



TE WHARE WĀNANGA O
AWANUIĀRANGI

FOR THE MASTERS DEGREE IN
INDIGENOUS STUDIES

POUHONO WĀNANGA A PRAXIS
OF TRANSFORMATION



Figure 1- Image courtesy of Te Whare Wānanga o Awanuiārangī 2017

Hine Rangi Busby

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DEDICATION

All that I am is owed to who are in my life, whom hold a special reserve within my heