Glossary

Teina: Younger brothers (of a male), younger sisters (of a female), cousins (of the same gender) of a junior line, junior relatives

Tino Rangatiratanga: Self-determination

Tuākana: Elder brothers (of a male) elder sisters (of a female), cousins (of the same gender from a more senior branch of the family)

Whakamā: Shame, embarrassment

Whānau: Extended family, family group, a familiar term of address to a number of people - in the modern context the term is sometimes used to include friends who may not have any kinship ties to other members

Whānaungatanga: Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship

*Definitions for Te Reo sourced from www.Māoridictionary.co.nz

Chapter 1. Introduction

This research is based on the tukana/taciqu relationship that can be found throughout the Pacific. Taciqu is a Fijian word for younger sibling and Tukana refers to older sibling. This concept is reflected in other nations and languages such as tuākana/teina (Māori), tuākana/teina (Tahiti) and taokete/tehina (Niue) (Greenhill, Clark, & Biggs, 2010). This thesis takes a broad interpretation of ‘siblings’ to include university learners at younger stages of their academic development, compared with their educators. The context is that of the ‘younger’ and ‘older’ ones in University where learning is on-going and for all. With the intention of informing university educator understandings of success and teaching practices to support success, this research draws on the voices of our younger ‘siblings’. They speak about the times when the teaching they have experienced as students in a Faculty of Arts degree programme have helped or hindered their success. The learners’ voices give this research both an unusual richness and practical guidance. This project provides our taciqu with the opportunity to be heard and have an impact on their own learning environment and success in their studies, even though their insights are rarely sought. As tukana it is our responsibility to listen to our taciqu and ensure that their voices are heard by the university community in order to instigate change.

Māori and Pasifika are often discussed together in relation to university achievement. This is despite being different populations and having different relationships with the Crown. Māori have a unique place as tangata whenua and partners to the Treaty of Waitangi (Tertiary Education Commission, 2010) Tertiary education, including university-based learning and teaching, has a particular responsibility “to maintain and develop Māori language and culture to support Māori living as Māori in both Te Ao Māori and in wider society” (Tertiary Education Commission, 2010:17). ‘Pasifika’ peoples of New Zealand are diverse and share ancestry from Pacific nations. While the concept Pasifika is contested by some (Coxon, Foliaki & Mara, 1994; Mahina as cited in Perrot, 2007; Manuatu & Kepa, 2002; Samu, 2010), research of Pasifika young people highlighted a preference for an inclusive “Come as you are” approach to culture (Mila-Schaaf, 2007). This includes a non-judgemental and creative approach to changing cultural orientations and affirms the identities young Pasifika people express or identify with, as acceptable and valid (Mila-Schaaf, 2007).

Māori and Pasifika have a kinship relationship through their shared histories and present reality. As signalled in guidelines to New Zealand-based research, the relationship between Māori and Pasifika acknowledges the tangata whenua status of Māori and affirms the teina - Tuākana relationship of Pasifika peoples and Māori within the New Zealand context (Health Research Council, 2005). It also “affirms the ancient Whānaungatanga relationship, of Tuākana - teina within te Moana nui a Kiwa, the Pacific region” (2005:7). Teiwa and Mallon (2005) noted that Pasifika exist in a space between Māori and Pākehā. Shared journeys between Pasifika and Māori and shared present realities for Māori and Pasifika in Aotearoa (educational, social, economic and cultural disparities) are acknowledged. This thesis sought to recognise both the shared and distinct features of Māori and Pasifika peoples’ past and current realities in university studies.

The Bachelor of Arts plays a key role for Māori and Pasifika learners achieving parity in achievement at degree level. The Tertiary Education Commission (2012) has identified that universities are expected to ensure Māori and Pasifika students participate and achieve at least on par with other learners. As an example, the University of Auckland’s 2011 equity report notes the qualification completion of Māori learners at 49% and Pasifika at 46% (University of Auckland, 2012), whereas the overall qualification completion rate is 88% (Ministry of Education, 2012a). To make an impact on overall pass rates and completion rates, it is important to target areas of high Māori and Pasifika enrolments. Arts faculties have a high rate of Māori and Pasifika learners, which is yet to be matched by high rates of achievement. For example the University of Auckland (2012) reported that 21.3% of Māori enrolments and 25.8% of Pasifika enrolments were in the Faculty of Arts, however the first year student pass rate in the Faculty of Arts for Māori was 78% and Pasifika of 66.7% in the Faculty of Arts. The completion rate for across the university for Māori is 49%, for Pasifika is 46% yet for others is 62%. High enrolment and moderate achievement rates in Faculty of Arts indicate that one way the Tertiary Education Commission’s goal of parity can be reached is through targeted research into helpful teaching and learning practices in non-lecture settings in Art Faculties.

1.1. Scope of the study

This study aims to identify helping and hindering teaching and learning practices outside of the lecture theatre for Māori and Pasifika learner success in the first year of a Bachelor of Arts. Three questions are the focus for this research:

- What does ‘success’ mean for first year students in a Faculty of Arts – from Māori and Pasifika perspectives?
- What teaching and learning practices in non-lecture contexts help or hinder Māori and Pasifika success in their first year at a Faculty of Arts?
- What changes does research in this area suggest are needed in teaching and university practices in order to best support Māori and Pasifika success in degree level studies?

The research builds on earlier studies into how to teach for success by Māori and Pasifika in degree-level studies in Education, Medical Health Sciences, Creative Arts and Industries, and Careers Education (Airini et al., 2010b; Curtis et al., 2012). New Zealand Bachelor of Arts programmes tend to attract relatively high numbers of Māori and Pasifika students. This current research explored the experiences of these students, bringing another important context for study into the overall investigation of quality tertiary teaching for Māori and Pasifika student success. This study focuses on one university with a high population of Māori and Pasifika enrolments in a Faculty of Arts.

This research builds on previous investigations into factors affecting first year success by Māori and Pasifika learners (Airini et al., 2010b; Benseman et al., 2006; Curtis et al., 2012; Greenwood & Te Aika, 2008; Johnston, 2008; Madjar McKinley, Deynzer, van der Merwe, 2010; Sapoaga & Van der Meer, 2011; Tahau-Hodges, 2010, etc). Johnston (2010) argued that first year teaching and learning was crucial to progression onto higher degrees. This thesis intentionally focuses on the first year experience, as the foundation for successful degree completion and further studies.

By using the learner voice to inform this research, Māori and Pasifika learners’ knowledge and lived experience is valued and legitimized. This aligns with kaupapa Māori and Pasifika research models, which prioritise the research participants’ knowledge (Health Research Council, 2005; Smith, 1999). Past educational research has also shown how valuing the learners’ voice can lead to institutional change, which leads to Māori and Pasifika success (Airini et al., 2010b; Bishop 2009).

This research also adds to current kaupapa Māori and Pasifika research models in three ways. Firstly, as this study was conducted by a Pasifika researcher so it explores how Pasifika interact with kaupapa Māori research. Secondly, the research also expands on current Pasifika research models by showing how specific ethnic groups within Pasifika can interact with a pan-Pacific research model. Thirdly, this research illustrates how kaupapa Māori and Pasifika research methods can be conducted alongside each other. Separate to kaupapa Māori and Pasifika research methods, this research also illustrates how professional staff can conduct research in their own area of work without compromising ethical boundaries.

1.2. Overview of the chapters

Chapter Two will review the literature that is currently available on Māori and Pasifika learner success at university. This includes an analysis of what success is, the role of the tertiary education commission in priority grouping at universities, and the role that academics, family, the learner, peers and support services play in supporting Māori and Pasifika success.

Chapter three will describe the key concepts behind this thesis that influenced the research method. The chapter will discuss kaupapa Māori research methodologies, Pasifika research methodologies and the importance of the use of learner voices in this research. The chapter will also discuss the use of the term Pasifika and the decision to make incidents of discrimination hindering to Māori and Pasifika learner success.

Chapter four outlines the processes undertaken during the research process. It will explain how the methodological choices impacted the processes, discuss the decision to utilise the Critical Incident Technique and outline the three phases of the research. The three phases include the ethics application, how participants were recruited and interviewed and finally data analysis and reliability checks.

Chapter Five provides an analysis of the data. First the concept of success is discussed. Then the 16 promising practices for teaching and learning outside of the lecture theatre identified by Māori and Pasifika learners in this research are presented. Each promising practice is accompanied by an example from the transcripts that exemplify the identified practice. Finally chapter five will provide an analysis of the findings, comparing gender and ethnicity.

Chapter Six revisits the original aims of this thesis, answering the initial questions about the meaning of ‘success’ for First Year students in the Faculty of Arts – from Māori and Pasifika perspectives; the teaching and learning practices in non-lecture contexts that help or hinder their success; and changes suggested by the research to teaching and university practices to best support Māori and Pasifika success in degree level studies. Further discussion in this chapter will look at this thesis’ implications on research, institutional practices and Māori and Pasifika learners. Limitations of the research project will also be explored. Finally this chapter will highlight conclusions for enhancing Māori and Pasifika success in the first year of a Bachelor of Arts.

Chapter 2. Literature Review

2.1. Introduction

The focus of this chapter is to discuss the current literature relevant to two of the research questions in this thesis: what is success from a Māori and Pasifika perspective and what teaching practices outside of the lecture theatre helped or hindered this success in the first year of a Bachelor of Arts? The third question addressed in this research will be addressed in the discussion chapter. There are three parts to this chapter: first, the key terms used in this research will be discussed: success, promising practices, non-lecture based teaching, priority groups, and the role of the teacher and learner. Second, there will be an analysis of practices that have been identified in previous research for supporting Māori and Pasifika learners in the Bachelor of Arts. Third, there will be an examination of the role of academia, off-campus communities, the learner, peers and support services in supporting Māori and Pasifika success. Overall the purpose of this chapter is to “look again” (re + view) at the conclusions of previous research in relation to their findings on the best teaching and university practices needed to support Māori and Pasifika success in degree level studies.

2.2. What is success?

Success at university means more than simply passing courses and completing degrees. Kuh, Kinzie, Buckley, Bridges and Hayek’s (2006) American university study provided a definition of success that included both academic and pastoral aspects, both during and after university:

“[Success is] academic achievement, engagement in emotionally purposeful activities, satisfaction, acquisition of desired knowledge, skills and competencies, persistence, attainment of educational activities and post college performance” (pg 7).

While this definition is inclusive of academic and pastoral success, the absence of the learner voice in this research is notable. Established literature was relied upon as opposed to the student voice, suggesting a possible emphasis on the *institution’s* concept of learner success at tertiary level, compared with understandings of success for *learners* themselves.

Recent New Zealand research has drawn directly on Māori and Pasifika learner voices to describe success using both academic and pastoral factors (Airini et al. 2010b). Phase one of

the project concluded that for Māori and Pasifika learners university success is defined as more than just the grade. This research also suggested that success in other areas, such as students' social networks, can feed into a learner's academic success (Airini et al., 2010b). Although Kuh et al.'s (2006) definition of success alludes to success as being more than a learners' grades, Airini et al.'s (2010b) definition is inclusive of the influence that non-academic success can have on academic success. However, Airini et al.'s (2010b) definition did not include Māori and Pasifika Faculty of Arts learners. Future research could expand on this definition of Māori and Pasifika success at university by exploring other disciplines such as Arts Faculties.

2.3. Promising Practices

This research explores 'promising practices' for university teaching with Māori and Pasifika students, particularly in Bachelor of Arts studies. As described in previous research (Narum, 2008; National Education Association, 2010; Schwartz & Jenkins, 2007), the term promising practices refers to a mixture of factors that positively influence student outcomes. Narum (2008) described promising practices in terms of a "kaleidoscope" of "policies, practices and programmes, faculty, spaces and budgets all coming together in new ways, in the service of students, ... and society" (p.13). The term promising practices has also been used to refer to teaching practices used in schooling and universities aimed at both closing the achievement gap in education (National Education Association, 2010) and targeting the needs of specific student population groups (Schwartz & Jenkins, 2007). The research literature on promising practices argues that no single group of practices is effective with every student (Schwartz & Jenkins, 2007) and that descriptions of promising practices will offer new approaches for teaching Māori and Pasifika learners through a dynamic interdependence of teaching and learning (Narum, 2008).

However, there are limitations within each of these research studies. Schwartz and Jenkins (2007) highlighted the need for research that tracked individuals long enough to evaluate the impact of enhanced teaching. Airini et al. (2011) explored promising practices through a longitudinal intervention study in different settings within one tertiary institution (education, creative arts and industries, health foundation programme and careers services) to address the limitation identified within Schwartz and Jenkins (2007). However, Airini et al., (2010b) did not identify how the practices worked interdependently. This made clear the need to not only name the promising practice, but also explore the interdependence of those practices for

Māori and Pasifika success. Further research could investigate promising practices as interdependent teaching and learning practices that help students achieve success in university study.

2.4. Non-lecture based teaching

This research uses the term ‘non-lecture based teaching’ to describe an environment where helpful and hindering teaching practices occur with groups of 50 or less learners within a university, outside of the formal lecturing medium. Such settings might include, for example, tutorials or mentoring programmes. Non-lecture based teaching has been identified as a particularly effective method of helping learners to engage critically with content (Lammers & Murphy, 2002). While both lectures and non-lecture based teaching forms are effective, some research suggests that non-lecture based teaching promotes thought, changes in attitude, and develops behavioural skills, through enabling learners to directly engage in the content (Lammers & Murphy, 2002).

Research has identified the importance of non-lecture based teaching for Māori and Pasifika tertiary students. Airini et al.’s (2010b) initial use of the critical incident technique with Māori and Pasifika learners identified more than 1900 incidents of non-lecture based teaching that affected learner success as reported by 93 Māori and Pasifika students. In a follow up study, Curtis et al. (2012) identified 1346 incidents of non-lecture based teaching that influenced learner success through surveying 41 Māori students in Health Sciences. Both studies provide valuable insight into the role that non-lecture based teaching plays in Māori and Pasifika success; however, they were limited specifically to medical and health sciences, education, creative arts and industries (architecture, planning, etc). An increase in the use of non-lecture based teaching (Garside, 1996; Lammers & Murphy, 2002) suggests it is important to explore further contexts for study at university and the impact of non-lecture based teaching on Māori and Pasifika learner success in those contexts.

2.5. Māori and Pasifika as Priority Groups

The New Zealand Government has identified the need for greater focus on participation and achievement by priority groups in university settings. With a view to the tertiary sector making a bigger contribution to New Zealand’s economic growth, government investment has focused on outcomes and raising performance – especially for Māori and Pasifika

learners, which is where “the biggest gains are to be made” (Tertiary Education Commission, 2012:7).

The Tertiary Education Commission (TEC) is the government agency responsible for providing funding to all New Zealand tertiary providers based on the performance and achievement of key goals and strategies that TEC outline and is responsible for a \$2.7 billion annual investment in tertiary education. For the 2013-2015 investment period it is the expectation of the Tertiary Education Commission that universities (along with all tertiary education organisations) are to **“ensure that Māori and Pacific students participate and achieve at all levels at least on a par with other learners”** (Tertiary Education Commission, 2012: 7). The expected practices for universities include ensuring that all staff use better practices for Māori and Pasifika learners, the contribution and utilisation of research on Māori and Pasifika tertiary success, as well as the inclusion of well-developed evidence based proposals in strategic plans to be implemented in order to achieve parity for Māori and Pasifika learners at university (Tertiary Education Commission, 2012). Most universities and other tertiary providers “cannot significantly lift their performance by doing more of what they do now” (TEC, 2012:15). This suggests that changes will be needed in approaches used by universities and other providers in order to achieve parity. Teaching and learning practices will be a key area for such changes.

The tertiary education system is yet to ensure Māori students participate and achieve on a par with other learners. In 2010, 20% of the Māori population participated in tertiary studies (Ministry of Education, 2012b); the highest percentage of any other ethnic group. However, the majority of this participation is at pre-degree level (Earle, 2008). Based on current patterns, of all Māori school leavers in 2012, 11/100 will have a Bachelors degree by the age of 25 (Ministry of Education, 2012b). Comparatively, for non-Māori and non-Pasifika 28/100 2012 school leavers will have a Bachelors by age 25 (Ministry of Education, 2012b). Previous research has argued that institutions are not doing enough to attract and retain Māori learners in degree level studies (Earle, 2008; Te Tari Matauranga Māori, 2007). This is in contrast to the view that Māori have “unlimited potential to achieve” (Ministry of Education, 2012b:10). Future research needs to address this lack of parity by identifying teaching and university practices that will help Māori learners achieve success at university.

From a government funding perspective, Pasifika students are also a priority group for universities. In 2011, 6.3% of Pasifika learners were enrolled in a bachelor’s degree or higher

(Ministry of Education, 2012c). Comparatively 17% of Europeans, 29% other and 8.1% Māori were enrolled in a bachelor's degree or higher (Ministry of Education, 2012c). It is suggested that Pasifika need 1388 bachelor level degrees to reach parity with the highest education achievers (Sutton & Airini, 2011). The achievement of this parity will bring the economic boost needed to see New Zealand into the future, with higher tertiary qualifications leading to better incomes (Ministry of Education, 2012a). Significantly, an increase in Pasifika qualifications and therefore comparable incomes with others, could lead to a \$4 billion increase in the economy by 2021 (Sutton & Airini, 2011). The increase in Pasifika qualifications will not only benefit the New Zealand economy but will also contribute to Pasifika aspirations and visions of success by graduates being able to contribute to their families and communities (Ministry of Pacific Island Affairs, 2010). Pasifika parity is an important national issue and future research should address how changes to teaching and university practices might contribute to improved success and parity in university outcomes.

2.6. The Role of the Teacher and Learner

The roles of both the teacher and the learner are important and dynamic. Teaching and learning are not concepts that can be rigidly defined, yet are important concepts to be explored (Grilling, 2011). The way learners are taught and learn at university contributes significantly to the success of a learner (Johnston, 2010). Accordingly this would suggest that exploring the role of the teacher and the learner in relation to Māori and Pasifika success is important.

Previous research on the role of the secondary teacher and learner may provide some insights useful to university educators working with Māori learners. Bishop (2003) describes the kaupapa Māori educational principle of Ako, which is based on reciprocal learning. In the secondary context Ako redresses unequal power relationships between the teacher and learner. When the teacher is willing to play the role of the learner in order to effectively engage Māori learners. By acknowledging the lived realities of Māori students and incorporating these lived realities into teaching assessments, teachers acknowledge the learners' own knowledge and become learners themselves (Bishop & Glynn, 1999). Grilling (2011) used the principle of Ako to inform her associations during the teaching and learning process within tertiary education; using both the students and her own lived realities to learn and build on knowledge in a distance teaching relationship. Current literature seems to be absent of specific principles for Pasifika in the role of the teacher and learner, practices have

been identified for the teacher, however further research is needed in order to sort out what principles would be helpful for success orientated teacher roles for Pasifika learner.

2.7. Practices for Supporting Māori and Pasifika Success in a Bachelor of Arts

Previous studies have identified a range of practices for supporting Māori and Pasifika success in a Bachelor of Arts. This section discusses three published research studies that demonstrate a range of teaching and university practices, namely the Malaga project (Anae, Anderson, Benseman & Coxon, 2002), the AUT University study (Nakhid, 2006) and the Tuākana Arts study (Henley, 2009).

The Malaga ('Malaga') was a Pasifika recruitment initiative for the Bachelor of Arts aimed to provide a successful transition by Pasifika learners into university studies. As Anae et al. (2002) indicates, Malaga sought to give potential Pasifika learners the opportunity to engage with their culture, traditions, history, and identities through a seven week summer school programme. This initiative involved performing, academia through five weeks of daily lectures on Pasifika history, music and dance, and mentoring (Anae et al., 2002). The hypothesis behind this programme was the notion that cultural studies at the time of transition into university would provide the foundation for success in degree level studies.

Mackley-Crump (2011) used personal ethnography to examine the effectiveness of the Malaga. They were unable to find evidence that this initiative raised academic achievement (Mackley-Crump, 2011), despite anecdotal data recorded elsewhere that claimed that after participation in Malaga up to 60% of the participants enrolled to study in various Bachelors and foundation programmes at a range of institutions (Anae et al., 2002). However, it is noteworthy that Mackley-Crump's (2011) study did not draw on the student voice in investigating the effectiveness of Malaga in establishing teaching and university practices to support Māori and Pasifika success in degree level studies. Future research may benefit from the inclusion of student narrative and an understanding of what a successful intervention looks like from the perspective of the learner.

The AUT University study outlined the difficulties in gaining mainstream support for Māori and Pasifika teaching and university practices that best supported Māori and Pasifika success in a Bachelor of Arts. Nakhid (2006) published on the Māori and Pasifika support programmes at the Faculty of Arts at AUT University, with specific reference to academics'

reluctance and refusal to support the programme. In this case, reluctance came in the form of: unwillingness to record data (due to extra workload), defensiveness of their teaching practices and criticism of the learner's learning practices, dismissal of the programme as it offered an inappropriate level of support at tertiary and learners should monitor their own academic progress, and an unwillingness to engage in professional development around Māori and Pasifika pedagogy due to a lack of relevance to their jobs (Nakhid, 2006). Nakhid's (2006) research sheds light on the disadvantages Māori and Pasifika learners faced in this case because of an unwillingness to engage with best practice within institutions. Nevertheless, Nakhid (2006) did not include Māori and Pasifika student voices in the research, which may have been able to inform the project about the impact of this unwillingness from the academics on the learners' success. Further research could look at the impact on learner success faced when academics do not engage with best teaching and university practice for Māori and Pasifika learners.

More recently Henley (2009) conducted research into the Tuākana programme in the Faculty of Arts, Film Television and Media Studies department, at the University of Auckland. Henley (2009) utilised quantitative and qualitative data to analyse the success of Tuākana; a Māori and Pasifika support programme designed to improve retention rates. The programme involved a Māori and Pasifika tutorial, which was run by a Māori or Pasifika tutor who also ran mainstream tutorials. Working alongside the Māori and Pasifika tutor was a Tuākana mentor, a senior Māori or Pasifika learner who could recruit, provide academic survival skills, and pastoral care to Māori and Pasifika learners.

Henley's (2009) research concluded that Māori and Pasifika learners that consistently attended the Māori and Pasifika tutorial achieved higher than Māori and Pasifika learners that did not; they also had a lower DNS (Did Not Sit exam) rate. This study also linked regular attendance at tutorials with those learners who utilised the Tuākana programme. These teaching and university practices identified for supporting Māori and Pasifika success included: high visibility and integration within the department for the Tuākana as well as the Māori and Pasifika tutor, that those employed in the programme were Māori and Pasifika with successful academic records, and finally, that the academic outcomes of the programme regularly reported and analysed. Qualitative data was used in this research, but it was anecdotal information from university reports as opposed to the learner voice. This suggests that further research is needed into Tuākana in the Faculty of Arts, specifically research that consults a learner perspective.

2.8. Role of Academics in Supporting Māori and Pasifika Learner Success

Academics play a key role in supporting Māori and Pasifika learner success. The way learners are taught at university makes a significant contribution to the success of the learner (Johnston, 2010). Merton (2001) explained that the role of the teacher in the new diverse university is to clearly and explicitly explain the rules of the ‘game’ to non-white middle class learners. This section will focus on the role that academics have to play in supporting Māori and Pasifika success. In particular this section will cover relationships between the teacher and the learner, reactions to Māori and Pasifika focussed teaching practices, the necessity of academic research contributions, and helpful teaching practices for Māori and Pasifika success at university.

The role of the teacher and learner relationship in supporting Māori and Pasifika success was a common theme in the literature. Hawk, Cowley, Hill and Sutherland (2002) noted that a prerequisite for learning for Māori and Pasifika learners was the establishments of a good relationship between a teacher and learner. Hawk et al. (2002) argued that through building meaningful relationships with Māori and Pasifika learners, teachers can expect learners to have confidence in their work, be loyal, and show reciprocity to their teacher. As acknowledged earlier Ako is a learning practice for building relationships with Māori learners that readdresses traditional power structures in the teacher and learner relationship (Bishop, 2003). Similarly, Pasifika research has suggested that less formal relationships between a teacher and learner help Pasifika success (Benseman, Coxon, Anderson & Anae, 2006). The importance of such relationships between the teacher and the learner has been identified by Māori research, Pasifika research, as well as Māori and Pasifika research. However, there were significant limitations in each of the previous studies. For example, Bishop’s (2003) work was focussed on secondary schools and Hawk et al.’s (2002) research was focussed on all sectors of education not just university. Benseman, et al.’s (2006) study helpfully introduced aspects of the informal relationship between the teacher and learner would look like. Further research could explore the teacher and learner relationship at university, with specific examples detailing both how these relationships work and what teaching and university changes need to be made in order to encourage helpful teacher and learner relationships in a university.

Academics’ reaction to having Māori and Pasifika learners in their classrooms may also be an important feature of teaching practices that help or hinder Māori and Pasifika success. A

study conducted by Leach (2011) explored how tertiary educators reacted to ‘diverse’ learners (the terms diverse in New Zealand is inclusive of Māori and Pasifika) in their classes. Majority of the academic participants in Leach’s (2011) study recognised the importance of changing teaching practices to suit their diverse learners. However, some participants argued that treating a learner differently because of ethnicity was showing favour to that learner, or that participants treated every learner the same and “resented” (p. 254) the suggestion that they should treat learners differently based on ethnicity. This was also reflected in Nakhid’s (2006) Faculty of Arts study, where academics felt that being asked to take into account a learner’s ethnicity when teaching was being unjust to other students. This is problematic as it may reflect a reluctance to adopt new approaches to teaching practices explicitly geared for Māori and Pasifika success at tertiary level. This is despite a growing body of research into the importance and positive possibilities of all academics teaching for Māori and Pasifika success (Airini et al., 2010b; Benseman et al., 2006).

Academic research contributes to understandings of Māori and Pasifika success in university. A conscious effort on behalf of Pasifika education academics has seen an increase in Pasifika education research. In 2002 a Government contracted literature review sourced six studies on Pasifika tertiary education of which only three were considered recent enough to be relevant (Coxon, Anae, Mara, Wendt- Samu & Finau, 2002). In 2012 the research around Pasifika tertiary teaching and learning has grown, as can be seen by the sourcing of over 30 publications on Pasifika learners at tertiary level (not inclusive of Māori and Pasifika tertiary education research projects). This growth in research could be attributed to a conscious effort on behalf of Pasifika education leaders to develop strategies and links between Pasifika education research and policy makers through the use of Teu Le Va. Teu Le Va was the result of a symposium held in 2007, which brought together Pasifika education researchers to make a commitment to changing Pasifika education policy through research (Airini, Anae, Mila-Schaff, Coxon, Mara & Sanga, 2010a). This growth demonstrates that change can be made to education research in a relatively short period of time if the approach to research is focussed and coordinated. Further research could explore the possibilities or otherwise of Teu Le Va principles being applied to both Māori, and Māori and Pasifika educational research using their own conceptual frameworks.

Reflection on teaching practices may enable lecturers to support Māori and Pasifika success through better teaching models. Airini and Sauni (2004) showed in a Pasifika adult education study, that Pasifika learners can experience success when academics consistently ‘bring only

the most beautiful' (better practices) pedagogical practices to their teaching. Airini and Sauni (2004) argued for a model of teaching that included planning, data gathering and analysis by academics, in order to provide for a student's learning and development. Further research could look at how this data gathering and reflection could be utilised for academic publishing in order to share best practice for Pasifika success. Future research could also consider what 'bringing the most beautiful' entails for teaching practices for Māori learners, and Māori and Pasifika learners.

As a result of research into better practice a number of teaching practices have been identified for supporting Māori and Pasifika success (Airini et al., 2010a; Benseman et al., 2006; Curtis et al., 2012; Greenwood & Te Aika, 2008; Johnston, 2008; Prebble et al., 2004; Rakena, Airini, Brown, Tarawa & O'Shea, 2008; Thompson, McDonald, Talakai, Taumoepeau & Te Ava, 2009; Sapoaga & Van der Meer, 2011; Tahau-Hodges, 2010, etc.). One of the teaching models for Māori and Pasifika learner success is the QTTe (Quality Tertiary Teaching Toolkit) (Airini et al., 2010b). The QTTe model is particularly relevant to this research as it used the same research method (CIT) that focussed on giving legitimacy to the Māori and Pasifika learner voice. The promising practices within the QTTe model involved: using best practice for teaching and learning; demonstrating content knowledge; using culturally appropriate practices, content and staff; supporting the confidence, mana, and empowerment of the learner; growing independent learners; promoting professional relationships, providing resources for quality teaching; and creating a place for learners to belong and thrive (Airini et al., 2010b). The QTTe model outlines promising practices for supporting Māori and Pasifika success, but does not explain how these practices work together. Further research could identify promising practices and then look at how they can work together effectively to help Māori and Pasifika achieve success in university study.

2.9. Role of Family in Supporting Māori and Pasifika Learner Success

Family play an important role in the success of Māori and Pasifika learners off-campus. There have been both negative and positive attributes attached to family support while at university. Benseman et al. (2006) noted that Pasifika learners came from families with low social capital for university, which resulted in Pasifika learners being unable to access information that would help them to build the appropriate academic habits necessary for success at university. However, Druie's (2006) work in schooling noted that while Māori whānau may not have the social capital for university, they can still provide the transmission

to the learner of culture, knowledge and Māori values (Durie, 2006). This transmission of knowledge led to Māori learners both becoming confident in who they are and a realising their potential (Durie, 2006). Anae et al. (2002) acknowledged how having a strong Pasifika identity could lead to academic success at university. This suggests that Pasifika families also have the capability to support Pasifika learners' success by transmitting Pasifika culture, knowledge and values that will build their identities and lead to success at university. Future research could investigate the positive and negative influence of Māori and Pasifika families on the learners' success at university.

2.10. Role of the Learner in Supporting their Success

The role of the learner in supporting their success has previously focussed on the student deficit model; however, there has been a shift recently towards looking at how structural changes at university can influence learner success (Tinto, 2006). Research into structural changes has led to universities offering more learner support aimed at increasing learner success. McKegg (2005) points out that engagement by the learner in support services, such as learner communities, means that the learner is more likely to succeed. This suggests that learners have some responsibility to participate in the structural changes that universities have made in reaction to student success research. However, Williams (2009) argued that Pasifika learners who are struggling will isolate themselves from academics and support services in an effort to have control over their university experience. This is problematic, as it suggests that those most in need of accessing support services and academics will not do so. More research is needed into the role of the learner in supporting their own success. Future research needs to ensure it does not revisit the student deficit model and instead looks at how learner engagement with support services and academics can lead to learner success.

Research has also identified that learners need to have clear goals in order to succeed at university (Madjar et al., 2010). Madjar et al.'s (2010) research project utilised the voices of Māori, Pasifika and Pākehā in order to explore what sustained learners during their first year of university. The learners reported that having a clear goal was the most useful tool for success in their first year. These same learners reported learning from their mistakes in the first semester and adjusting their behaviour in the second semester to reflect helpful practices. Of the learners who participated in this particular Starpath project, 5/14 were Māori or Pasifika (Madjar et al., 2010). Starpath (Madjar et al., 2010) provides insightful research into the role of the learner in supporting their own success in the first year; however, as there were more

Pākehā in this research than Māori and Pasifika, further research is needed to explore these themes from a purely Māori and Pasifika perspective.

2.11. Role of Peers in Supporting Māori and Pasifika Learner Success

Peers have the capability to learn from each other. Topping (2005) defined peer learning as:

“the acquisition of knowledge and skill through active helping and supporting among status equals or matched companions. It involves people from similar social groupings who are not professional teachers helping each other to learn and learning themselves by doing so” (p. 631).

Peer learning has been identified as both informal and formal (Boud, Cohen & Sampson, 2001). Informal peer learning occurs in social settings where learners discuss lectures, assessments and exams, whereas formal peer learning explicitly occurs as part of course assessment (Boud et al., 2001) and has been researched primarily in schools (Topping, 2005) as opposed to universities. The current research leans towards exploring formal peer learning with the research conducted by Keppell, Au, Ma and Chan (2006) noting that formal peer learning encourages cooperation, communication, sharing of knowledge, reciprocal partnerships, interdependent learning and the giving and receiving of feedback. However, there is conflict concerning whether informal or formal peer learning is the most beneficial for learners and how much peer learning should be utilised in assessments (Keppell et al., 2006). The role of formal peer learning in non-lecture based settings and how this influences Māori and Pasifika learner success needs to be addressed, in conjunction with expanding the understanding of informal peer relationships and their ability to influence Māori and Pasifika success outside of the lecture theatre.

2.12. Role of Support Services in Supporting Māori and Pasifika Learner Success

Support Services are responsible for providing a learning environment outside of courses that promotes Māori and Pasifika success. The importance of support services to Māori and Pasifika success is shown in research such as Rolleston and Anderson (2004) who argued that more support services were necessary if universities wanted to see less Māori and Pasifika dropping out of study. The provision of mentoring by support services was a consistent theme in the literature and promising practices for Māori and Pasifika mentoring were identified.

Research has identified mentoring as a helpful practice for Māori, Pasifika, and Māori and Pasifika (Benseman et al., 2006; Greenwood & Te Aika, 2008; Mara & Marsters, 2009; Masters et al., 2004; Ross, 2008; Tahau-Hodges, 2010). In order for a mentor to be effective at tertiary level they need to: provide academic counselling (Ross, 2008), academic preparation (Ross, 2008), study skills assistance (Ross, 2008), a meaningful and regular relationship that builds trust with the learner (Masters et al., 2004; Ross, 2008), build networks university wide (Masters et al., 2004), meet with the learner *kanohi ki te kanohi* (Masters et al., 2004), build a community (Greenwood and Te Aika, 2008; Masters et al., 2004) and use culturally appropriate teaching practices (Mara and Marsters, 2009; Masters et al., 2004; Tahau-Hodges, 2010). Non-mentoring support staff need to encourage mentors by providing support services that utilise mentoring (Benseman et al., 2006; Ross, 2008; Tahau-Hodges, 2010), track learner grades (Masters et al., 2004) and use data to build information on learners and the effectiveness of the programme (Tahau-Hodges, 2010). Mentoring is a common theme within support services literature, and even though there is a significant amount of research into the area, even the most recent study conducted by Tahau-Hodges (2010) has acknowledged that there needs to be more research into both the role of mentoring for success, and best practices for mentoring Māori and Pasifika learners.

Despite mentoring being recognised as a helpful practice towards Māori and Pasifika success, there has been criticism about providing one mentoring programme to both Māori and Pasifika learners. A Pasifika analysis of the Tuākana programme at the University of Auckland suggested that the use of a Māori paradigm to support Pasifika learners conflicted with the preconceived conceptions Pasifika learners had of older/younger sibling paradigms. Williams' (2009) exploration of Pasifika learners at the University of Auckland critiqued the Tuākana programme's ability to address Pasifika educational issues. Although the term 'Tuākana' can be found in Pasifika languages (including Māngereva, Manihī-Rakahanga, Penrhyn, Rapa, Rarotongan, Tuamotu and Fijian) (Greenhill, Clark and Biggs, 2010) concern was expressed about the use of a 'Māori' paradigm (that of 'Tuākana') Williams (2009) contended that the University of Auckland's programme utilised a Māori paradigm to support Pasifika learners. In so doing the Tuākana programme isolated Pasifika students as their cultural understanding of tuākana/teina differed to that of Māori. Williams (2009) asserted that in utilising a Māori paradigm to support Pasifika learners, Tuākana isolated Pasifika learners as their cultural understanding of tuākana/teina differed to that of Māori. Williams (2009) offered an alternative programme for Pasifika mentors entitled MenTOA, which was

based on Polynesian cultural values. MenTOA was intentionally Polynesian and did not propose to integrate Melanesian and Micronesian value systems. Potentially, this approach was also exclusionary; the very criticism made of the Tuākana programme. It is noteworthy that supporting Pasifika through utilising a paradigm that could be perceived as Māori-specific has the potential to isolate Pasifika students. However, alternative mentoring programmes for Pasifika would need to be inclusive and thereby could be anticipated to be built around shared understandings of the older/younger sibling paradigm across the Pacific.

2.13. Conclusion

There is a large body of research into Māori and Pasifika learner success at university. The main themes covered in this literature review are success, the role of the teacher and learner, teaching practices, family influences, the learner, peers, and support services. Despite the large body of research, there is still a need for more research that addresses: the learners' views on all of these themes; specific disciplines within universities; the role of the teacher and learner from both a Māori and Pasifika perspective; what a successful teacher and learner relationship looks like from a learner perspective; the result of academic reflection on teaching practices and research; the role of family in enhancing Māori and Pasifika success; how learners support their own success; and what effective mentoring programmes look like. Exploring these areas of research will help to identify what success looks like from a Māori and Pasifika learner perspective and what teaching and learning practices outside of the lecture theatre help or hinder Māori and Pasifika success at university. This research will address some of the gaps identified in this literature review.

Chapter 3. Methodology

This chapter will outline the key concepts behind this thesis that influenced the research method. These concepts include kaupapa Māori research methodologies, Pasifika research methodologies, the term Pasifika, the use of the learner voice, and discrimination.

3.1. Kaupapa Māori Research Methodologies

Kaupapa Māori research methodologies (KMR) refer to the use of kaupapa Māori principles when conducting research with Māori participants. KMR places Māori values and beliefs in the centre when conducting research (Smith, 1999) and can be seen as research by Māori for Māori and with Māori (G.Smith as cited in Smith, 1999).

Te Tiriti o Waitangi also features in KMR within the debate concerning whether non-Māori can participate in KMR. Māori academics (Bishop and Smith as cited in Walker, Eketone & Gibbs, 2006) have argued that under the obligations of Te Tiriti o Waitangi, Pākehā are required to share their knowledge and skills to benefit both Māori and Pākehā, and therefore, must participate in KMR. This thesis intentionally explores the Arts Tuākana Learning community and in doing so it was necessary to include Māori learners as they are active participants in the Arts Tuākana learning community. To ensure the safety of Māori participants and the trustworthiness of this research the following steps were taken:

- A leading Māori academic was an advisor on all aspects of this research and viewed the final thesis.
- A member of the University Māori learner community with knowledge of the interview technique conducted the interviews in a culturally safe way.
- A Māori academic with expertise in the method used in the research and experience in the University Tuākana learning community was utilised to validate and provide feedback on the research findings.
- A Māori professional staff member with expertise in supporting Māori learners was utilised to validate and provide feedback on the research findings.
- A senior Māori advisor within the University was consulted on the Māori glossary

The intention of using the above measures was to ensure that the KMR principle of tino Rangatiratanga (Walker et al., 2006) was respected. As an example of this methodological

approach informing the method, the leading Māori academic provided feedback during the ethics phase of the research that led to the inclusion of mihi and kai to the interviewing process.

As a Pasifika researcher practicing KMR, the researcher acknowledges the status of Māori as Tangata Whenua and respects their right to exercise tino Rangatiratanga. This is reflected in the 'give way' rule that was applied when analysing Māori participant transcripts. The give way rule allows for Māori advisor interpretations of Māori participant transcripts to take precedence.

3.2. Pasifika Research Methodologies

There are a number of Pasifika research methodologies (PRM) that place Pacific values and cultural practices at the centre of research design and implementation. Whilst Pasifika research principles (relationships, respect, cultural competency, meaningful engagement, reciprocity, utility, rights, balance, protection, capacity building and participation (Health Research Council, 2005) were integrated into this research, there were four principles that stood out in practice: relationships, reciprocity, meaningful engagement, and capacity building.

Relationships are an integral part of Pasifika culture. This is not limited to a relationship with an individual but also includes the relationships individuals have with their communities, families, and homelands (Health Research Council, 2005). During this research project relationships were vital to ensuring that the participants felt safe to participate. Relationships were built a year out from the commencement of the project to help potential volunteers feel comfortable and respected with sharing their stories and confident that they understood the research aims and intentions of the researcher. The opportunity to participate in interviews in their language of choice was provided. Throughout the research, participants had access to information about the project, its progress, and how the research findings would be used for positive outcomes for Māori and Pasifika students. Relationships are important in Pasifika research and the participants' continued interest in the research after the interviews provides evidence of this significance. Participation was more than 'taking part' only; it was a personal investment in a project to change things for the better for others. In this sense participation is a form of service to others, as is research itself.

Connections made for research purposes traditionally suggest a short term engagement with communities, however, in a Pasifika context a more long term engagement is most often necessary. Meaningful, genuine engagement is an important part of Pasifika research. In this sense there must be an intention to act upon the research findings at completion (Health Research Council, 2005). At the conclusion of this research, a fono/hui will be held to present the findings, with participants and their communities invited to attend without being identified as direct contributors to the research. Advice will be sought at that time on the how best to use the research findings for improved Pasifika outcomes. In addition each participant will be sent a copy of the research findings and their advice sought on next steps for the use of the research findings. To ensure the findings are accessible they will be available online. One key opportunity for change is that this research will be used to improve teaching and learning practices within a Faculty of Arts to support Māori and Pasifika learner success.

Reciprocity as a Pasifika research principle has traditionally related to ensuring the researcher gives back to the community from which knowledge was gained in a fair and equitable way (Anae, Coxon, Mara, Wendt, Samu & Finau, 2001; Health Research Council, 2005). In the case of this research project, the Māori and Pasifika University communities also applied the principle of reciprocity to the research. People were willing to give their time and expertise to the project due to relationships that had been built previously. Māori and Pasifika academics gave their time to ensure the project was robust and ethically sound. The learner community wished to give their time and stories to the project because their established relationships with the researcher meant they had confidence that the research would contribute to the community and positively affect the teaching and learning of other Māori and Pasifika learners. Relationship building is key to ensuring the principle of reciprocity occurs, as it is these relationships that allow research communities to trust the researcher and their ability to give back to the communities.

Capacity Building is also an important Pasifika Research principle. Capacity Building suggests that the project will build on Pasifika people's capabilities through professional development and qualification opportunities (Anae et al., 2001; Health Research Council, 2005). In the case of this research, two Pasifika people received the opportunity for professional development: the researcher developed research skills, with the eventual goal of a qualification and the interviewer developed their interviewing skills. Overall this project is dedicated to ensuring that teaching practices positively impact the learning of Māori and Pasifika learners in the Faculty of Arts. It is hoped the conclusion of this project will lead to

changes in teaching practices which will lead to more degree completions by Māori and Pasifika learners. Participants also commented on how the interview process not only got them to reflect on the helpful practices in first year which was a positive experience, but also how it encourages them to reflect on the unhelpful practices they had faced, and change how they were addressing the same issues in their second or third year.

3.3. Respecting both Kaupapa Māori and Pasifika Research Methodologies

The utilization of two cultural research methodologies involves a significant level of respect. Although both Kaupapa Māori and Pasifika research methodologies have similarities, they also call for two different cultures and ethnicities to be centred within the research design and implementation. Both methodologies would suggest that to share this positioning with another ethnicity is not possible.

A simple solution would be to centre tikanga Māori when liaising with Māori participants and Pasifika values when engaging with Pasifika participants. However, the decision made by the researcher in this project that participants should be able to name their own identities, being plural if they preferred, complicated matters. This is not normal practice in a tertiary setting where ethnicities are ranked due to government funding and priority groupings. This means that if a student self-identifies as both Samoan and Māori, they will be counted as Māori, even if the learner identifies more with their Pacific ancestry. The ranked ethnicity model makes data collection simpler. A student can only be counted once even if they have multiple ethnicities.

The decision to allow participants to be both ethnicities meant that the participants' identities were respected and a more responsive and arguably accurate presentation of the data eventuated. This decision caused operational challenges as it meant that it was not possible to conduct an interview centred on one culture when the participant identified with two. At a principle level it was resolved that the research method should be student-centred. Therefore the method would adapt to the identity preferences of the participant and not vice versa. Operationally a third ethnicity category of Māori/Pasifika was introduced to reflect the dual centring named by some participants.

The Pasifika research principle of respect involves treating each participant as an individual, while also acknowledging their role in their own community. In respecting them as an individual, the researcher likewise respects the community that the individual comes from as

well the individual's inherent role in that community (Health Research Council, 2005). There is a value base of collective responsibility, humility and service, which finds expression in respect (Anae et al., 2001). It is this research principle that made it possible to respect each participant's own ethnicity identification. If a participant identified as Māori/Pasifika then their transcripts were treated individually in accordance with their interview comments. For example, one participant identified as Māori/Pasifika but their stories related to a Pacific student association. In this case, the reading and validity testing of that incident was done so in relation to Pasifika research models. Participants who identified specific ethnicities (such as Tongan) in their transcripts then had that specific cultures values and principles applied to their transcript. Recognition of the participant's dual identities and treating each participant as an individual aligns with both kaupapa Māori and Pasifika research methods.

3.4. Learner Voice – Voices of Taciqu

In the Fijian language, taciqu is a word for younger sibling and tukana refers to older sibling. This thesis refers to the voices of our younger siblings. This research is named after the most important factor of this research: the acknowledgement of the learners' ability to voice their own experiences of their first year in a Bachelor of Arts. In kaupapa Māori and Pasifika research, it is of particular importance to acknowledge that the participants hold the wisdom, not the researcher. It is taciqu who have lived experiences and have narratives of both teaching and learning in their first year; therefore, taciqu voices are paramount in this research. The acceptance by the teacher and institution of a learners authority on their own experiences in teaching and learning, both empowers the learner and addresses the unequal power relationships, between the learner and the institution (Bishop, Berryman, Cavanagh & Teddy, 2009).

The learner voice can also act as a powerful tool for instigating change in educational institutions; highlighting to those in power the reality of the educational landscape they provide. Bishop et al. (2009) and Airini et al. (2010b) both utilised the learner voice to make changes to the New Zealand educational landscape. Bishop et al. (2009) changed how 12 schools viewed their interaction and teaching methods for Māori learners by giving teaching staff Māori learner narratives. Airini et al. (2010b) changed teaching practices at a research led university by sharing Māori and Pasifika stories. The voices of learners can, and do influence educational institutions' teaching practices through narrative storytelling.

To consider changing any educational practice without consulting the community (learners) it directly affects is counterintuitive. Cook-Sather (2002) maintains that change without community consultation has happened in the educational landscape for too long. She argues that the learners who experience the educational landscape should be involved in discussions about potential changes, as opposed to assuming that adults know best. The practice of changing a practice/tradition in a community without consultation is also counterintuitive to kaupapa Māori and Pasifika research methods where community consultation is not only encouraged but expected. Therefore, the use of learner voices to create narratives is not only logical academically, but also intuitive for research conducted by Māori and Pasifika.

3.5. Discrimination Theme as Hindering

Discrimination occurs when a learner or their communities have been judged negatively based on ethnicity or appearance by their peers or staff members. In the findings of this research any incident of perceived discrimination was viewed as hindering, even if the learner noted that they ignored the discrimination or just did not engage with it. Health research indicates that discrimination can have damaging effects on an individual's mental health; particularly if they choose not to engage with the discrimination (McKenzie, 2004). In research conducted in New Zealand it has also shown that racial discrimination is linked to the health and wellbeing of individuals (Borell, Gregory, McCreanor & Jensen, 2009). Therefore, in order to ensure that discrimination is addressed as a hindering principle, it was important to acknowledge the mental health ramifications of discrimination, predominantly to ensure that better practice can be developed to address discrimination. In a similar research project to this one Curtis et al. (2012), discrimination was also recognised as hindering.

Chapter 4. Methods

As indicated previously, this research aims to answer the following questions:

- What does ‘success’ mean for first year students in a Faculty of Arts – from Māori and Pasifika perspectives?
- What teaching and learning practices in non-lecture contexts help or hinder Māori and Pasifika success in their first year at a Faculty of Arts?
- What changes does research in this area suggest are needed in teaching and university practices in order to best support Māori and Pasifika success in degree level studies?

The research assumptions underpinning this research were that:

- Māori and Pasifika learners can identify their own success and teaching practices that help or hinder success in non-lecture contexts.
- Māori and Pasifika learners’ understanding of teaching can enhance better teaching practices in non-lecture contexts.
- Culturally responsive research practices are important and relevant when researching Māori and Pasifika education.

4.1. Critical Incident Technique

This research project is based on two previous research projects (Success for All and Tātou Tātou (Airini et al., 2010b; Curtis et al., 2012)) which used the Critical Incident Technique (CIT) to explore helping and hindering practices for Māori and Pasifika learners in medical and health sciences, education, creative arts and industries (including architecture, planning, and music).

Flanagan defined the CIT as:

“a set of procedures for collecting direct observations of human behaviour in such a way as to facilitate their potential usefulness in solving practical problems” (1954:327).

Flanagan (1954) defined a critical incident as any human activity that affects the human’s end-goal.

The CIT method involves the participant identifying a key goal and then explaining events that may have helped or hindered them in achieving this goal. In this case, the researcher has identified “success” as the goal, but it is up to the participant to identify what they regard as success. A full story from a research participant comprises of three aspects, a trigger, action and outcome. A trigger is an event or occurrence that leads to the participant taking action. An action is what the participant did in relation to the trigger, while the outcome is the result of the action in relation to the end goal. The lead question used in the research interviews was **“can you describe a time or event outside of the lecture theatre in your first year of your BA that helped on hindered your success?”** From this initial question the research participant relayed events that either helped or hindered them in pursuing their own concept of success.

CIT has been used previously in education research and is known for being a flexible investigation technique that can be moulded to suit the research being conducted (Butterfield, Borgen, Amundson & Maglio, 2005). Flanagan also expected individuals using CIT to ensure that the participants’ voices do not lose their specificity or integrity during the research process (Butterfield et al., 2005), which aligns with KMR and PRM values. The CIT method was used successfully in both ‘Success for All’ (Airini et al., 2010b) and ‘Tātou Tātou: Success for all’ research projects (Curtis et al., 2010). The Success for all research projects demonstrated that CIT is an ideal method for capturing Māori and Pasifika learner voices within a KMR and PRM framework.

4.2. Research Participants

For this study, eligible participants were Māori and Pasifika Arts learners who had no more than one course to complete at stage one. One course was left still to complete in order to ensure that targeted admission learners could participate in the project. Targeted admission learners are Māori and Pasifika learners who did not meet guaranteed entry to the Bachelor of Arts and are therefore limited to seven courses in their first year.

Twenty-one participants were involved in the research; six Māori, ten Pasifika and five Māori/Pasifika. Of these twenty-one participants, thirteen were male and eight female. The majority of the participants were in their second or third year of study, although there were two learners in their fourth or fifth years of study due to conjoint degrees or repeated papers.

Table 1 Breakdown of Participants by Gender

Breakdown of Participants by Gender			
	Male	Female	Total
Māori	5	1	6
Pasifika	7	3	10
Māori and Pasifika	1	4	5
Total	13	8	21

Table 2 Breakdown of Participants by Year

Breakdown of Participants by Year					
	Year Two	Year Three	Year Four	Year Five	Total
Māori	4	1	0	1	6
Pasifika	3	6	1	0	10
Māori and Pasifika	4	1	0	0	5
Total	11	8	1	1	21

4.3. Phase One - Preparation

Consultation for this research project began a year prior to commencement. The researcher consulted key Māori and Pasifika academics were consulted on the nature of the project and given the chance to feedback on the process. In addition faculty staff responsible for the academic and pastoral support of Māori and Pasifika learners were also consulted and given the chance to provide feedback. Māori and Pasifika learner communities were consulted and invited to comment on the research process. The researcher discussed this project with many current (at the time) Māori and Pasifika first year learners to see if they felt that it was a necessary and helpful research to commence. The overall reaction was highly positive. Many learners asked to be kept in the loop so they could participate once the project had begun.

Ethics approval was also sought from the university's ethics committee a year out prior to commencement of the project. This ensured that if the ethics committee advised changes to any of the research method, the researcher would be able to go back to the communities and confirm that they were comfortable with the revised process.

In preparation the researcher composed a literature review before interviewing participants. A variety of search engines were used including but not limited to Google Scholar, the University of Auckland multi- database search, and Pro-Quest. There were a number of particularly important websites accessed when conducting the literature review, such as those from Ako Aotearoa, Education Counts, Ministry of Education, Ministry of Pacific Island Affairs and Te Puni Kōkiri. When conducting the literature review, the following factors were used to analyse the significance of the literature: use of indigenous and minority learners in the study, methodology of the study, how wide the study was (multi-institutional), and where the study took place.

The decision to use only the Faculty of Arts as a research site was problematic as there has not been much previous research into Māori and Pasifika success in the Faculty of Arts. Therefore the research branches into a number of areas; including international research, all areas of tertiary and other minority learner research. The literature review aimed to determine:

- What are the major studies that represent the area?
- What are the major conclusions from these studies?
- What key questions remain unanswered?
- What are the most promising teaching and learning interventions during first year to promote Māori and Pasifika learner success?

4.4. Phase Two – Recruitment and Interviewing

Phase two of the research involved contacting and interviewing research participants. Potential participants were contacted via email utilising a database that recorded all Māori and Pasifika learners within a Faculty of Arts. This database contains contact information for all learners who identified themselves as ethnically Māori or Pacific when first applying for their Bachelor of Arts. Learners who had participated in the original consultation were invited *kanohi te kanohi* to participate in the project, because previous consultation had developed a

rapport with these learners and they had asked to be kept in the loop (it is important to note here that learners had the right to decline or withdraw at any point).

Each of the potential participants was invited to participate in an one hour interview utilising the CIT method, which was conducted by a Māori/Pasifika individual with knowledge of the CIT method.

4.5. Phase Three – Data Analysis and Reliability and Validity Testing

Once the interviews were completed they were coded according to interview number/ethnicity/sex/stage. For example, a Māori/Pacific female in her second year who was interviewed eighth became 8MPF2.

The interviews were then transcribed by a Faculty of Education approved transcriber of Māori or Pasifika descent. The researcher then analysed the transcripts and identified triggers, actions and outcomes. These three aspects would come together to form an incident, allowing the researcher to analyse helpful and hindering teaching and learning practices from a Māori and Pasifika learner viewpoint. Each of these stories was then placed under both a theme and a promising practice. For example the theme of support services paired with the promising practice of provide a learning community grounded in Māori and Pasifika culture and values (promising practice). This enabled the researcher to identify 5 themes and 16 promising practices for teaching and learning for Māori and Pasifika success outside of the lecture theatre.

CIT is recognised as a reliable and valid research method (Butterfield et al., 2005), qualities that were important in this research. To guarantee data reliability and validity a random transcript was provided to both a Māori academic and Pasifika (Tongan) academic who have experience with the CIT method and work in the Māori and Pasifika Learning community at the University. Both were asked to identify triggers, actions and outcomes, which were then cross checked with the researcher's own identification. In the first test it was noted that the researcher was identifying whole stories as opposed to incidents. Therefore, the stories were broken down into incidents, which then led to the identification of a further 100 incidents.

Butterfield et al. (2005) suggested another validity test in which the categories and themes in this research can be compared to other similar research projects. In this case the data is supported by a number of key articles, including Zepke and Leach (2010) who utilised four

out of the five contexts highlighted in this research. Two larger studies, Airini et al. (2010b) and Curtis et al. (2012) also had similarities between this research and their projects, with their QTTe model sharing 9 of the promising practices identified in this research project.

The ‘Give Way Rule’ ((Airini et al., 2010b, Airini et al., 2011) was applied during the analysis of transcripts. Developed in previous research involving cross-cultural research, this rule was useful for ensuring the analysis was “trustworthy” and thereby justifiable according to the evidence from the interviews (Airini et al., 2010b). This approach to analysis anticipates there will be times when there may be different interpretations of an incident. Where this happens the range of views are considered and noted, and then the decision on the cultural interpretation of the incident “gives way” to the research advisor who holds the Māori or specific Pasifika expertise, depending on the ethnicity of the participant. In relation to the analysis of Māori student incidents the give way rule was explained by Curtis et al. (2012) as

“The rule acknowledges everyone’s contribution; however the final decision involving cultural interpretation of the incidents would pass to a Māori project team member” (pg 15)

The give way rule aligns with the KMR approach, as it centres Māori values and beliefs. Consistent with previous research (Airini et al., 2010b) the give way rule was applied to include specific ethnicities within the Pasifika category. For instance, the give way rule would be applied if a participant had identified themselves as Tongan and the Tongan academic advisor to this research indicated how to interpret a cultural practice fully or correctly.

Chapter 5. Findings

This chapter discusses findings in relation to the first two questions of this research:

- What does ‘success’ mean for first year students in a Faculty of Arts – from Māori and Pasifika perspectives;
- What teaching and learning practices in non-lecture contexts help or hinder Māori and Pasifika success in their first year at a Faculty of Arts?

First this chapter will outline the Māori and Pasifika perspectives on success identified in the transcripts. Following on from that, this chapter will discuss the 16 promising teaching and learning practices which were identified through the Māori and Pasifika learner voices in this research.

5.1. Māori and Pasifika perspectives on success

In order to understand what teaching and learning practices help or hinder Māori and Pasifika learners’ success, it is necessary to understand success from a Māori and Pasifika learner viewpoint. In this research Māori and Pasifika learners recognised that success at university consists of both pastoral and academic factors. Participants acknowledged that academic success was not limited to grades, but was also inclusive of learner confidence, enjoying study, study networks and learning new skills. Likewise these participants also recognised that pastoral success was intertwined with identity, community, friends and family.

What follows is an analysis of the different types of success identified by research participants (successes were identified via the outcomes of incidents was a helping practice has been identified by a participant as seen in the methods). The first section of this chapter focuses on participant perspectives of success, divided into sections based on ethnicity: Māori, Pasifika and Māori/Pasifika.

5.1.1. Māori learners’ perspectives of success

Māori participant voices indicated that success from a Māori learner point of view was inclusive of academic and pastoral factors. Alongside grades, academic success included learning new skills that made Māori participants feel more confident about progressing in their studies. ‘Pastoral’ in this sense includes the personal, as distinct from the educational, development of the student. Distinct from ‘academic success’, Māori participants reported

‘pastoral success’ as learners being confident in being Māori, being part of a community, having friends and specific to Māori, feeling loved. Below these successes will be discussed with examples from transcripts provided.

As part of the first year Bachelor of Arts experience, Māori participants identified the importance of learning new skills. They saw gaining and utilising new skills as a successful experience. In the example below a Māori learner has learnt new skills that have led to an increase in confidence in their own ability.

“It was really helpful in terms of giving clearer focus to study techniques, kinda revision techniques, how to condense my information down and all those things that I wasn’t aware of, and hadn’t been explicitly exposed to...[I]t definitely gave me a lot more self-advocacy, gave me more self-belief in terms of what I could achieve and that kinda put across to academic motivation.”

Identity is complex (McIntosh, 2007). This was underscored when Māori participants expressed anxiety that they may not be perceived as Māori by other learners. Being seen and accepted as Māori, particularly for these participants, was seen as a success factor in itself. In the example below a Māori participant (who grew up on a marae and is proud to be Māori) reflects on being recognised as Māori despite what he described himself as his ‘fair’ appearance.

“Tuākana is the first real experience I’ve had, apart from hanging out with whānau where that just doesn’t matter... and I spoke to a couple of other fair skin people that were involved in it and they were experiencing the same thing. It just didn’t matter... ..being in that group... being accepted in that group and I think that acceptance is what is most important and it really is a credit to the people within the group as well as my fellow learners.”

Previous research has recognised that being part of a community is an important factor for academic success at university (McKegg, 2005). Māori participants added to this understanding by also acknowledging that being part of a community was an important factor for pastoral success in and of itself. Having people acknowledge their presence on campus and welcome them into the community was a successful interaction for Māori learners. The example below shows how Tuākana experiences led to a Māori learner feeling part of the community.

“Tuākana is about the group and about the people Whānaungatanga... ...it made me feel good, its nice. There’s people that stop and say hello... ...really there’s no social barriers... ...Everyone just moves in and is totally accepting.”

Māori learners also reported ‘success’ as feeling loved and cared for by Whānau and university staff. Learners recognised and appreciated the actions that family and university staff took to ensure the success of the learner. These actions have the outcome that the learner feels loved and cared for, which the learner associates with success. Below is an example of how feeling loved and cared for made a Māori learner feel.

“Loved in a different way like not as mother and father and like family but as like knowing like... I don’t know... like somebody’s there for you like... ...knowing people care for you and love you is quite great.”

Previous research has identified having friends is an important part of the successful university experience (Benseman et al. 2006; Kuh et al., 2006). Māori participants spoke about how having friends who could help with academic work was a feature of success. In the example below a Māori participant identified success as having good friends who helped with their studies. The outcome was a practical network of support and help as a student.

“Having good friends to help you there to study with you was really, really good because if you felt like you know no one in class was gonna help you then you have those people that you just made friends with to lean on or like feed off or you know to kind of have that relationship of helping one another and I guess as Māori and Pacific Islanders we’re actually really good at doing that and I think some people take that for granted like we are used to helping each other it’s normal.”

Māori participant voices have acknowledged that success is more than grades. Māori learner perspectives of success includes being part of a community, feeling loved and cared for, acquiring new skills, having friends and being recognised and accepted as Māori.

5.1.2. Pasifika learners’ perspectives on success

The results of this research suggest Pasifika learners see success as more than grades. Pasifika participant voices’ reported that success in the first year of a Bachelor of Arts was both academic and pastoral. Success from a Pasifika point of view included: having friends with the same academic goals, participating and contributing to a university community,

making their family proud, celebrating their culture at university and academic success. Specific understandings of success for Pasifika was making their family proud, and celebrating the culture at university. What follows is a discussion of success from a Pasifika perspective with examples from the transcripts.

Previous research has identified that having a network of friends at university contributes to academic success (Benseman et al., 2006; Kuh et al., 2006). Pasifika participant voices identified that making friends with the same academic drive and values was an important success experience. The example below illustrates that Pasifika learners value friends who also want to succeed. The outcome was that through Tuākana they were in a network of students who wanted to succeed.

“The people that actually come to Tuākana are the ones who want to succeed, who will actually take their own time out to come to the workshops. So I made friends straight away with people who had the same sort of mind-set as me. They want to succeed.”

Being part of a community has been recognised as an important factor for academic success at university (McKegg, 2005). Pasifika participants also valued contributing to a community, which enhances previous understandings of community. Not only did they want to belong to a community where they knew and were acknowledged by others at university, but they also wanted to contribute to the success of other people within the community. In the example below a Pasifika participant reflected on belonging to learning community and saw success as contributing to the community by teaching each other.

“it kinda inspired me... everyone there had actually...we had been teaching each other.”

Family are an important part of Pasifika life, as reflected in the findings where family play a key role for two of the promising practices: use family wisdom to motivate and inform and ensure significant family events provide a space for growth and understanding. Pasifika participants saw success at university as being about making their family proud. The example below emphasised how making family proud could be both a motivating and successful.

“I also wanna do it for my Dad... yeah. I know studying and stuff makes him happy and being here makes him happy that I’m doing something.”

Previous research shows that being in a culturally safe environment can contribute to academic success (Airini et al., 2010b; Curtis et al., 2012). Pasifika learners in this research also identified success as cultural safety on campus allowed them to practice their culture. The example below is reflective of Mila-Schaff and Robinson’s (2010) research that pointed out that for Pasifika learners cultural pride leads to a drive to do well academically. In the example below the Pasifika participant acknowledged that the outcome of practicing their Tongan culture on campus was that it motivated them to do well at university in spite of other obstacles.

”We’re in the Tongan group in front of everyone in University, I was performing my own culture, my own Tongan culture... and just the fact that I could stand proud at this University that I’m Tongan, and we do have our own way of doing things but we can still succeed in the way that University is setup.”

Academic success played an important role in the Pasifika learners’ perceptions of success in their first year of a Bachelor of Arts. Academic success was not limited to passing the paper (although this was part of it), but was also inclusive of feeling confident, interacting with academics, understanding the course work and being able to learn because they felt safe and happy. The two examples below shows how Pasifika learners’ identified success as interaction with an academic and understanding the course content on their own terms. The outcomes included understanding that questions are welcome (rather than a sign of inattention) and course content being relevant to students.

Example: Success as talking to academics:

“Being able to talk to people [academics] and not be so negative about...”No he’s going to shut me down” ‘cause I was picturing it like “Oh this dumb islander wasn’t listening to my lecture.” But it wasn’t like that.”

Example: Success as understanding the coursework in their own terms:

“Just being able to understand it in my own terms, and being able to make up my own examples that relate to me and not just this empty text book that just kinda talks about this stranger.”

Pasifika learners value the whole university experience and their interpretations of success reflect this. Within the academic realm, Pasifika learners saw success as the whole experience

not just the end outcome (grades), such as enjoying their study, feeling safe and confident about learning, understanding content, and interacting with academics. Alongside academic success Pasifika participants identified making family proud, belonging and contributing to a community and having a network of friends as success.

5.1.3. Māori/Pasifika learners' perspectives on success

Māori/Pasifika participants identified that success in the first year of a Bachelor of Arts was more than grades. Academic success included learning new skills and understanding new theories, whilst pastoral success consisted of having a network of friends at university and specific to Māori/Pasifika navigating a dual identity. Below success from a Māori/Pasifika viewpoint is discussed with examples from the transcripts.

Māori/Pasifika participants recognised that learning new skills was a successful experience in their first year. The example below illustrates that when new skills are learnt they can give Māori/Pasifika participants the confidence to continue on with their studies.

“I went from writing really really crap...well going to fono's and learning...pretty much how to write essays, 'cause like I left school when I was fourteen, I had never written an essay before... ..like I can make it, I can get my degree and my postgrad.”

In this research Māori/Pasifika participants also noted that academic success identified understanding new concepts as a way to experience success at university. In the example below a Māori/Pasifika participant linked understanding concepts with passing a course.

“The weekend totally clarified what I wasn't getting... relieved that I understood it [concept] because there is nothing worse at university than going into a test or exam and you don't know the information that you need to know. In fact its failure.”

In addition having a network of friends at university has been recognised as contributing to academic success (Benseman et al., 2006; Kuh et al., 2006). However, Māori/Pasifika participants took this a step further and identified having friends *as success* at university. In the example below a Māori/Pasifika participant outlined building relationships with people and what this meant to them.

“So we'd all go in together sometimes we took up a whole row together and it was just awesome to have that sort of culture like the unity sort of feeling that you get like we are all in this together, no-one is sort of left behind and someone always has your

back and that's the sort of culture I grew up with in High School and so having that in Tuākana and at the wānanga... ..So from there I had like an extended family which was like a network within itself ... like my group of friends now they're just like ... honest to God brothers to me."

In this research Māori/Pasifika participants also expressed the difficulties of dual identity navigation. It was an important success for Māori/Pasifika participants to be recognised as both Māori and Pasifika. In the example below, a Māori/Pasifika participant outlined how university helped them to navigate their dual identity, and as an outcome, was able to express this to their family without breaching the value of respect.

"'Cause I was brought up on my Māori side on like, maraes and that sort of thing and I never got to know my Niuean side and I'm more Niuean than I am Māori. So coming here [university] that meant that I could explore that side of my identity, which is cool... my Nana said it and she goes, "These bloody coconuts should just go back to where they came from" and it just went quiet, and I said "Nana, if that were true you'd have to say good bye to me 'cause I'd be going back to Niue based on your theory." And the whole room just went quiet because it was my whole family...and my nana said "No I didn't mean it about you, you're Māori, you're family." And I was like "No Nana, because I'm half Niuean." I never would've said that before, I'd never acknowledge my Niuean side in front of them because I thought it was disrespectful."

5.1.4. Māori and Pasifika Success Summary

The Māori and Pasifika learner voices in this research identified success in the first year of a Bachelor of Arts as complex and inclusive of both academic and pastoral successes. What does 'success' mean for first year students in a Faculty of Arts – from Māori and Pasifika perspectives?

Māori and Pasifika participants described success as a student in terms of both personal and academic development. Pastoral success while at university had outcomes that included learners feeling loved, confident in being Māori, Pasifika or Māori/Pasifika, being part of a community, having friends with the same academic goals, participating and contributing to a university community, making their family proud, and celebrating their culture at university. In contrast academic success from a Māori and Pasifika viewpoint consisted of learning new skills that made participants feel more confident about progressing in their studies, interacting

Chapter 5–Findings

with academics, understanding the course work, and feeling safe and happy providing an environment that encouraged. The model for providing support to ensure Māori and Pasifika success is as complex as the Māori and Pasifika learners' concept of success. This research identified 16 promising practices for supporting Māori and Pasifika Bachelor of Arts learners' success.

5.2. Promising Practices

From the voices of Māori and Pasifika learners this research has identified five themes where teaching and learning in non-lecture contexts helped or hindered their success: support services, academia, peers, off-campus learning and self-reflection. As shown in table one below there were 292 incidents of helping or hindering teaching and learning practices. The majority of these incidents were reported in the theme of support services (49%), whilst self-reflection had the least incidents (7%). The highest reported helping theme was support services (95%), whilst the highest reported hindering theme was academia (52%). There were three themes with the highest helping practices (100%) engaging learners one-on-one in academia, engaging with your mental high jump in self-reflection and ensuring culturally appropriate support staff are available in support services. The highest reported hindering theme was accept and encourage diversity in Peers (100%) followed by create positive social interaction also in Peers (90%).

Table 3 Summary of Incidents

Summary of Incidents																
Theme	Academia			Off-Campus Learning			Peers				Self-Reflection			Support Services		
Promising Practice	Engage learners one-on-one	Utilise best practice teaching and assessment methods	Utilise up to date, relevant and accessible teaching resources	Ensure significant family events provide a space for growth and learning	Use family wisdom to motivate and inform	Utilise community mentoring to build positive and professional relationships	Accept and encourage diversity	Provide space that encourages cultural growth and belonging	Utilise peers to enhance the learning experience	Create positive social interaction	Engage with your mental high jump	Provide safe spaces for first encounters with freedom	Engage with support services, peers and academia	Provide a learning community grounded in Māori and Pasifika cultural values and practices	Ensure culturally appropriate support staff are available	Provide access to mainstream facilities and support programmes that recognise and encompass Māori and Pasifika learners
Incidents	4	18	11	10	13	6	6	15	26	20	15	3	3	122	11	9
Total incidents	33			29			67				21			142		
Overall Incidents	11%			10%			23%				7%			49%		
Help within Practice	100%	44%	36%	30%	76%	66%	0%	80%	92%	10%	100%	66%	34%	95%	100%	77%
Hinder within practice	0%	56%	64%	70%	24%	34%	100%	20%	8%	90%	0%	34%	66%	5%	0%	23%
Help within Theme	48%			58%			56%				85%			95%		
Hinder within Theme	52%			42%			44%				15%			5%		
Help Overall	7%			7%			17%				8%			61%		
Hinder Overall	23%			17%			41%				7%			12%		

Hindering incidents should be read as incidents where the promising practice was not implemented during the interaction with the learner.

The five themes encompass a broad range of the Māori and Pasifika first year experience including the institution, the learner, peers, family and community and how their practices help or hinder the learners' success. Underneath each of the five themes sit 16 promising practices; that include learners interacting with others, support services and their own actions as well as how these interactions or lack of interaction helped or hindered the learners' success. Academia had three promising practices that covered interaction with academics, choices in course assessment and teaching practices utilised to help learners learn and understand the coursework. The off-campus learning theme had three promising practices that encompassed both formal and informal community mentoring relationships, family wisdom that affected learners' motivation to study and significant family events that interrupted study. The peers theme had four promising practices that covered learner relationships with other learners in both social and study paradigms, as well as the peers' ability to create culturally safe spaces or to discriminate against learners. Self-reflection had three promising practices that included learners reflecting on their own experiences and how their attitude affected their learning, their experiences of self-imposed isolation and experiencing freedom for the first time. Support services had three promising practices that were inclusive of Māori and Pasifika pedagogy and learning communities, the importance of Māori and Pasifika worldview staff and also support services that are available to all learners not just Māori and Pasifika learners.

5.3. Academia

The theme academia refers to all academic aspects of the Bachelor of Arts within first year. This is inclusive of tutorials, assessment practices (tests, essays, marking criteria, assessment tools etc.), interaction between learners and academics for teaching or pastoral reasons, and course prescribed learning experiences. The academia theme does not include academic support outside of the course requirements, which may be provided by support services.

From this research, Māori and Pasifika learners identified three academia teaching and learning practices that helped their success. These promising practices included engaging learners' one-on-one, utilising best teaching and assessment practices and utilising relevant and up to date teaching resources. The academia theme had 32 incidents of which 16 were helpful and 17 were hindering.

5.3.1. Promising Practices One: Engage learners one-on-one

This study identified 'Engaging learners one-on-one' as a promising practice for supporting Māori and Pasifika learner success in the first year of their Bachelor of Arts. The promising practice of engaging learners one-on-one refers to interaction between academics and Māori and Pasifika learners individually. This usually occurs within an office situation and can be either learner initiated or institution required interaction. One-on-one contact between academics and learners consistently had positive outcomes. An academic's ability to understand and know a learner's past, what it is they need and how to engage the learner towards a solution leads to successful interactions with Māori and Pasifika learners. 'Engaging learners one-on-one' confirmed previous research findings (Hawk et al., 2002) which argued that access to academics outside of tutorials builds stronger relationships between the teacher and the learner, resulting in loyalty and reciprocation from the learner. 'Engaging learners one-on-one' had four incidents, all which were helpful for Māori and Pasifika success in their first year at a Faculty of Arts.

5.3.1.1. Help

The first type of one-on-one interaction was learner initiated. In this case, helpful teaching and learning practice involved the academic building or having a good relationship with the Māori/Pasifika learner. This meant the academic was able to utilise their knowledge of the learner to identify where they could help and what approach to take to the situation. The

outcome for the student was that they were able to continue in their studies and to commit to helping others to do so. In the incident below the three aspects of a critical incident are named: trigger, action, outcome.

Trigger: The second time I came back to her, I said “I might have to stop this paper and my other papers...I might be going jail.” **Action:** She’s like “Why?” then I told her and she was like “OK. Lets try and sort this out.” And I was like “You can’t do nothing.” Started putting up defences like “F***! Who are you?” and she’s like “Well actually I’m a Head of Department and I actually hold quite a bit of say, and if I write a letter to the judge it will really really help your case.” **Outcome:** And did it what and the judge...read out paragraphs and bits of my letter, and also of the other ones, and said “I find no reason to hold these unfortunate incidents against you. You’re going forward with your future, I can see that through the University of Auckland ... and you’ve got people here who can vouch for that, people in authority.” And I was just like “Wowziz.”... .. To not get caught up in the old life, and to go forward and continue learning so that I can help suckers like me in that situation ... that are in that situation still, like all my friends and family.

5.3.1.2. Help

Alongside learner initiated one-on-one interaction was institution-led interaction. Examples of this include admission requirements which involve meeting with academics to discuss first year, readmission requirements which require meeting with academics to discuss academic progress and academic restriction which may require meeting with academics to discuss academic progress. Helpful teaching and learning practice during interaction involved the academic sharing their own teaching and learning knowledge of the university experience. Previous research has recognised that by sharing practical examples of skills that learners need at university, academics are able to help create independent learners (Airini et al., 2010 and Curtis et al., 2012) which is an important component of supporting Māori and Pasifika learners. In this example a Māori learner was required to see an academic as part of their admission criteria, with the academic sharing reading techniques. The outcome of this sharing was that this Māori learner was helped to learn practical academic skills that they continued to use as they progressed in their degree.

Trigger: I think that TAS email came from her as well, and it said “Associate Professor [name deleted] is your mentor.” **Action:** I met him once... ..he spent like forty five minutes

with me, and he's a very busy man ... and asked him a question "How do you cope with reading? There's just so much to read" and he then printed stuff off that he had and information that he had, and took books down off the shelf and showed me how he approaches readings ... Masses of information for what he has got to learn **Outcome:** I adopted that approach and still use it... ..Rather than being overwhelmed with the amount of reading that I have to do, I'm reasonably quickly to discern what's important.

5.3.2. Promising Practice Two: Utilise best teaching and assessment practices

In this study, Māori and Pasifika learners identified the use of best teaching and assessment practices as a helpful teaching practice that contributed to their success. In this promising practice utilising best teaching and assessment practices refers to the practices that academics implement in order to effectively engage learners in their courses. Previous research suggests that this involves making a conscious effort to engage in best practice for Māori and Pasifika learners when teaching Māori and Pasifika learners (Airini et al., 2010b, Benseman et al., 2006; Curtis et al., 2012) This can be achieved by demonstrating content knowledge (Airini et al., 2010b; Curtis et al., 2012), taking a learner centred approach (Benseman et al., 2006), acknowledging that not all learners come into tertiary with the same skill set (Greenwood & Te Aika, 2008) and making allowances by teaching them the skills needed to succeed (Airini et al., 2010b; Curtis et al., 2012). The promising practice of utilising best teaching and assessment practices had 18 incidents of which 8 were helpful and 10 were hindering.

5.3.2.1. Help

An important aspect of providing academic support is understanding that Māori and Pasifika learners in their first year of university enter at different levels of skill (Greenwood & Te Aika, 2008). Not all learners come into university with the knowledge and skills needed to succeed in an arts degree. Covering these vital skills within the course itself empowers learners to become independent learners and continue in their degree. In the example below a Māori participant shared how having an academic who took the time to teach academic skills was useful for their long term study and confidence.

Trigger: a specific time would have been sitting in class **Action:** we had a teacher who kinda of broke down an essay to us and without that knowledge I didn't know what a good introduction was, I didn't know what a thesis statement was, I didn't know what a topic sentence was, I didn't even know an essay had an introduction, body and conclusion

Outcome: [I was] really uplifted once I knew what that was... and I still got some of those things pinned to my wall...the formulas I learnt in my first year and they still help me a lot.

5.3.2.2. Hinder

Learners identified hindering practices in instances where academics/teachers had not utilised best teaching and assessment practices. These instances resulted in learners disengaging from the learning process. This is concerning since recent research (Airini et al., 2010b; Curtis et al., 2012) identifies best teaching and assessment practices for supporting Māori and Pasifika learner success. As hindering practices are still occurring, this suggests that there are academics who are not interacting with recent teaching and learning research. In order to make the most of teaching opportunities, academics could utilise best teaching and assessment practices as identified in research. In the example below a Māori learner noted how, despite the tutor's efforts to get learners to engage with the tutorial, there was still a level of awkwardness that resulted in learners not engaging.

Trigger: In a normal tutorial with the tutor and there's those horrible breaks pauses in tutorials where the tutor asks you a question and no one says anything **Action:** The tutor would talk ...it was pretty dead, it wasn't vibrant, it wasn't dynamic...If I wanted to know the answer I'd wait until that almost painful moment and I would say something ...I'd interact... and there were two or three comments times in our tutorial where I got a couple of comments pass me. One was liking the sound of my own voice. **Outcome:** so you do feel... not alienated but isolated a bit

5.3.3. Promising Practice Three: Utilise relevant, up to date and accessible teaching resources

In this research, the utilisation of relevant, up to date and accessible teaching resources was identified by first year Māori and Pasifika Bachelor of Arts learners as a helpful teaching and learning practice. This promising practice refers to the need to ensure that the course resources selected are up to date, accessible and relevant to both the learners and the course content. Utilise relevant, up to date and accessible teaching resources had 11 incidents of which 4 were helpful and 7 hindering.

5.3.3.1. Help

Online resources were identified by Māori and Pasifika learners as an example of easily accessible, up to date and relevant resources. Māori and Pasifika learners identified an online programme that gives academics the ability to post resources such as lecture slides or to make announcements around their course assessment was helpful. Such a programme enabled learners to engage with their learning both during and after lectures whilst on and off campus. The example below relates specifically to the use of an online resource to engage with the course content more. A Pasifika learner identified how the online learning programme helped them to engage with both the lecturer during class and the lecture slides outside of the lecture.

Trigger: cause there were some things in lecture I won't be able to write everything down

Action: I won't be able to write as fast ' cause I'll like find something on the slide like oh that's interesting but then the lecturer will be talking about something that interesting as well so which one do I pick? It's like okay I'll just write down what the lecturer's saying but then I'll go back on [online resource] and go back on the powerpoint **Outcome:** I was able to go off on things I missed out on the lecture and I was amazed how much I didn't pick up [in] like just an hour... Okay it's cool

5.3.3.2. Hinder

Māori and Pasifika learners identified that not using relevant up to date and accessible resources was hindering to their success in the Bachelor of Arts. Previous research has noted that utilising culturally appropriate and diverse resources is a promising practice for supporting Māori and Pasifika success (Airini et al., 2010b). By contrast, in the example below an academic used an out of date Samoa-focused resource that did not align with the Samoan learner's own lived experience. The outcome was that the student's learning was not advanced.

Trigger: My lecturer said based on a book that was written by a palagi lady **Action:** half the stuff in that book was absolute rubbish... It talks about this palagi lady that went to Samoa... ...the old ladies and the old men gave her the information to her so that she could be embarrassed when she released the book... ...that's what's being taught in the actual book that you can buy. But I know myself that half the stuff in there is rubbish **Outcome:** so I never take stuff for face value I have to be able to see it, verify it... ... I don't accept the fact that a palagi person or any other ethnicity can go to a country write a book publish it without

the consent of the people that you know they are writing about and then teach it to future generations. I don't find that helpful at all because that taints the cultural history of that particular country with the westernized way of thinking.

5.3.4. Academia Summary

As a theme 'academia' incidents were reported as 48% helpful and 52% hindering. This suggests that there needs to be a change in current academia teaching and learning practice to better support Māori and Pasifika Bachelor of Arts first year learners in achieving their success. The three promising practices outlined above, have the potential to be utilised in non-lecture settings for supporting Māori and Pasifika learner success.

5.4. Off-Campus Learning

In this research Māori and Pasifika learners identified that teaching and learning also occurs off-campus and can help or hinder their success in the first year of a Bachelor of Arts. Off Campus learning refers to learners obtaining knowledge off-campus that affects the learners' ability to succeed at university. The participants identified three helping teaching and learning practices that occur off-campus. These were utilising community mentoring to build positive and professional relationships, ensuring significant family events provide a space for growth and understanding as well as using family wisdom to motivate and inform the learner. Off-Campus learning had 28 incidents of which 11 were hindering and 16 helpful.

5.4.1. Promising Practice Four: Utilise community mentoring to build positive and professional relationships

Māori and Pasifika learners take part in community mentoring off-campus that influences their success at university. Participants in this research recognised that utilising community mentoring to build positive and professional relationships was a helpful teaching and learning practice. Community mentoring is not provided by the university, but was still identified by Māori and Pasifika learners as providing helpful guidance to learners about the university experience. Whilst some of the community mentoring was provided specifically to help Māori and Pasifika learners through their university experience, other community mentoring unintentionally provided motivation and commitment to university through other life lessons. Māori and Pasifika learners identified five incidents in community mentoring of which four were helpful and one was hindering.

5.4.1.1. Help

Previous research has identified the importance of Māori and Pasifika learners developing for success in degree-level studies (Airini et al., 2010b, and Curtis et al., 2012). A good mentoring relationship creates independent learners through empowering learners; for example, seek help at university independent of the mentor. As shown in the example below, Māori and Pasifika learners in this research reinforced the importance of becoming independent learners and the significance of off-campus mentoring.

Trigger: The women I lived with she told me that the uni normally does workshops that sets you up with how to write an essay **Action:** she advised that perhaps I go along. So we googled it and sure enough we gave the Uni a call and asked them “do you run any workshop before university starts so I can get set up with what academic writing is exactly?” **Outcome:** It was good...It was positive.

5.4.1.2. Hinder

While community mentoring can be seen as a positive influence, it can also be regarded as negative. Airini et al. (2010b) and Curtis et al. (2012) identified the importance of maintaining a professional relationship with the learner in order to encourage Māori and Pasifika learner success. In this research Māori and Pasifika learners also indicated that a non-professional relationship between mentor and learner was a hindering practice.

Trigger: He told us he used Ecstasy when he...he like going clubbing **Action:** He’s a Med student and he likes using Ecstasy and I just couldn’t... it didn’t click with me in my mind about why he would do that and we would justify that it was cheaper than alcohol in clubs because one Ecstasy pill would last the whole night and umm I think he was trying to impress us but everyone just rejected it and we were just like we are not here to take drugs **Outcome:** I lost a lot of respect about him...and I don’t talk to him.

5.4.2. Promising Practice Five: Ensure significant family events provide a space for growth and understanding

Māori and Pasifika learners identified that their families were able support their success at university by using significant family events as a chance for the learner’s growth and understanding. ‘Ensuring significant family events provide a space for growth and understanding’ refers to family events that expand the learners own knowledge and

encourages them to seek more information either with their families or on-campus. Whilst family events can have a negative impact on their studies through refocusing the learner away from university; the cultural values and experiences from the event can also be positive for the learner as it reaffirms their cultural identity. This finding reinforces Druie's (2006) research at schools that families have the ability to affirm their learners' identity through sharing culture knowledge and values and that this reaffirmation of identity leads to success. Events can be but are not limited to funerals, a diagnosis of family illness, or major birthdays (21sts, 50ths etc). Significant family events had ten incidents in non-lecture settings of which three were helpful and seven were hindering Māori and Pasifika success in their first year at a Faculty of Arts

5.4.2.1. Help

Whilst significant family events normally take learners off campus for a period of time they also have the ability to teach learners something about their own culture and can encourage them to explore this more at university. In the example below a Pasifika learner reflects on how their Grandfather's funeral provided them with inspiration to study Samoan at university and pursue more knowledge that relates to their culture.

Trigger: My first year my Grandfather passed away **Action:** It also led me to pursue Pacific Studies a lot more because in the way which our family like Māori and Pacific Islanders the cultural views differ from that of you know Pākehā and all the rest of them it's quite interesting to me **Outcome:** I decided to take Samoan 101, 201, 301 to be able to understand what is behind the significance of these events that I went through in my first year

5.4.2.2. Hinder

Whilst it is important for learners to understand and participate in significant family events, these events can also distract learners from their studies as they feel obligated or wish to participate but are also aware that they should be studying. This leads to a conflict of emotions where the learner wants to participate and support their family but are aware of the impact on their studies. In the example below a Pasifika learner is conflicted about helping at their cousin's 21st during the exam period.

Trigger: It was a 21st and it was my girl cousin as well. And knowing Pacific customs, when girls have a 21st it's really big **Action:** We had to get all the boys together and prepare all the

food and stuff. I had an exam and the birthday was on the weekend and my first exam was the week after. It was the following ... and I was sitting there in the weekend peeling potatoes and peeling kumara's and I was thinking "I'm sure I should be doing something else."

Outcome: [I was] both happy and sad. I was happy for my cousin, for her birthday, but sad in a sense that although that I had done well in my internals the exam could be a different story. I could walk in there feeling like I'm prepared for anything and get the surprise of my life when I look down and I don't understand and I have no idea what is required of me ... to write in the exam.

5.4.3. Promising Practice Six: Use family wisdom to motivate and inform

According to Māori and Pasifika learners in this research, family were seen as providing wisdom that could help motivate and inform. In this research 'Using family wisdom to motivate and inform' was a helpful practice that involved learners families utilising their own knowledge about university or life in general to encourage the learners to participate in university. Family wisdom had 13 incidents of which 10 were helpful and 3 were hindering.

5.4.3.1. Help

Participants reported that family wisdom helped them to think through situations they were experiencing at university. In the example below parents utilised their wisdom to remind a Māori learner why they were at university and the difference they could make once they had completed their degree. This encouraged the learner to reorganise their priorities to focus on their success at university.

Trigger: I went on a protest **Action:** I got home and I told my aunty and I was like "Oh I went on this protest today"... ..she like she goes "by all means go and protest but the biggest protest is when you get your law degree and you pass and you make it into the legal system and your able to change it **Outcome:** Your parents because they're so wise they see things for the future so its simple stuff like she knows what I don't know so having that foundation and knowing okay I won't protest again...so it's like having a foundation and knowing people care for you and love you is quite great.

5.4.3.2. Hinder

Participants also outlined how family wisdom could be hindering to success at university. This occurred when family wisdom suggested reprioritising other aspects of the learner’s life over university. This may have created a tension point for the student who may have felt it necessary to follow their parent’s advice out of respect for their parental role. In the example below, a Pasifika learner’s family suggested prioritising the gym over university studies. The outcome was that the learner did not attend class on time.

Trigger: Yeah my Dad is really strict on keeping fit and stuff going to the gym **Action:** I had class at 9 in the morning I got home late and he’s like “Did you go to the gym?” “No” “Ok go early tomorrow morning” **Outcome:** As a result of that I missed my bus and was late for class

5.4.4. Off-Campus Learning Summary

Within the theme of off-campus learning was 58% helpful and 42% hindering. This suggests there is room for improvement with how off-campus learning supports Māori and Pasifika learner success. The three promising practices outlined above can be used to improve rates of helpful practices in non-lecture settings off-campus.

5.5. Peers

The theme of peers refers to a learner's engagement with other learners (they do not necessarily have to be Māori or Pasifika). Māori and Pasifika learners' engagement with their peers includes socialising, studying and engagement in learner associations. Māori and Pasifika learners identified both helping and hindering practices within the theme of peers. This reinforces Benseman et al.'s (2007) research which concluded that learner engagement with peers was both positive and negative. Maintaining social connections is an important aspect of learner retention (Kuh et al., 2006); however, these social connections can sometimes come at the cost of academic success. To negate this learners' can have positive interactions with peers that involves utilising the peer relationship to create an opportunity to learn and complete academic tasks. Peers factors were reported in 66 incidents of which 38 were helpful and 28 were hindering.

5.5.1. Promising Practice Seven: Provide peer space that encourages cultural growth and belonging

Māori and Pasifika learners identified that their peers provided a space for cultural growth and belonging, and that this was a helpful teaching and learning practice for their success in a first year of a Bachelor of Arts. Cultural growth and belonging was achieved via cultural clubs that encouraged cultural growth through performance, cultural learning, sharing and space. These findings reflect previous research (Airini et al., 2010b & Curtis et al., 2012), which argued that providing a space to belong and thrive was important to Māori and Pasifika learners' success. The promising practice of providing peer space that encourages cultural growth and belonging had 15 incidents of which 12 were helpful and 3 were hindering. The two examples below focus on how providing a space to perform Pasifika culture was seen as helping and how an unorganised attempt to provide cultural growth and belonging was hindering.

5.5.1.1. Help

Providing a space that allows learners to publicly perform and celebrate their culture on campus empowers learners and enables them to feel like they belong at the university on their own terms as a Māori and/or Pasifika learner. This empowerment aligns with Airini et al. (2010b) and Curtis et al.'s (2012) assertion that supporting the confidence, mana and

empowerment of the learner leads to success. It also aligns with Benseman et al.'s (2007) research that recognised the importance of a culturally familiar learning environment for Pasifika learner success. In the example below, a Pasifika learner reflects on how having a space to perform their culture at university gave them a sense of pride that motivated them to do well at university, despite potential obstacles.

Trigger: I guess the performance at the Fale Pasifika **Action:** It was the [learner cultural association] culture night and so all the cultural groups were performing there...and at my highschool we didn't have a Tongan group... and so here we had a Tongan group and I joined that and I performed in that **Outcome:** where in the Tongan group in front of everyone in university, I was performing my own culture, my Tongan culture... and just the fact that I could stand proud at this university that I'm Tongan, and we do have our own way of doing things but we can still succeed in the way the university is set up... "I'm Tongan. I'm gonna be proud that I'm Tongan here ...that I can strongly connect to my own background, to my own roots ...It's a sense of pride.

5.5.1.2. Hinder

Participants recognised that if the implementation of providing a peer space that encouraged cultural growth and belonging was not well organised it hindered their ability to participate in a helpful teaching and learning practice. In the example below a Pasifika learner reflected on disengaging with a cultural group that was disorganised.

Trigger: Cause' it was badly organised the one that I joined **Action:** Their meeting would be at seven and it would start at like 8:30 **Outcome:** so I quit the culture group.

5.5.2. Promising Practice Eight: Utilise peers to enhance the learning experience

Another helping practice that Māori and Pasifika learners identified as contributing to their success was the ability of their peers to enhance the learning experience of a first year of a Bachelor of Arts. Peers enhanced the learning experience through study networks that allowed for learners to form study groups, compare notes, work on assignments together, provide accountability, share notes from missed lectures and share other important academic information. This is similar to Airini et al. (2010b) and Curtis et al.'s (2012) research, which identified the importance of both interdependent peer relationships and the importance of independent learners. Study networks empowered learners to achieve both of Airini et al.

(2010b) and Curtis et al.'s (2012) two practices by instigating interdependent learner relationships, which encouraged them to work on their course work independent of academia or support services. This finding expands on understandings of informal peer learning at university (Boud et al., 2001; Topping, 2005) because Māori and Pasifika learners peer networks are a form of informal peer learning. The utilisation of peers to enhance the learning experience had 26 incidents of which 24 incidents were helpful and 2 incidents were hindering. The two examples below focus on how study networks worked to create independent learners through study groups that utilised their own lived experiences to understand course content, as well as the occasional detrimental nature of these study networks.

5.5.2.1. Help

The promising practice below is an example of how a study network allowed for a Pasifika learner to simultaneously catch up on missed course work and utilise their peers to understand course concepts using the learners lived reality.

Trigger: I remember I missed some classes because I was doing essays **Action:** my mates were in there and I was asking them what was being taught in class, and one of my good mates elaborated on the topic...using Tongan examples that I could relate to, and to explain what the concept was. **Outcome:** So in a way you didn't miss class...I was able to catch up on all the classes that I missed, and at the same time I was able to understand what was being taught in those classes... having good mates who are willing to do these kinds of things, in a way, is really really good in your first year

5.5.2.2. Hinder

One hindering practice recognised by Māori and Pasifika learners is the presence of a discrepancy between their own academic priorities and those of their peers. The example below shows this difference in priorities, as a Pasifika learner is pulled out of class by one of their peers to complete an assessment for a different course. The outcomes were that the learner was frustrated at himself and his friend because he/she missed out on information in his/her lecture.

Trigger: I was in the lecture and a friend of mine he just walked in **Action:** He doesn't take the paper. He just walked down and sat next to me and he said "What are you doing?" "I'm

sitting in a lecture” “Oh let’s go work on [course]....” (’cause we took another paper together)... “Lets go work on the assignment for next week. It’s due next week and we need to work on it”... and I’m like “But I’m in a lecture.” “Oh c’mon. You can always come to lecture next week and catch up”. “Oh Okay”. So we’ll go work on the assignment. **Outcome:** We got the assignment done for the other paper but I missed out on some of the information I could have gotten from the rest of the lecture that I walked out of...I felt pretty bad for myself, and I wanted to kick my friend for dragging me out of lectures to do assignments for other papers

As recognised by Bensemen et al. (2007) peers have the ability to both positively and negatively impact on the learners’ experience. Other studies have also recognised the importance of peers in helping learners have a successful university experience (Airini et al., 2010b; Curtis et al., 2012; Kuh et al., 2006). Whilst study networks provided an opportunity for positive learning experiences, social interactions were overwhelmingly reported as negative for the learners’ success.

5.5.3. Promising Practice Nine: Create positive social interactions

The creation of positive social interactions is an important aspect of success because socialising provides a way to integrate the learner into the institution (Kuh et al., 2006). This aligns with the findings in this research, where Māori and Pasifika learners reported that social interactions were helpful in certain circumstances. However, participants also identified the hindering aspects of socialising at university. In cases where socialising was not managed well by the learner it had a negative impact on their success. In this research social interactions is used to refer to learners coming together with their peers to discuss or partake in events unrelated to their studies, which can include meals, events, drinking, and meeting up to talk. Socialising had 19 incidents of which 2 were helpful and 17 were hindering. The two examples below identify both helpful and hindering practices for social interaction with peers.

5.5.3.1. Help

Participants recognised that socialising was a promising practice that provided a support network for learners while they experienced new social activities. The presence of supportive and trustworthy peers during a first social experience provided the learners with a safe way to try harmful things. The example below is one from a Māori learner who discussed drinking

for the first time, and how their social network provided them with support during this experience.

Trigger: My first major experience of drinking alcohol **Action:** I remember having I drank so much Tequila and I was naturally vomiting... ..I remember there was someone there and they found it quite funny, of course umm but they were still really supportive... ..bringing the bucket to me **Outcome:** it really taught me its good to have those people around you when you are in awe of... I thought I was dying [laughing] I was in a more vulnerable situation... [It was] nice to have that support network.

5.5.3.2. Hinder

As identified in previous research (Kuh et al., 2006) having a peer network is an important part of integrating with the university that also contributes to learner success. However, Māori and Pasifika learners in this research indicated that in trying to create a peer network, they sometimes did things that were hindering to their success at university. The example below illustrates how a Māori learner attempted to make a network of friends by drinking with them during the day. This is identified as a hindering practice for their success as the outcome of this practice was that they were unable to engage in their studies and regretted this.

Trigger: I just made these friends and I wanted to have a good impression or show them that I was interested in spending time with them as a friend **Action:** I had gone along to Albert Park and drunk with them even though it was Wednesday at 12oclock daytime **Outcome:** I felt happy with them, the friendship felt like it was flourishing and then the next day I'd feel bad cause I felt like I wasted a whole day of study.

5.5.4. Promising Practice Ten: Accept and encourage diversity on campus

The promising practice of accepting and encouraging diversity on campus has been recognised in a number of studies as important to learner success (Airini et al., 2010b; Curtis et al., 2012; Kuh et al., 2006). Unfortunately, the findings in this study some participants reported that they did not experience such acceptance or encouragement of diversity on campus. Instead Māori and Pasifika learners described experiences that they perceived to be discrimination on campus; these being practices that hindered their success as first year students. Māori and Pasifika learners reported being discriminated against by both friends

and strangers. In this research Māori and Pasifika learners described six incidents of discrimination and all were hindering. The two hindering practices below demonstrate Māori and Pasifika learners being discriminated against by friends and strangers.

5.5.4.1. Hinder

In this research Māori and Pasifika learners reported being faced with perceived discrimination because other learners felt that Māori and Pasifika learners were getting extra benefits within the university. In the example below, a Pasifika learner faced perceived discrimination from a friend who suggested that the learner did not get his scholarship on his “own merits”.

Trigger: One of my Palagi friends they really gave me a hard time about the scholarship, about the Tuākana Programme. **Action:** saying “Oh you know why should it be so specific to an ethnic groups, why can’t you be there on your own merits” **Outcome:** I was really peeved off.

5.5.4.2. Hinder

Māori and Pasifika learners also reported perceived discrimination from strangers. This was a hindering practice as it isolated learners and made them feel unwelcome on campus. In the example beneath, a Māori learner explained how walking into certain areas of the campus resulted in perceived discrimination. The outcome was the learner was not confident that they were welcome in an area of the University.

Trigger: I remember I walked into the Business building **Action:** I wasn’t dressed that hori¹ but I was not up to their standard of attire and I walked in and everyone just looked at me like that weird kind of gaze like what are you doing here kind of look and like looked at me **Outcome:** I was just like “Am I not supposed to be in here?” or like it’s like they have claimed that spot for like them.

¹ Hori: 'George' - is a New Zealand colloquialism used as a derogatory term for Māori people

5.5.5. Peers Summary

Māori and Pasifika learners in this research reaffirmed the role of peers also expressed in previous research (Benseman et al., 2007; Kuh et al., 2006). Peers are regarded by Māori and Pasifika learners as a theme that provides both helpful and hindering teaching and learning practices. Māori and Pasifika learners reported 56% helping teaching and learning practices within peers and 44% hindering teaching and learning practices. There is potential for peers to help Māori and Pasifika learners in attaining success, but as peers are not under the direct control of the university more research is needed to understand how peers can be influenced to partake in the promising practices identified in this research.

5.6. Self-Reflection

The theme of ‘Self-reflection’ in this research refers to a learner reflecting on their behaviours and experiences in their first year of university. This theme involves learners identifying their own practices that helped or hindered their learning. This theme expands on Madjar et al.’s (2010) research where university learners found it helpful to reflect on their learning practices. This theme shows that Māori and Pasifika also find self-reflection helpful at university.

Although there are hindering practices within this theme, these are not meant to be understood through a learner deficit research lens. The three promising practices within the self-reflection theme are: providing safe spaces for first encounters with freedom, engaging with your mental high jump and engaging with support services, peers and academia. The theme of self-reflection was reported in 22 incidents of which 17 helpful and 5 were hindering.

5.6.1. Promising Practice Eleven: Provide safe spaces for first encounters with freedom

For many Māori and Pasifika learners university offers the opportunity for first encounters with freedom. Benseman et al. (2007) argued that university contained many first experiences for learners, but that Pasifika learners lacked the discipline to experience freedom and keep up with their academic work. However, this research has shown that some Māori and Pasifika learners were able to engage with the freedom that university offered without it being detrimental to their academic success. Providing a safe space for first encounters with freedom had 3 incidents of which 2 were helpful and 1 hindering. The two examples below demonstrate experiences from both a learner who can deal with freedom and one who finds freedom hindering.

5.6.1.1. Help

In the example below a Pasifika learner utilised the freedom available to them at university to choose not to participate in a cultural event because they had an assessment due. This shows that Māori and Pasifika learners are capable of both engaging with freedom at university and negotiating freedom in a way that works for them.

Trigger: It was the [cultural] group. They were telling me to do a BBQ... fundraising

Action: I had work to get through, reading preparations for a test I had that week, and I just said no to them. Kind of like the first time I said no to them. They always saw me as a pushover.

Outcome: Kind of liberated. Like I don't have to please everyone. I can do whatever I want like with the whole freedom thing

5.6.1.2. Hinder

As Benseman et al. (2007) identified freedom at university can be hindering for Pasifika learners. In the example below a Pasifika learner experienced the freedom of unlimited and extensive access to the internet at university for the first time, and became distracted by the internet, leading to failure to engage with the necessary preparation for their next class.

Trigger: When you have so much freedom to the internet at University as a student...Me and a friend of mine were down the grounds and we were studying

Action: She made a Facebook page for me and gave me a page and I was like “Ok”, and then I went on it to see what the whole buzz was about Facebook, and then I saw my other mates and I added them, and then I went to my other mates and added them ... and from there I went on to other peoples pages ... this and that, and by the time I finished...I looked at the time and I had spent two hours ...

because of curiosity **Outcome:** I got angry 'cause I got sidetracked from what I originally had in mind, which was to study and prepare myself for the next class. So when I went to class and I didn't do the reading which I had in mind, I had no idea what the person in front of me or lecture was talking about. So yeah that was a downfall. Can't help it when its right in front of you and you're tempted.

5.6.2. Promising Practice Twelve: Engage with your Mental High Jump

In this research Māori and Pasifika learners identified 'Engaging with their "mental high jump" as a helpful practice. A Māori research participant coined the term when trying to explain how sometimes the only thing stopping you from achieving at university is your own belief that you are not capable of achievement or that the task is too difficult for you. Engaging with the mental high jump means the learner has recognised that they are facing a lack of confidence or mental block, and then consequently change their outlook on the task to counter this mentality. There were 15 incidents of a mental high jump, all of which were helpful. The example below is typical of the mental high jump incidents, where a learner

reported facing confidence issues. They then recognised that they were capable of success after they had dis-engaged from their own fear.

5.6.2.1. Help

In this incident a Pasifika learner avoided engaging with their coursework during the semester because it was a new subject and they felt unable to comprehend what was required of them. However, once they got over this fear and re-engaged with the coursework (after the semester had finished) they realised that they had been capable of completing the work all along.

Trigger: Really intimidated ‘cause this was a new subject, I felt lost, I didn’t know what to do, I didn’t know what to look for... ..So I just pretty much didn’t really care about it ... pay any attention to it, so I just left it **Action:** I reckon it could have been good if I had paid more attention to it, if I actually focused on the topic ... ‘Cause in the end, after everything ... after school finished, I found some of my old papers at home so I just decided just to read through them again **Outcome:** It was actually pretty easy to do, it’s just that I didn’t focus.

5.6.3. Promising Practice Thirteen: Engage with support services, peers and academia

The promising practice of engaging with support services, peers and academia refers to interaction between these services and the learner to help with their success. This promising practice was identified by the researcher in reaction to the participants reporting that not engaging with support services, peers and academia was a hindering practice. This promising practice is also reflective of McKegg’s (2005) research, which found that learners who participate in the university community are more likely to succeed. There are three hindering incidents where learners did not engage with support services, peers or academia. The example below exemplifies how and why a learner may choose not to engage with support services.

5.6.3.1. Hinder

In this incident a Māori/Pasifika learner chose to isolate themselves from a support service as they felt they were already getting enough support, and more support would threaten their mana. This incident provided insight into why learners were willing to access some support, but isolate themselves from other avenues of support.

Trigger: I've got a bung hand **Action:** I've been told I should get a writer and all this 'cause I can't really feel it and it cramps up, but I'm getting enough help and I don't want anymore ... they can read it ... I've gotten so much better and I'm already getting a room to myself, I got offered extra time in that room ... like a ten minute break in between every hour ... or a five minute break, and I declined it. **Outcome:** 'Cause I don't like help, yeah. It's not that I don't like help, I just don't like ... I don't know, not use to it ... I don't know.... it's just weird and I don't like it, lose my mana ... I don't know.

5.6.4. Self-Reflection Summary

In this research Māori and Pasifika learners identified the role that they played as learners in their own success. Māori and Pasifika learners identified that 85% of reported self-reflection incidents were helpful, whilst only 15% of self-reflection incidents were hindering. This suggests that learners are currently choosing to engage themselves in teaching and learning practices that will lead to their success.

5.7. Support Services

In this research the support services theme encompasses both initiatives and staff who are responsible for designing assistance for learners via academic, pastoral and resource initiatives. This does not include course prescribed programmes. Within the support services theme there were three promising practices: providing accessible mainstream support and facilities that recognise and encompass Māori and Pasifika learners, ensuring culturally appropriate support staff are available and providing a learning community grounded in Māori and Pasifika cultural values and practices. Support Services were widely considered by learners to be vital to their own success outside of the lecture as learners were able to access wider networks of support and resources. For example, participants discussed learning long term skills, the ability to interact and feel safe within a kaupapa Māori and Pasifika environment, as well as the chance to engage with other Māori and Pasifika in non-threatening situations. However, Benseman et al. (2007) noted that a lack of knowledge about support services could be a hindering practice in supporting Pasifika learners. Whilst this was not reported within this study, it is an important aspect to remember when implementing Māori and Pasifika support service programmes. Support services had 122 incidents of which 135 were helpful and 7 were hindering.

5.7.1. Promising Practice Fourteen: Provide access to mainstream facilities and support programmes that recognise and encompass Māori and Pasifika learners

This research showed that Māori and Pasifika learners identified that they utilised mainstream facilities and support programmes that recognised and encompassed Māori and Pasifika learners. Benseman et al., (2007) also recognised the importance of mainstream support services in engaging and providing for Pasifika learners. In this promising practice mainstream facilities and support programmes refers to facilities and programmes that all learners have the right to access but are not designed and implemented specifically for Māori and Pasifika; however, mainstream facilities and support programmes should still target their services to be inclusive of a diverse student body. This includes Faculty computer labs, Tā te Ākonga, mainstream mentoring programmes, libraries and disability services. Providing access to mainstream facilities and support programmes that recognised and encompassed Māori and Pasifika learners had 9 incidents of which 7 were helpful and 2 were hindering. The two examples beneath demonstrate how Māori and Pasifika learners can be encouraged or discouraged to use mainstream facilities and support programmes.

5.7.1.1. Help

Māori and Pasifika learners recognised that they will use mainstream services if they are communicated clearly and perceived as worthwhile because they teach learners long term academic skills. In this incident Tā te Ākongā is utilised by a Māori learner because they were able to access information on the services they provided for teaching long term academic skills through an information booklet.

Trigger: I joined the student learning centre [Tā te Ākongā] and I had a booklet **Action:** I went to this one workshop which it was to... use the database in the library university website

Outcome: grew confident in writing my essays and knowing how to use them...It was actually hugely beneficial because in future assignments I knew what to do in terms of looking for quick easy sources for your essay.

5.7.1.2. Hinder

In the incident below a mainstream support service did not appeal to a Māori learner as the values portrayed by that service (individual gain) did not appeal to the Māori learner's worldview.

Trigger: I got the [mainstream first year mentoring programme] emails and stuff **Action:** it has got the stuff the... Social Media stuff maybe, or something like that, or “Win an iPod if you do this” **Outcome:** I didn't pay much attention to the First Year Experience. It just wasn't my kind of thing. It was too broad I think.

5.7.2. Promising Practice Fifteen: Ensure culturally appropriate support staff are available

Māori and Pasifika learners noted that having culturally appropriate support staff available was a helpful practice for achieving success in the first year of a Bachelor of Arts. Culturally appropriate support staff are those that have a Māori and Pasifika worldview that informs their interactions with learners. Benseman et al. (2007) specifically noted that Pasifika staff are necessary for the success of Pasifika learners at university. However, Hawk et al. (2002) argues that Māori and Pasifika learners do not find the ethnicity of a teacher the most important aspect for helping their success, but rather the teacher's ability to empathise and understand the learner. This was reinforced in the findings of this research as Māori and Pasifika learners in this study did not refer to the ethnicity of support staff, but rather the helpful practices they implemented when they interacted with the learner.

This research identified eleven helpful incidents for the promising practice of ensuring culturally appropriate support staff were available to learners. Helpful practices included helping the learner navigate university systems, introducing Māori and Pasifika learners to wider networks that provide new opportunities, breaking down perceived barriers for Māori and Pasifika learners at university, utilising an open door policy and motivating learners' to have pride in their achievements. The two examples below focus on how introducing Māori and Pasifika learners to a university network and motivating them to have pride in their achievements can support learner success.

5.7.2.1. Help

In this incident a Pasifika learner outlined how they were made to feel less isolated at university because they were introduced to a network of support, via a support staff member with a Pasifika worldview. This was identified as part of a promising practice for helping them succeed at university. The outcomes included the Pasifika learner feeling part of a community that they associated with succeeding in their studies, and that they no longer had to experience university alone.

Trigger: [The] first time I came to her [Student Equity Office] for help with an assignment

Action: She helped me know my way around Uni around resources, around the system, introduced me to people that could help me not only just the Tuākana but extra help outside of the Tuākana program... people that she knew would help me with the problems I'd have in my papers **Outcome:** I'm not alone, that I don't have to do this alone... Introducing me to that; I've set up networks.

5.7.2.2. Help

Māori and Pasifika learners reported that staff with a Māori and Pasifika worldview were more familiar with the learner and their journey. These staff member encouraged learners and gave them opportunities that would allow the learner to take pride in their achievements and push themselves to achieve more. In the example below a Pasifika learner outlines how they were made to feel like they could be a role model for future first year learners.

Trigger: I was just walking within the area **Action:** there were a few Targeted Admission Scheme learners coming and in and they were new and [Equity Office Staff] saw me and said "Can you come and speak to these people for me please?" ... I was like "Sweet" I went up

and I was like “Hey guys” and I was just speaking to them in a way that I would talk to any of my mates really. It was really easy for me ‘cause [Equity Office Staff] was there; I already experienced it and I spoke to them. **Outcome:** From times like that I started thinking to myself “Oh you can be a positive role model influence to other Pacific islanders” all because of the Tuākana people. If it wasn’t for them I’d probably be just one of those guys drinking away.

5.7.3. Promising Practice Sixteen: Provide a learning community grounded in Māori and Pasifika cultural values and practices

In this research Māori and Pasifika learners documented that providing a learning community grounded in Māori and Pasifika cultural values and practices was a promising practice for achieving success in the first year of a Bachelor of Arts. These learning communities allow for the integration of kaupapa Māori and Pasifika teaching and learning practices (McKegg 2005). In turn, the flexibility of a learning community allows for integration of the promising practices identified in this research.

In this research Māori and Pasifika learners recognised that a Māori and Pasifika learning community that consisted of a number of helpful practices supported their success. These practices included: the hosting of Writing Wānanga and Exam Fono, Māori and Pasifika mentoring, the use of Māori and Pasifika examples to explain course content, having an inclusive learning community that academics and other learners can join, reciprocation, timely support, teaching long term skills, breaking down barriers between learners and academics, communal teaching practices, having the opportunity for one-on-one interaction, having a network of Māori and Pasifika teachers and learners, and being family inclusive. Providing a learning community grounded in Māori and Pasifika cultural values and practices had 122 incidents of which 117 were helpful and 5 were hindering. This is a complex concept, as shown by the number of helping and hindering single practices identified within the promising practice. Therefore, this practice has three examples of helping and one example of a hindering practice, in order to survey a range of the different teaching and learning practices that contributes to one promising practice.

5.7.3.1. Help

One of the programmes that Māori and Pasifika learners identified as helpful was the Tuākana Arts programme, which consists of 36 senior Māori and Pasifika learners who

provide academic and pastoral mentoring based on course enrolment at stage one. Tuākana utilise best practice by using of a number of kaupapa Māori and Pasifika teaching practices, such as community learning/group work, Māori and Pasifika world view examples, resource sharing, reciprocation and timely support. These practices led to learners feeling as though they are part of a community/family, becoming more confident in their learning, practicing reciprocity, as well as learning long term skills and achieving academically.

The example below demonstrates how Tuākana (as part of the Māori and Pasifika learning community) use Māori and Pasifika learners' lived realities to mentor first year Māori and Pasifika learners by utilising communal learning and teaching long term skills.

Trigger: Prepping for the 100 test...a learner was asking [Tuākana] about the term 'family'...and then 'family' according to some theorist. **Action:** [Tuākana] pointed to where we can find the reading. So when we went to reading our book, we highlighted the theorist and the theory and then reading as a group... We had a discussion of what the possible meaning of it would be **Outcome:** it was good' cause everybody was contributing that understanding... ..we came to the conclusion of what the meaning was instead of waiting for [Tuākana] to tell us what it was... They gave us tools how to come about the answer... ..[It] helps us to understand what we can do in this kind of situation when it comes to our exams.

5.7.3.2. Hinder

Participants reported that kaupapa Māori and Pasifika worldview examples were hindering if delivered without a clear link to course assessment. This aligns with Airini et al. (2010b) and Curtis et al.'s (2012) identification of content knowledge as an important promising practice for supporting Māori and Pasifika learners. In the example below a Pasifika learner encountered a Tuākana who was unable to link their own worldviews with the course assessment. This led to the learner seeking help elsewhere.

Trigger: There was an essay I needed to do and it was about genealogy and the past of the Pacific **Action:** The mentor was just talking about their past and their family and stuff... ..they would talk to you for a long time and you didn't even know what they were on about **Outcome:** I was like kind of confused at the time but lucky for some subject that had more than one mentor, you just went to the other one.

5.7.3.3. Help

Māori and Pasifika learners identified the Writing Wānanga and Exam Fono as a helpful practice within the Māori and Pasifika learning community. These two events brought together three different areas of the Māori and Pasifika learning community. Māori and Pasifika support staff, Tuākana Arts, and Te Fale Pouāwhina combined to run a three day two night retreat at the university marae aimed at guiding Māori and Pasifika first year learners through the writing or exam process.

The Writing Wānanga and Exam Fono provided a communal learning space. Māori and Pasifika learners noted that communal learning and living encouraged interdependence among the learners, which previous research has identified as a promising practice (Airini et al., 2010; Curtis et al., 2012). In the example below a Māori/Pasifika learner outlines how peer interdependence helped to keep them on track during the Wānanga/fono.

Trigger: I was working with one of the guys who was doing the same paper as me; we were doing the same essay **Action:** so every time you come off for a break you walk out of the classroom, and you'll see people, just sitting on the table reading a book... .. being able to visually see people do the hard thing, the hard work **Outcome:** It was good being in an environment around people who were learning, it encourages you to stay focused and not be distracted

5.7.3.4. Help

The participants of this study identified the informal teaching and learning aspects of both the Wānanga and Fono as a helpful practice. An example of such informal teaching is one-on-one support that enabled learners to get critical guidance on a task in an informal environment and break down teacher/learner barriers, which Bishop and Glynn (1999) argued was an important part of a kaupapa Māori approach to education. In the example below a Pasifika learner identified how a one-on-one learning experience which overcame the traditional barriers between the teacher and learner.

Trigger: [Tuākana] sits down with you individually and asks “what is it you don't understand?” **Action:** he sat down with us, talked us through the exam and the exam format and cleared up a lot of the things I didn't understand... .. almost like a personal learning experience **Outcome:** I always feel like learn more in those sorts of sessions because I guess

that role of ‘teacher-learner’ isn’t really there, the formality is not there, so you can kinda just sit and relax and ask...and be stupid, and not feel stupid... [S/he was] really good at making you feel calm and making you feel more confident in your knowledge.

5.7.4. Summary of Support Services

Māori and Pasifika learner voices indicate that support services are a key part of their success at university. This theme reported 95% helpful teaching and learning practices within support services, and 5% hindering teaching and learning practices. This suggests that when moving forward, other areas that support Māori and Pasifika learners could work with support services to share successful teaching and learning practices.

5.8. Summary of the 16 promising practices

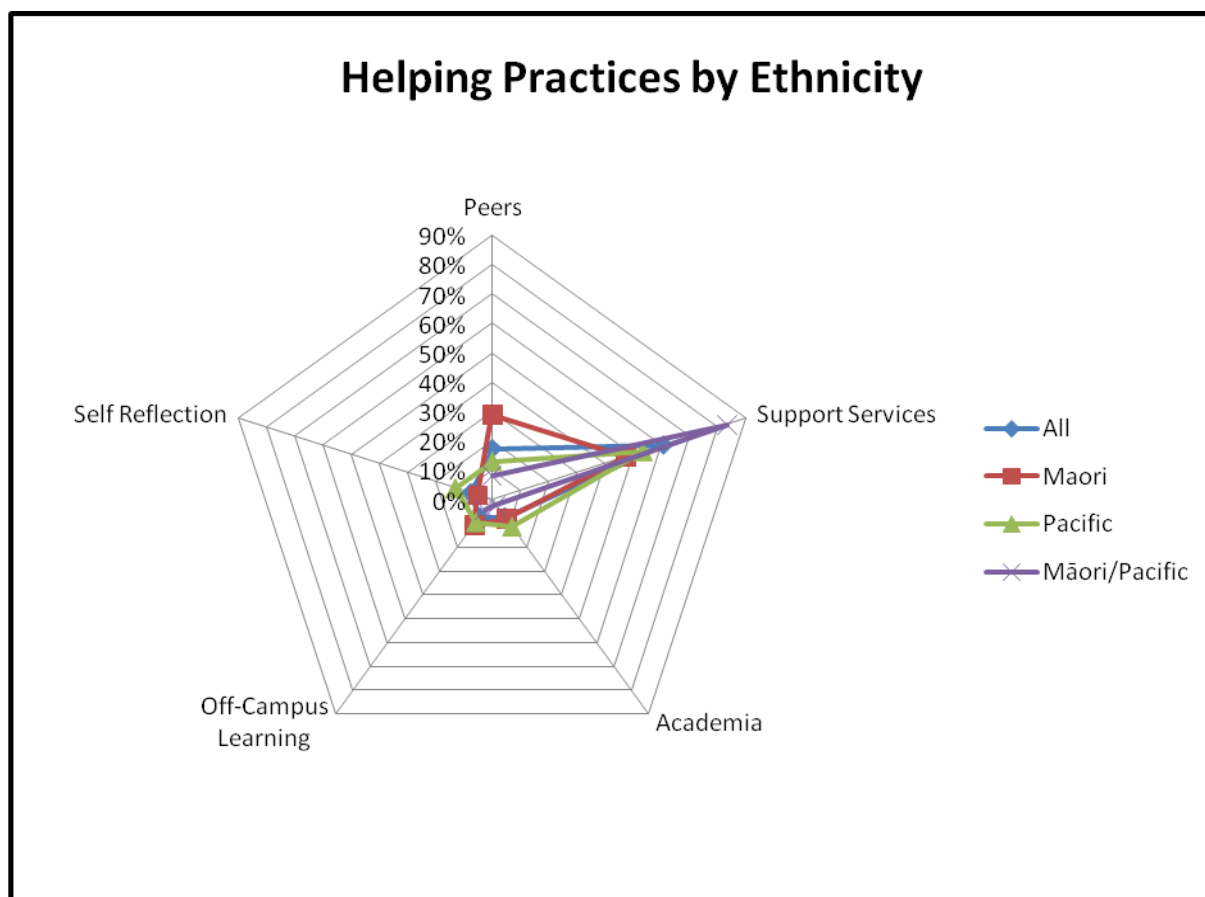
In this research Māori and Pasifika learners noted 16 promising practices across five themes for teaching and learning in non-lecture contexts, which helped their success. These promising practices have reinforced that the learners’ view of teaching and learning is complex, because the helping practices occur both on and off campus, and in formal and informal environments. Overall learners reported that 71% of incidents were helpful within a Faculty of Arts in their first year, this suggests that learners are experiencing helpful teaching and learning practices regularly but there is still room for improvement.

Comparison of Themes

The following section provides a comparison of the themes identified in this research, which allows for trends and exceptions to be noted across ethnicity and gender. This is useful where this research was conducted as the current support and teaching programme does not discriminate according to gender and ethnicity. Even though it may not be possible to provide these services separately, it is useful to consider that these differences could be taken into account when dealing with learners and designing teaching and learning programmes.

5.8.1. Comparison of Themes by Ethnicity

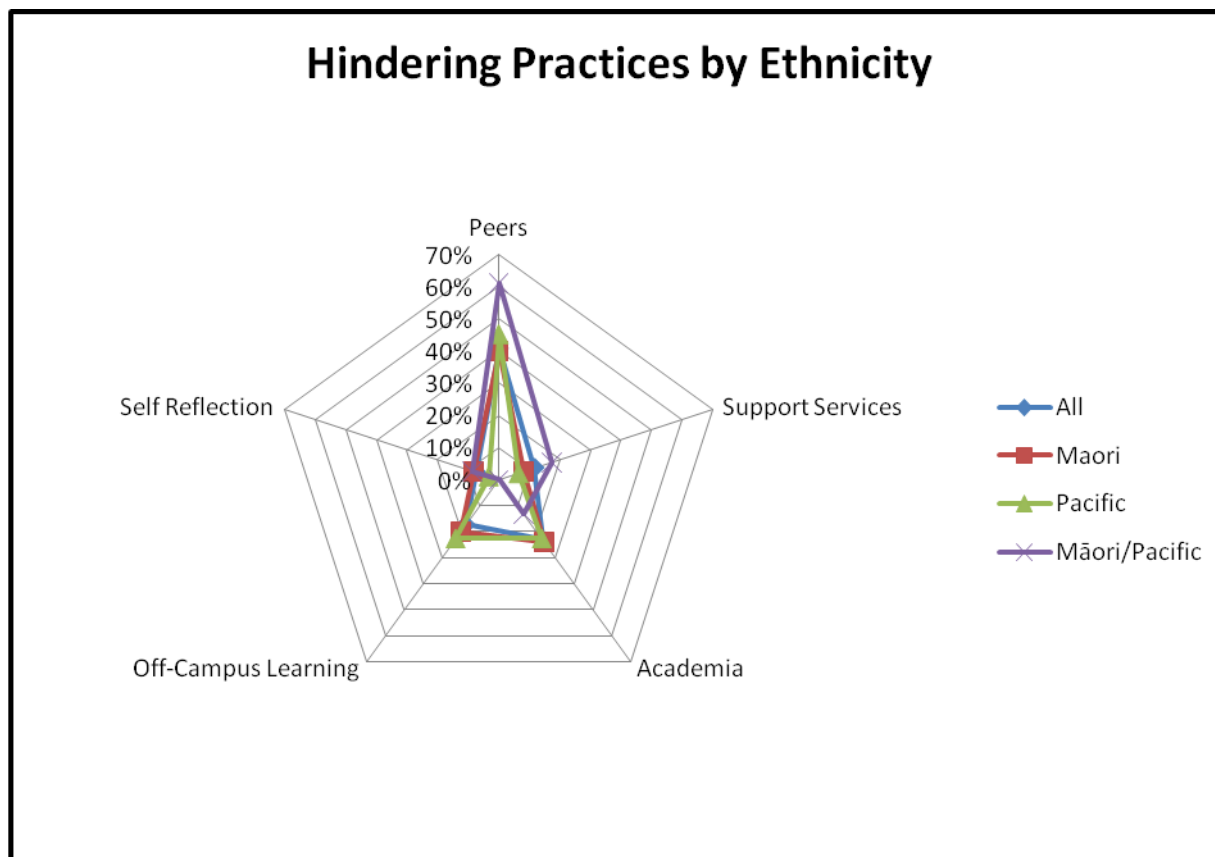
Figure 1 Helping Practices by Ethnicity



Across all ethnicities the support services theme was identified most frequently by participants as a source of helpful practices (see Figure 1). However, after support services, the ethnicities deviate on the second most helpful theme. Māori learners signalled that peers (31%) was the second most helpful theme, whilst Pasifika identified that peers (13%) and self-reflection (13%) were the next most helpful themes after support services. Whereas Māori/Pasifika indicated that over 80% of helpful incidents occurred within support services.

This data emphasises that while all ethnicities agree that the support services theme provides the most helpful teaching and learning practices for success, there are differences in ranking after support services that could be explored further to understand how to best deliver teaching and learning practices in non-lecture based settings that support Māori and Pasifika success in their first year at a Faculty of Arts.

Figure 2 **Hindering Incidents by Ethnicity**



As shown above (Figure 2) Māori and Pasifika ethnicities followed a similar pattern in identifying hindering practices across the themes, but Māori/Pasifika diverged from other ethnicities. Māori/Pasifika identified 61% of all hindering practices occurred within the peer theme, followed by support services (17%), academia (13%) and self-reflection (9%). Māori and Pasifika shared similar ranking of the most hindering themes, with peers first (Māori – 40%, Pasifika – 45%) and then academia second (Māori – 24%, Pasifika – 23%). The breakdown of hindering practices by ethnicity showed that although there are similarities across the ethnicities, there are also differences and more research is needed into the separate ethnicities to identify which teaching and learning practices are hindering for each ethnicity.

5.8.2. Comparison on Themes by Gender

This research also allows for analysis by gender. This provides insight into how the different genders perceive teaching and learning practices in non-lecture based settings within a Faculty of Arts.

Figure 3 Helping Incidents by Gender

Chapter

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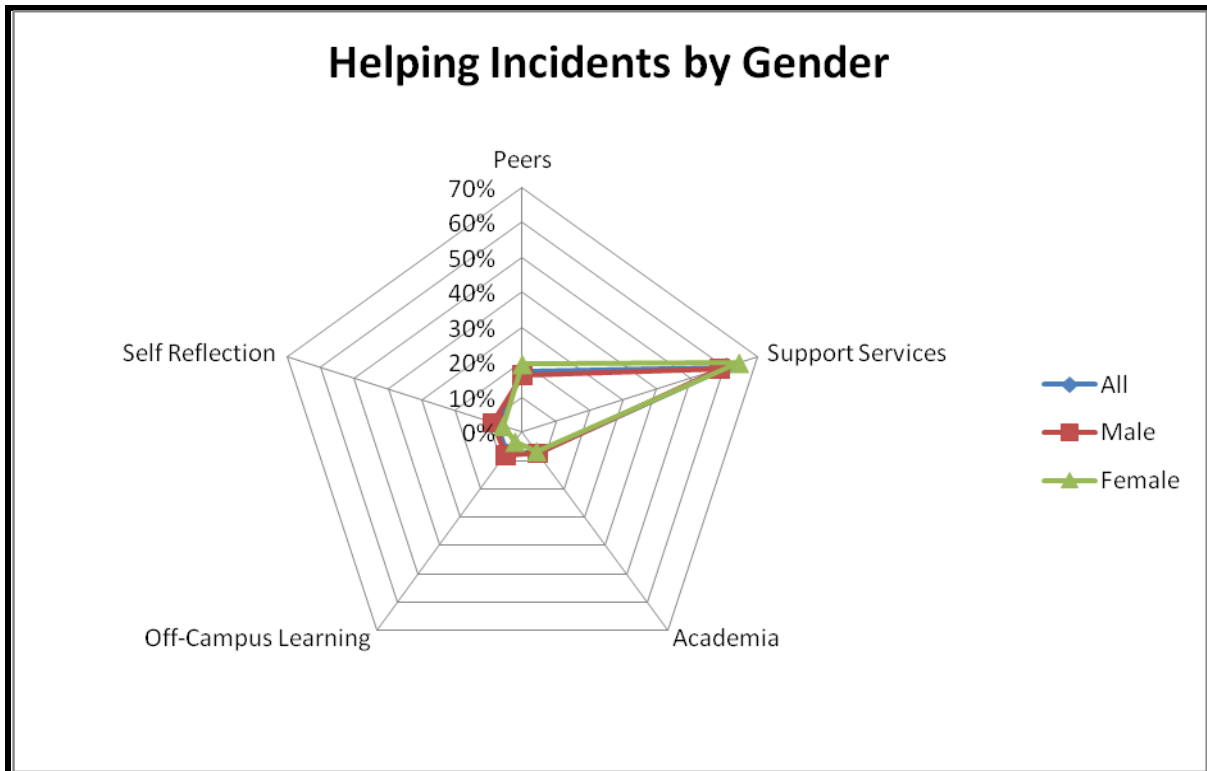


Figure 3 shows that the data collected on helpful practices from participants of different genders were notably similar, with both genders identifying support services as the most helpful theme (males – 59%, female – 64%), followed by the theme of peers (males – 16%, females – 20%). This indicates that the teaching and learning practices within support services and peers have been helpful for both genders.

Figure 4 Hindering Incidents by Gender

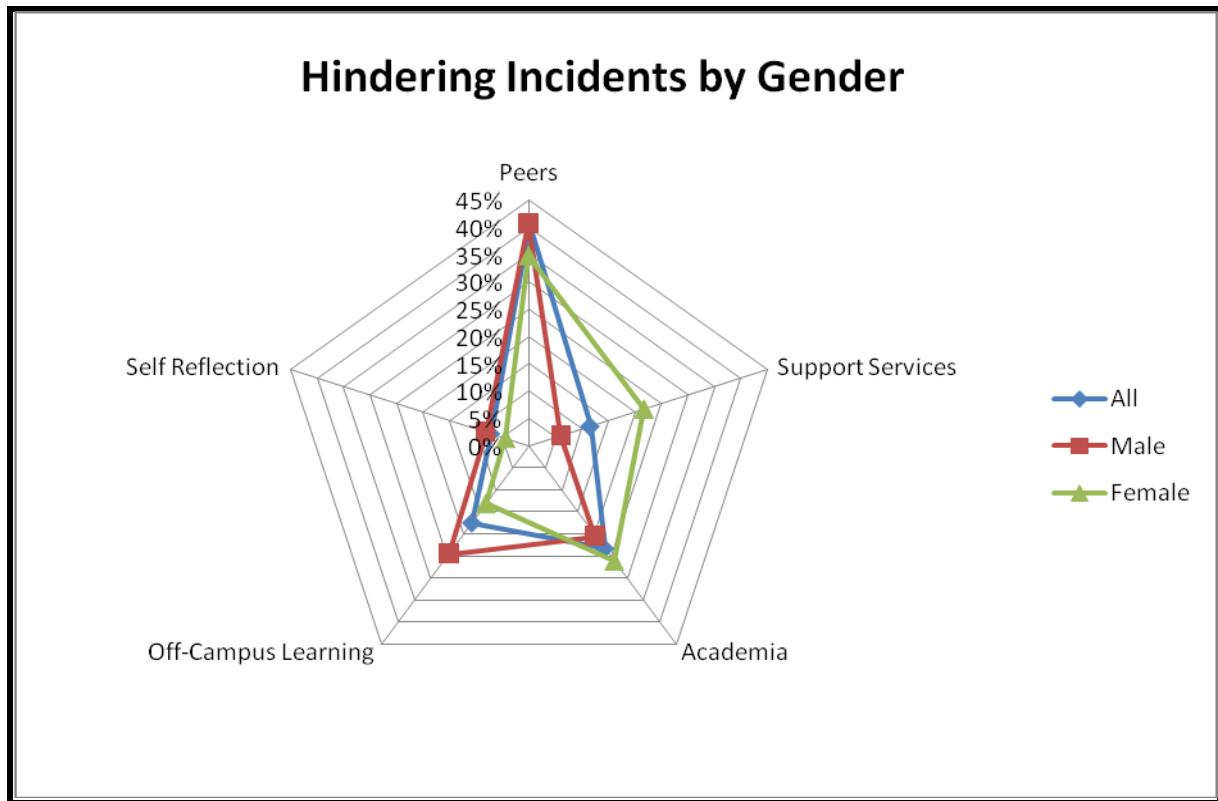


Figure 4 indicates a gender split among the participants concerning hindering practices experienced by Māori and Pasifika students in their first year at a Faculty of Arts. Whilst both groups identified peers (Male – 41%, females – 35%) as having the highest hindering teaching and learning practices rate, the data divides after this point. Females found support services (22%) to be the second highest hindering theme, whereas males identified off-campus learning (24%). This indicates that the support services theme needs more research in order to identify promising practices for both genders.

5.9. Conclusion

This chapter has examined two important questions in this research project: what is success from a Māori and Pasifika perspective and what teaching practices outside of the lecture theatre help or hinder this success in the first year of a Bachelor of Arts? Māori and Pasifika learners identified 16 teaching and learning promising practices across five themes for supporting their success in the first year of a Bachelor of Arts. The research findings provide the opportunity to discuss the impacts of learner defined success on teaching and learning practices for first year students at a Faculty of Arts, by recognizing how Māori and Pasifika learners describe and understand success. The 16 promising practices might be used to create a model for supporting first year Māori and Pasifika Bachelor of Arts learners. The following chapter will discuss possible implementation of these 16 promising practices, what implications they have on current teaching and learning practices and what further research is needed to better understand supporting Māori and Pasifika success.

Chapter 6. Discussion

6.1. Introduction

Māori and Pasifika students who have completed their first year of a Bachelor of Arts can identify what success looks like to them and also identify non-lecture teaching practices that help or hinder them in attaining success. These understandings both confirm the relevance to Arts students of findings from previous research in non-Arts Faculties, and suggest novel dimensions of success and teaching particular to Māori and Pasifika Arts students.

This chapter is in three parts. First, the original research intents are discussed outlining the aims of the research, and how the key concepts of this research success, promising practices and the role of the teacher and learner evolved with the utilisation of the learner voice. Second, the research process will be addressed, analysing further questions for research and limitations of this research. Third, the implications and potential practices that can be implemented from this research by key stakeholders for Māori and Pasifika success (universities, academics and support staff) will be discussed.

6.2. The aims of the research revisited

The research project aimed to answer the following questions:

- What does ‘success’ mean for first year learners in a Faculty of Arts – from Māori and Pasifika perspectives?
- What teaching and learning practices in non-lecture contexts help or hinder Māori and Pasifika success in their first year at a Faculty of Arts?
- What changes does research in this area suggest are needed in teaching and university practices in order to best support Māori and Pasifika success in degree level studies?

The research assumptions were:

- Māori and Pasifika learners can identify their own success and teaching practices that help or hinder success in non-lecture contexts.
- Māori and Pasifika learners’ understanding of teaching can enhance better teaching practices in non-lecture contexts.

- Culturally responsive research practices are important and relevant when researching Māori and Pasifika education.

In total, the focus was on teaching practices that helped or hindered Māori and Pasifika learner success in the Bachelor of Arts. Previous research has described ‘non-lecture teaching’ as where teaching occurred with less than fifty students (Airini et al., 2010, Curtis et al., 2012). The contexts for degree-level studies in previous research projects included medical and health sciences, education, creative arts and industries (architecture, planning, etc.). In Airini et al. (2010b) and Curtis et al. (2012) non-lecture teaching was explored in tutorials, one-to-one supervision and mentoring. In such circumstances, university teaching tended to be viewed as a mode of knowledge transmission where learners are guided to their own knowledge, self-development, and community/family service. In this earlier research the teaching was intentionally focused on the curriculum of the course and programme of study, as determined by the university, with the teacher as an employee of the university.

In contrast, what became apparent in the transcript analysis is that the Māori and Pasifika learners see both teaching and learning and the role of teacher and learner as interchangeable. In other words, teaching for success happens through the University teachers, students-as-teachers and non-university teachers.

What also became clear during the research was that non-lecture teaching relevant to success as first year students occurred off campus and was not always within the realm of the institution. The research suggested that from the students’ perspective at least, this off-campus teaching was associated with helping or hindering their success on-campus. For example, the students described how family and community mentoring played a role in their success on campus by providing valuable life lessons to motivate and inform them as well as providing opportunity for cultural growth. Traditionally the institution has addressed largely on-campus teaching practices that are shaped directly by a formal relationship linked to course and programme outcomes. This emerging theme suggests that university engagement could be enhanced by acknowledgement of the role of teaching and learning off-campus in Māori and Pasifika success in university-based degree level studies and the support the institution provides for that success.

Promising practices was a key concept within this research. Narum (2008) identified that promising practices were a collection of practices that had potential to bridge the achievement gap between minority groups and others in education. This research has

reaffirmed that promising practices are a collection of practices and has also expanded on the understanding of the collection of practices. By asserting that to be successful the 16 promising practices identified in this research are interdependent and should be practiced alongside each other, this research has expanded on the understanding of promising practices.

This research has suggested that taciqu view the university experience different to those who dictate and design the university experience. As taciqu, the learners lived experience of university differs to that of their tukana. Success in this research is viewed from the taciqu worldview, not the tukana. The practices for supporting success are based on how the taciqu interpret their world and what helps and hinders them, not what works within the tukana framework and understanding. This research aims to address how tukana can change their views and practices to help taciqu reach their success.

6.3. Bachelor of Arts Māori and Pasifika learner perspectives on success

This research shows that understandings of success from Māori and Pasifika learner points of view are complex and diverse in Arts studies. This indicates a move away from traditional measures of success by universities and government may be needed to fully understand if a university is delivering success opportunities to Māori and Pasifika learners. It also indicates that a change in approach to teaching Māori and Pasifika learners is needed if university structures are to reflect more clearly what Māori and Pasifika learners' value as success.

What is clear from the research is that traditional measures of success such as completion, retention and pass grades do not completely fulfil Māori and Pasifika learners' view of success. This aligns with previous research which notes the inclusion of factors such as social networks, acquisition of knowledge and skills, and citizenship in university success definitions (Airini et al., 2010b; Curtis et al., 2012; Kuh et al., 2006). However what was made apparent through this research is that Māori and Pasifika Arts students recognised both pastoral and academic success. The students described pastoral success as: learners making friends, belonging and contributing to a community at university, making their family proud, being recognised and accepted as Māori, Māori/Pasifika, and being able to practice their culture on campus. Learners also identified academic success factors included grades but were also inclusive of: learners feeling confident about their ability, acquiring new skills, feeling safe, enjoying studying, being able to confidently interact with academics and learning course content. These dimensions are particular to this research focused on Arts

degree studies. With such a diverse and complex definition of success traditional methods of measuring success do not capture the full experience of success from a Māori and Pasifika learner experience. If changes are made in how success is measured, this could potentially lead to changes in how academic support of Māori and Pasifika is measured suggesting a change in practice.

If university and government measures of success for Māori and Pasifika learners change to reflect Māori and Pasifika definitions of success, teaching practices should also be changed to reflect this. Māori and Pasifika learners in this study view helpful academic practices holistically. That is, from the student perspective, their success is helped when they have contact with academic support services that have academic and pastoral elements intertwined. Laws and Fielder (2012) recently expressed concern at the growing amount of pressure for academics to provide pastoral support to learners. This concern stemmed from what they believed was an unclear definition of pastoral support, growing research pressure (so less time for learners), and a slow response from institutions to provide professional training and mental health support to learners and teachers. However, this and further research, does not suggest that academics counsel learners, but instead that academics be aware of their learners and what services are available for them to access (Airini et al., 2010b; Curtis et al., 2012). In one particular example from the transcripts, an academic recognised a pastoral issue (in this case a learning disability) for the learner and referred the learner to support staff who are trained and networked to provide the appropriate pastoral response to enable the learners success through institutional support. In being aware that Māori and Pasifika learners identify holistic academic support as a helpful teaching practice for success, academics could potentially change their practices to be more inclusive of Māori and Pasifika learners' views on success.

6.4. 16 Promising practices Bachelor of Arts Māori and Pasifika learners' identified

Within this research Māori and Pasifika learners identified sixteen promising teaching and learning practices across five themes: academia, off-campus, peers, self-reflection and support services. Each of the practices were identified as helping Māori and Pasifika success within the Bachelor of Arts. The data suggests these practices are interconnected which is reflected in three ways. First, through utilising more than one practice to increase successful incidents for Māori and Pasifika learners, second, through support staff and academic staff

working together to implement practices and third, through the recognition that the individual practices are not the sole responsibility of the staff within the five themes listed above.

The promising practices work best when they are interconnected. This suggests that people need to work together in order to ensure successful outcomes for Māori and Pasifika learners. Previous research has emphasised the importance of researchers and teaching staff working together (Airini et al., 2010b) and the QTTe model appears to suggest utilising the practices together to achieve student success (Airini et al., 2010b and Curtis et al., 2012). This research also values researchers working together and utilising practices together; but would also like to suggest that support staff should be included alongside researchers and teachers to ensure Māori and Pasifika success in the Bachelor of Arts. There were multiple success stories when individuals worked together to utilise a number of the identified promising practices. For instance, the Writing Wānanga/Exam Fono utilised a number of promising practices from across the five themes, including: providing a learning community grounded in Māori and Pasifika cultural values and practices, engaging the learner one on one, ensuring culturally appropriate support staff are accessible, providing accessible mainstream facilities and support programmes that recognise and encompass Māori and Pasifika learners, utilising peers to enhance the learning experience, accepting and encouraging diversity, and creating positive social interaction. Within this research learners reported numerous success incidents in relation to the Wānanga, suggesting that use of multiple promising practices resulted in more success stories. The use of multiple promising practices also involved numerous areas of the university working together to ensure Māori and Pasifika success.

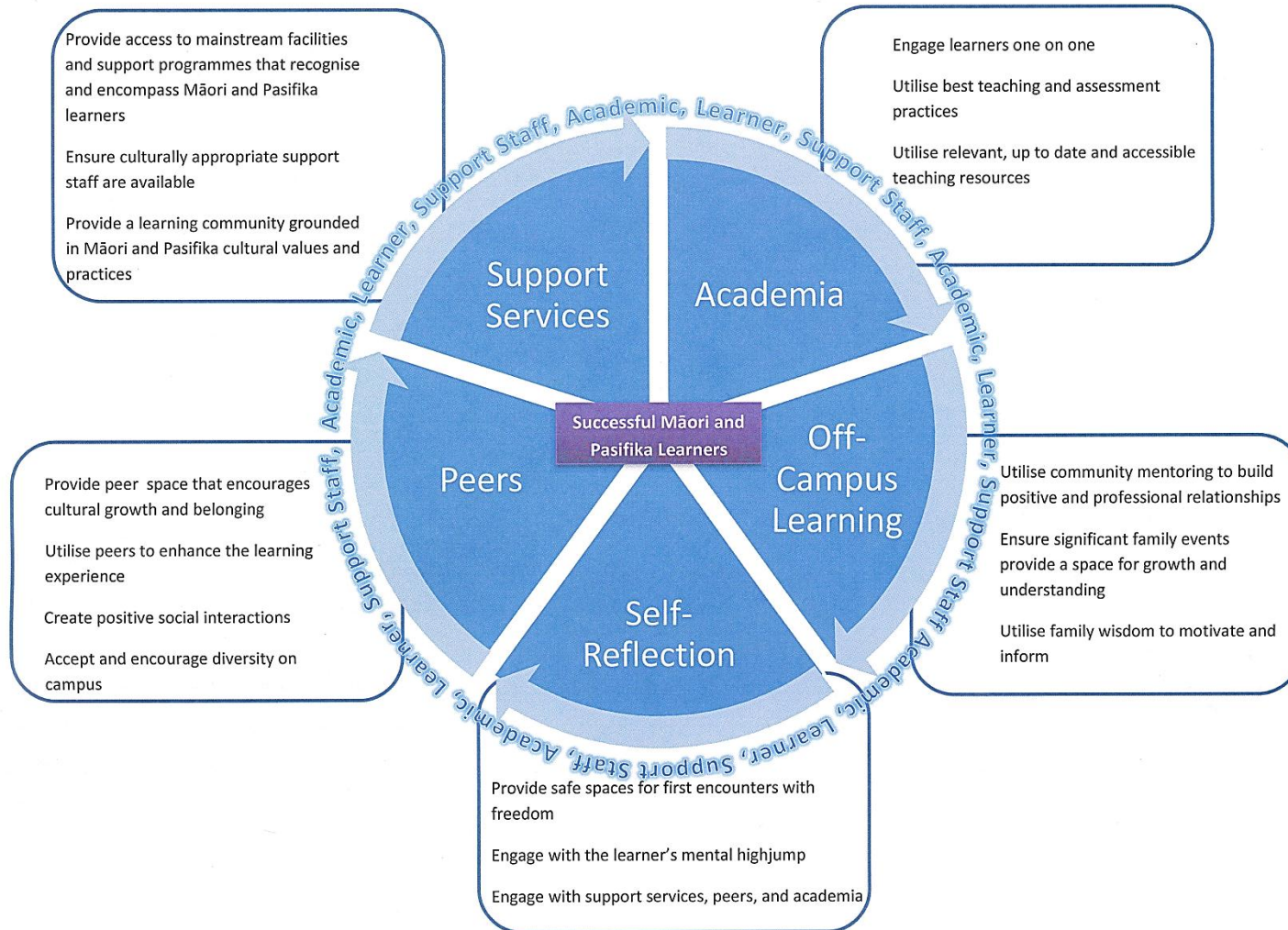
Where Māori and Pasifika learners experienced numerous incidents that resulted in success, were in cases where academia and pastoral staff had interconnected in their work to ensure the success of the learner. Matheson (2012) discussed how sharing information and integrating support programmes between support staff and academic staff resulted in a better understanding of individual learners, which could then be utilised to target support to Pasifika learners. This research suggests that the practice of working together should also apply when supporting Māori and Pasifika learners to achieve success. Māori and Pasifika learners identified that academic and support staff working together provided opportunities for learner success in numerous incidents. One particular example was a Māori/Pasifika learner with ADHD. The lecturer identified that the learner had ADHD and referred them onto Māori and Pasifika support staff. The support staff were then able to liaise between disabilities services and the learner to arrange for pastoral and academic support that increased the learner's

success. The promising practices that were implemented were: engage learners one on one, engage with support services, peers and academia, Provide access to mainstream facilities and support programmes that recognise and encompass Māori and Pasifika learners, and ensure culturally appropriate support staff are available. These practices encompass the academic, the learner and support staff. When academic and support staff work together to help Māori and Pasifika learners achieve success, the learners report more incidents of helping practices. Although working together is not identified as a promising practice in this research, the utilisation of the promising practices suggests working together to make changes to current teaching and learning practices increases Māori and Pasifika learner success.

This interconnection also occurs when individuals implement practices from outside of their theme, for instance an academic may practice a support services promising practice. Although the practices sit within themes that can be identified as aligned with the academic, learner or support staff, they are not the sole responsibility of any of these individuals. For instance, the theme self-reflection suggests the learner is responsible for the promising practices within that theme. However, academics and support staff can provide opportunities that encourage the learner to participate in self-reflection. Interconnection of individuals and promising practices supports Māori and Pasifika learner success in the Bachelor of Arts.

The interconnectedness of these practices as outlined above is further explored in figure five. Figure five shows how the 16 promising practices identified in this research can work as a model for supporting Māori and Pasifika success. While the five themes of this research are distinct they also feed into each other. This can be seen in the segmentation of the circle in the model and the arrows feeding into each of the five divisions. The circle is surrounded by the words academic, learner and support services to demonstrate that these themes and promising practices are not the sole responsibility of a single entity: instead all areas of the university should work together to implement this model.

Figure 5: Success Model



6.5. Bachelor of Arts Māori and Pasifika learner perspectives on the role of the teacher and learner

This research identified that Māori and Pasifika students perceive success in their first year is influenced by teaching and learning practices that are informal within learning communities and occur on and off-campus. Whilst family, community and peer learning can be structured formally, informal learning in this research refers to non-university led and regulated teaching and learning. This might be physically located on campus or off-campus.

The students associated their success as learners with the ability to work informally to teach their peers and as a result understand key concepts sooner. Previous research (Tinto 2006) has outlined that study groups are helpful for university success, but have not explained how they are helpful from the student perspective. What this current research suggests is that students are key informants of the hidden teaching and learning influences within a non-lecture teaching space. One student spoke of how he was unsure of the sociological interpretation of family, and asked for clarification from the tutor, to which the tutor suggested group work to explore the concept. The learner was then teaching others in the group. This meant he was actively engaging in teaching, whilst still the learner. The incident shows he was aware of others in the study group and their need to learn. He willingly adopted the role of the teacher that would have otherwise been with the tutor of the group. The student described the outcome as being able to come to conclusion sooner of what the term meant. The process of being dynamically active as both the teacher and learner was a crucial factor. The role of the teacher in this incident was to provide an environment that enabled the students to interact informally to teach their peers and more readily grasp key concepts.

In this study the Māori and Pasifika students described how success in the first year of a Bachelor of Arts means belonging to and contributing to a learning community. Although the university structured tutor groups, 'community' was established through the informal interaction within the tutorial. In this way, it is not dictated to the students that they are to be part of a learning community. Rather they opt into the community. They recognise that for one to do well, all in their learning community must do well. Success is described in terms of others' success rather than their own. One student described the Tuākana workshop as being helpful to their own success as a Faculty of Arts student, because he saw someone else

become confident and able to stand up and describe what she knows transforming from someone who only whispered in earlier sessions.

This research suggests that this kind of success-bearing community is developed in part because the lecturer/tutor encourages it to be so. The lecturer can promote community by being engaging themselves and enabling learners to engage with others in their class. The students in this study described engaging lecturers as being ones that share something of their own backgrounds, so they as students could “get to know them as a real person”. The outcome of this as reported by the students was that it “opened up” the learning community. This in turn helped the student to see the lecturer as someone to approach when needing advice about the course. The traditional model of university teaching is to focus on the content for delivery and to see community comprising leaders who are external to the university. This research suggests that a helpful change in university teaching would be to provide for a learning community that is internal, informal and grounded in Māori and Pasifika student practices. As one student in this research suggests, a community as learners is “the first port of call” for Māori and Pasifika success in university.

A further feature of this research is the importance of non-lecture contexts that are off-campus. Students in this study indicated they learn through informal teaching that occurs off-campus. This suggests an expansion of previous understandings of what teaching and learning practices help or hinder Māori or Pasifika success at a Faculty of Arts. Previous research had tended to focus on teaching and learning practices located onsite within the university. By contrast this research has identified ways in which non-lecture teaching occurs off campus in ways that the students perceive helps them to succeed. One student described how learning of family expectations gave them drive to succeed. Another learned from home about the value of completing her law degree in order to address injustice rather than taking time from her studies to participate in protest events. A third described how university led knowledge in Anthropology conflicted with what he had learnt at home. The need to resolve the contradictions led him to adopt a critical lens to all knowledge. This was helpful for his success as critical thinking is valued in Arts assessments as a signal of advanced achievement. The evidence in this study suggests that some Māori and Pasifika students have embraced an expanded understanding of the concept of teacher to include both on-campus and off-campus contexts. It also suggests Māori and Pasifika students associate both contexts for non-lecture teaching as helpful for their success. This means that the university may not control what the learner learns or the teachers from whom they will learn. The research

suggests a change in how the university teacher sees themselves in relation to supporting Māori and Pasifika success in degree level studies. Rather than being ‘the’ teacher, the evidence suggests from the student perspective the lecturer is ‘a’ teacher; one within a community of teachers.

This research has shown that the learner voice is informative for understanding the role of the teacher and learner in Māori and Pasifika success as first year students in a Faculty of Arts. These voices expose otherwise hidden teaching and learning practices in non-lecture contexts and how they help or hinder success. In this case the evidence suggests from the student perspective, the role of the learner is to actively participate in a learning community that involves being both the teacher and learner. The role of the teacher is to operate as ‘a’ teacher within a community of teachers: some of which are off-campus.

6.6. Questions for further research

This research has identified a number of promising practices for teaching and learning for Māori and Pasifika success in the Bachelor of Arts utilising the learner voice. However, there is potential for further exploration in Māori and Pasifika education research. The three areas that are addressed in this section are specific cohort experiences, and non-demographic areas. Further exploration of these research areas will provide a more in depth analysis of Māori Pasifika success at university and Māori and Pasifika research practices.

6.6.1. Further research into specific cohorts

This research has provided a foundation for further research that addresses specific cohorts’ views of success. Research which explores the demographics within Māori and Pasifika first year students will further enhance understandings of success and how teaching and learning practices outside of the lecture theatre will help or hinder success. Potentially such analysis could distinguish between ethnicity, gender, age, location and disabilities.

Further research is needed into the different ethnicities identified in this research project. The comparison of contexts data in the findings indicates that there are differences between Māori, Pasifika and Māori/Pasifika, the analysis of which was outside of this research. Replicating this study for each specific ethnicity within this study would provide ethnic specific promising practices, which the findings indicate is necessary.

The heterogeneous Pasifika cohort was explored in this thesis. It would be suitable for further research to identify and research the different ethnicities within Pasifika. Different Pasifika ethnicities shared different stories across the themes and it would be of use to be able to break down helping and hindering practices further. This is particularly significant as many teachers and support services do not identify with the separate Pasifika ethnic group, so having research which explained each ethnic groups understanding of success and helping and hindering teaching practices for success would be useful. Further research into the separate ethnic groups within Pasifika would be useful for practitioners.

The comparison on contexts data in the findings also signalled that differences occurred within the helping and hindering practices between the genders. Within the hindering context the two genders ranked hindering practices significantly differently. This is of significance as currently Māori and Pasifika student teaching and learning support is provided for both genders together. Whereas the findings indicate that it is possible that this support should differentiate between the genders. Further research into the gender split is needed to improve teaching and learning practices for both genders.

It was also indicated in the interview transcripts that the first year university experience was different for age cohorts. Mature students reported facing different helping and hindering practices and also successes. Although age was not recorded in the interview data, the experiences of mature students in the transcripts were identified as different to that of school leavers by comments such as the one below.

“I came to University ... I’m an older student ... I’m forty something, so I don’t have peers here. I’m not coming from school. I’ve never studied before. So it was a bit daunting arriving here”

Further research is needed into the experiences of mature Maori and Pasifika students at university and how their success can be helped or hindered by teaching practices.

The students’ locations within Auckland also suggested different experiences. Those Maori and Pasifika students that had moved from outside of Auckland to the hostels in the city, reported different experiences and helping and hindering teaching and learning practices in success to those who either lived within Auckland before coming to university, commuted from outer Auckland and had not had to leave their families to come to university. Further

exploration of learner groups and their location could provide valuable information on supporting learners from inside and outside of Auckland.

One participant self-identified as having a learning disability. Their experiences within university differed significantly from other participants, from acknowledging that their disability effected their ability in assessments through to experiencing being whakamā about being offered extra help. Māori and Pasifika learners with disabilities are a minority within a minority, and their voices will provide for a richer understanding of teaching and learning practices that help or hinder their success.

6.6.2. Further research into non-demographic areas

Non-demographic areas of further research can be identified in the findings. This research has identified research areas such as wānanga, discrimination, divine intervention, and intuition that could be further explored.

One particular event that occurred in a majority of transcripts was the Wānanga (writing and exam). The Wānanga is an opportunity for students to access academic support (e.g. te fale pouāwhina, Tuākana, tutors and lecturers) and pastoral support (e.g. peers, equity support staff, and Tuākana) whilst writing an essay or studying for exams. This opportunity is in the form of a two-night stay at the university marae in a kaupapa Māori and Pasifika environment. From this single event over three days there were a significant number of reported incidents related to teaching and learning experiences that helped their success as students. The transcripts identified this event as a recurring example of a helping practice. Further research into why this particular format is useful for supporting Māori and Pasifika students is needed, particularly as it has cultural features unique to Aotearoa New Zealand.

A number of research participants identified occurrences of peer discrimination in tutorials. These were unhelpful experiences in terms of Maori and Pasifika student success. There were no reported incidents in which the lecturer effectively addressed discrimination or stereotypical comments during tutorial by peers to learners. This suggests a need for further research into culturally responsive and inclusive university teaching for Māori and Pasifika student success. There are promising practices occurring currently which include streaming Māori and Pasifika into tutorials with more Māori and Pasifika (so they are not the only one), holding completely separate Māori and Pasifika tutorials, training tutors to deliver culturally

sensitive content in ways that does not isolate students etc. However, further research is needed to determine if the practices provide resolution.

The transcripts showed that Māori and Pasifika learners dealt with peer discrimination differently, with some patterns emerging that might be linked to ethnicity. This is an area where further research could be carried out to better understand where Māori and Pasifika students perceive they experience discrimination, how they deal with the discrimination, and whether there are differences in experiences and responses between ethnicities. A deeper understanding could be helpful for enhanced and non-discriminatory teaching practices by university educators and during peer interactions in their classes. Further research in this area may also deepen learner understandings of reactions to discrimination and how learners can be prepared to deal with confrontational situations.

A comment made by a Māori participant during interviewing raises a discussion point around how Māori and Pasifika feel about isolating or discriminating against others. During the interview a Māori participant talked about how Māori were discriminated against in a tutorial by a Pākehā student. This made the Māori student feel isolated and powerless. However, the Māori participant also said “Hopefully” the transcriber is not Pākehā”. The inference here is that even though the learner had been isolated in their learning environment, they did not want to isolate a Pākehā transcriber through their own actions or words. There is a possibility that some Maori participants may amend their contributions to research in order to accommodate the interests of others. Further research could analyse if this comment was made out of respect and the wish not to discriminate or isolate others. It may also be useful to examine whether Māori and Pasifika student participants in research are unwilling to critique the dominant ideology even in safe spaces, if what they say is being recorded.

It was noteworthy that in some cases negative experiences reported by Pasifika students were interpreted by them to be positive learning experiences. For example, when a Pasifika learner was discriminated against by their friends for having a Māori or Pasifika scholarship, the learner presented this as helpful outcome. The Pasifika learner explained the social and historical reasoning behind Māori and Pasifika scholarships to his friends, in the students view he had “really opened up their narrow view”. This made him feel “immensely proud”. This meant that although the incident had a negative trigger, the outcome from the student perspective is that this was a helpful incident. This could be seen as a technique associated with resilience. Further research into Pasifika learners and resilience and how this affects

their success at tertiary has the potential to explain why Pasifika learners are resilient and how this affects their success in university or life in general.

From some perspectives the above scenario could also be aligned with faith teachings that claim God sends adversity to strengthen his followers. If this is the case and can be linked back to Pasifika learner success it will emphasise the importance of how a learners' worldview and the values at the centre of that worldview can help with supporting and understanding a learner. Understanding where a learner centres themselves in regards to the rest of the world, can make it easier to provide relevant course material or support that aligns with their worldview.

This research suggests further investigation would be useful into the ways in which understandings of spirituality help or hinder Māori and Pasifika success in their first year at a Faculty of Arts. It was apparent from the data that student concepts of faith and divine intervention were perceived to have influenced their success as Māori and Pasifika students. No student specifically thanked God for their success at university, but they did acknowledge a God when referring to other people. For example, a Pasifika student interacting with a tutor noted "Well, thank God she's patient" or a Māori/ Pasifika student referring to their friends as "honest to God brothers to me". This occurred within transcripts, but it is unclear if it is colloquial or a genuine belief that some people are instruments of God or part of God's plan for the student. Understanding the belief and value systems of a cohort of students may be relevant to connecting with students.

A potential follow up research project would be to explore whether all promising practices identified in this research project can be taught, or if some of these practices are intuitive. How might an university educator from a non-Māori or non-Pasifika background learn and apply the promising practices needed? Can somebody who has never experienced challenge or discrimination in the education system instinctively know what to say to somebody who left school at 14? If some of these practices are intuitive, how useful are they for practitioners? These are questions that could be further explored in a follow up research project as to how this research's promising practices were implemented and if they were able to be utilised by all university educators.

6.7. Limitations of this research project

This project was designed utilising previously tested methods for researching Māori and Pasifika undergraduate learners (Airini et al., 2010b and Curtis et al., 2012). The interview method got a different reaction from Māori and Pasifika learners in Arts than in previous studies that utilised CIT. If this study were to be repeated it would be worthwhile considering the following practice when implementing this method with Māori and Pasifika Bachelor of Arts students again.

A Bachelor of Arts equips learners with the ability to analyse the world as they experience it. It therefore follows that when Arts learners are asked to recall what helped or hindered their success, they will provide a social sciences or humanities commentary alongside their stories. This should be taken into account when conducting this research again. Flanagan (1954) suggests that 1000-2000 incidents are needed to describe a complex activity like completing a first year Bachelor's degree. In previous Māori and Pasifika studies that utilised the Critical Incident Technique (CIT) 'Success for all' identified 1952 incidents from 97 students (Airini et al., 2010b) and Tātou Tātou (Curtis et al., 2012) identified 1346 incidents from 41 students. There were significantly more students participated in their studies, however, the rate of incident reporting to students is still lower in this research project. This may be due to the nature of studying Arts.

A significant amount of the participant transcripts involved students reflecting back on their first year and utilising social sciences and humanities theories to explain their experiences. The ability to step back from their experience and just narrate the story seemed challenging for Arts students, which can be linked back to the skills (such as critical analysis, philosophical thought, sociological thought) normally acquired during a Bachelor of Arts. The interviewer did report students continuing to convey incidents after the interviews were completed and the recording device turned off. If this research project were to be repeated, it would be valuable to include more students in order to explore diverse views within 'Maori' and 'Pasifika' to revisit interviews with students to give them the opportunity to add incidents they may have left out originally. Despite limitations, the use of student voices to narrate the Māori and Pasifika experience in the first year of a Bachelor of Arts has provided valuable insight into the learner perspective and could be repeated periodically to develop a profile of experience and the impact of changes in teaching practices over time.

6.8. Research Practice Implications

The findings of this research project have implications for how future studies are undertaken. These implications, which are related to the research process includes: professional staff as researchers, researching cross culturally and the influence participant's voices' on research practice. All three areas provide rich insight into research practices; not only for Māori and Pasifika education research, but all research that involves professional staff, cross cultural research or research that values the participant's voice.

6.8.1. Professional Staff as Researchers

Maintaining boundaries between the roles of a professional staff member and the role of a researcher can be complicated. In the case of this study, the researcher is a professional staff member and masters student. As a professional staff member the researcher is responsible for providing academic and pastoral support to Māori and Pasifika students in the Bachelor of Arts. Similarly, this research looks at teaching and learning practices that help or hinder first year Māori and Pasifika Bachelor of Arts learners in reaching their success. This dual role had ethical considerations in the research process, but ultimately the dual role benefited the research project.

6.8.1.1. Ethical Considerations

There are ethical considerations when the researcher is also a professional staff member in their area of research. As a professional staff member responsible for supporting Māori and Pasifika students in the Bachelor of Arts, the researcher encountered ethical issues such as conflicts of interest and ensuring participant safety. However, these were successfully navigated within this research project due to careful consideration of participant safety, followed by thoughtful planning.

In order navigate conflicts of interest and participant safety, it is important to maintain participant confidentiality. As discussed in the methodologies section, a number of standard steps were taken to maintain confidentiality (transcript coding, interviewer and transcriber who were not the researcher etc.). Alongside these standard confidentiality steps, this research explained to participants that relaying an incident that the researcher was directly involved in would break confidentiality and make the participant known to the researcher. Of those that chose to do this, a number also revealed pastoral issues that the researcher was not

aware of in their professional capacity. These issues were not addressed by the researcher in a one on one basis as the participant had not shared this to the researcher in their professional capacity. Instead issues such as binge drinking were addressed with the cohort as a whole within the researchers' professional capacity, in this way still offering support without isolating the participant. This research has the potential to guide future research projects where the researcher is both a professional staff member and a researcher.

6.8.1.2. Advantages

One advantage of this dual research is that Māori and Pasifika professional staff can lead the use of kaupapa Māori and Pasifika research informed practices for supporting Māori and Pasifika learner success within a university. By utilising kaupapa Māori and Pasifika research to inform practices, professional staff contributes to the research led environment they exist in. Professional staff also legitimises their programmes in a research led environment by utilising research informed practices. By showing that kaupapa Māori and Pasifika research methodologies work for informing practice, professional staff can encourage academics and other professional staff to utilise kaupapa Māori and Pacific research methodologies to inform their teaching practices with Māori and Pasifika learners.

6.8.2. Researching Cross-Culturally

Cross cultural research practices is an area of research that is growing. This research was cross-cultural in that the researcher was Fijian, researching Māori and Pasifika learners through the use of kaupapa Māori and Pasifika research methodologies. Future research that utilises dual research methodologies could consider following the same practices identified within this research project. Key to this research method was consultation with individuals who understood the cultural practices and beliefs that were being shown in the transcripts. Even when the researcher was fairly sure the participant had outlined clearly why they took that action in relation to their cultural trigger, it was important to consult and understand if the practice was helping or hindering and that the researcher had interpreted the practice correctly. This can be a time consuming practice, so it is useful to plan for these incidents within the research plan to ensure adequate time is given for consultation.

6.8.3. Participant influences on future research

This research has shown that learner voices can inform teaching and learning practices from a viewpoint that may be different, and helpfully so, from that of support staff and academics. In research, participant voices can likewise offer insight into the way research is conducted and the effects of the research process on participants. The research participants' voices in this study provided insight into the research process in the following ways: communication and cultural safety, adaptive language, meaningful relationships, and why qualitative research is an important aspect of future research.

It is important to communicate that the entire research team intends to utilise culturally safe practices in order to enable the participant to have confidence in the research design. This confidence enables the participants to share stories or incidents that they may not have otherwise shared. For example, a research participant indicated they were aware that someone they had not met would be hearing the interview recording as they transcribed it. They did not wish to offend that person by speaking from a cultural context that may differ from the transcriber's. This emphasises the importance of ensuring the entire research process is transparent. The participant was aware that the researcher, interviewer and supervisor were Māori or Pasifika, but did not know that the transcriber was also Māori. In this case the participant's voice suggests an area of the research practice that needs to be addressed clearly with the research participants.

When being interviewed participants in this research used a mix of English, Te Reo and Pasifika languages. None of the research participants chose to accept an offer to be interviewed in Te Reo or Pasifika languages. In spite of this, participants did utilise Māori and Pasifika words when English words did not sufficiently encompass what the participants were trying to express. Māori and Pasifika words were usually followed with, "you know?" or in a particular case a participant followed a story where they expressed the feeling of whakamā with "Does that machine interpret Māori?" This has implications for research practice, as the participant voice has suggested that Māori and Pasifika words and concepts are central to the participants understanding of their experiences. Therefore, it follows that the researcher should understand these concepts from a Māori or Pasifika viewpoint or have people to consult with about the research who have a Māori or Pasifika worldview. In this research participant voices indicated that Māori and Pasifika participants use a range of

languages to express themselves and this should be taken into consideration when designing research with these groups.

It is important to build meaningful relationships with participants in order to encourage feedback on research. For example as discussed in the methodologies, a research update was sent to participants which discussed where in the research process the thesis was, what were the key findings and extracts of the research. Following one of these updates a Māori participant came and discussed the use of love as opposed to aroha in the definition of success for Māori. This Māori participant wanted to clarify that success for Māori was aroha, not feeling 'loved'. The participant argued that the Māori concept of aroha is different to the Pākehā concept of love. This may suggest that those Māori students who reported feeling loved as success instead meant the concept of aroha as opposed to the Pākehā concept of loved. This follow up by a Māori participant shows that by building meaningful relationships with participants, researchers can encourage participants to engage with the research and provide feedback on findings in a constructive and informative way, adding depth to the research.

Participants' views of success also have research implications. As discussed earlier, the learner's voices' indicated that success to the learner is more than simply grades. This suggests a place for qualitative research to better understand the complete experience of Māori and Pasifika learners at university. However, few universities currently utilise qualitative measures of success, relying largely on measures used in quantitative funding models which focus specifically on retention and completion of Māori and Pasifika students (Tertiary Education Commission, 2012). A shift in measures of success for funding is needed to ensure that universities look at the whole student experience, not just the end result. This is significant for as the findings of this research demonstrates, non-grade success can have an impact on the learner and lead to academic success.

None the less, although qualitative research is time and resource intensive; it is not impossible. The *First Year Experience in Australian Universities: Findings from 1994-2009* (James, Krause & Jennings, 2010) is a nationwide quantitative and qualitative study that has been conducted over the last fifteen years in Australia. From this study Australian universities are aware how much time students spend on campus, spend working, or spend in class etc. This type of study shows it is not impossible to implement annual qualitative studies, which

may be widely beneficial for Arts and other Faculties to better understand their student population.

6.9. Implications for Institutional Practice

The findings of this research suggest a number of implications for institutional practice. These implications spread across key stakeholders in Māori and Pasifika success. These key stakeholders are the university, academics and support staff. Māori and Pasifika learners and their peers are not included within this section, as learners and their peers cannot be controlled by the institution. Instead learners and their peers are influenced by the institutions actions and regulations, which can be changed to better reflect promising practices for supporting Māori and Pasifika learner success. The section below outlines some key changes or actions that can be undertaken now by key stakeholders to successfully implement the promising practices outlined in this research.

6.9.1. The University

Much change is driven from the top. A key stakeholder for Māori and Pasifika success is university management (from Faculty to Senate). The central role that Arts Faculties have in the recruitment, retention and achievement of Māori and Pasifika within universities indicates university management should consider how institutional practices can be changed to reflect the importance of Māori and Pasifika success within Arts Faculties. Beneath are identified practices that university management could implement to enhance Māori and Pasifika success at their university:

1. Resource academics with teaching and administration support so that they can pursue promising practices identified in this research under ‘Academia’. As discussed above this has the potential to lead to research publications.
2. Provide spaces and resources for support services for Māori and Pasifika so that support staff can pursue the promising practices in ‘Support services’ identified in this research.
3. Provide a leadership role within senior management responsible for learner wellbeing who accounts for qualitative and quantitative measures of Māori and Pasifika learner success.
4. Provide learner led spaces to enable Māori and Pasifika learners to engage with peers and self-reflection promising practices identified in this research.

6.9.2. Academics

The academic implications of this research are not just limited to the world of academia. Academics can also change their practices in ways that complement the other promising practices across the remaining four research themes. For example:

1. Reflect on current teaching and assessment practices and then if necessary change teaching and assessment practices to reflect research informed best teaching and assessment practices for Māori and Pasifika learners.
2. To contribute to the body of research for teaching for Māori and Pasifika success, academics can publish research on how changing their own teaching and assessment practices influenced Māori and Pasifika learner success.
3. Utilise learner friendly spaces to engage Māori and Pasifika learners one on one.
4. Participate with, engage and promote the Māori and Pasifika learner community wherever possible understanding the need to include relevant resources for the community.
5. Encourage interaction with peers through group learning and conversation in learning spaces to enable Māori and Pasifika learners to engage with the promising practices within peers and self-reflection as identified in this research.
6. Have regular meetings in the department and with Māori and Pasifika learner support staff to discuss Māori and Pasifika achievement, utilising both qualitative and quantitative measures and share promising practices.

6.9.3. Support Staff responsible for Māori and Pasifika success

Māori and Pasifika support staff play a key role in the pastoral and academic care of Māori and Pasifika learners outside of the curriculum. They can show leadership and initiative through a learning community which can be utilised to engage others in supporting Māori and Pasifika success. The promising practices outlined in this research can be implemented or influenced by Māori and Pasifika support staff. Below are practices that can be used to encourage Māori and Pasifika success in Bachelor of Arts:

1. Promote, enhance and develop the Māori and Pasifika learning community in order to reflect the promising practice identified in the research practices.
2. Engage with mainstream support systems to discuss Māori and Pasifika culturally appropriate practices, and reflect on current practices to enable mainstream support to engage with the promising practices reflected in this research.
3. Engage Māori and Pasifika learners' families to help them understand the university in order to support them in implementing off-campus learning promising practices identified in this research.
4. Encourage academics to participate in the Māori and Pasifika learning community to help them engage with Māori and Pasifika learners and meet regularly to discuss Māori and Pasifika achievement, utilising both qualitative and quantitative measures and share promising practices.
5. To contribute to the body of research for teaching for Māori and Pasifika success, Māori and Pasifika support staff can publish research on how changing their own approach to support practices influenced Māori and Pasifika learner success.
6. Engage with Māori and Pasifika learners about how learners and support staff can better support their peers to achieve success.

6.10. Final Summary

This research has far reaching implications for Māori and Pasifika learners. Not only will teaching and learning practices change to better support Māori and Pasifika views of success, but this research has also shown that taciqu's voices are powerful and informative. This legitimisation of taciqu worldviews will have an ongoing effect as more learner voice driven research is conducted. Teaching and learning practices will be changed to reflect taciqu success (not the 'institution'), with the role of the teacher and learner understood from a Māori and Pasifika Bachelor of Arts learner perspective. The experience of first year Māori and Pasifika learners in Arts will change and evolve, because taciqu opted to share their stories and make an impact on institutional practices.

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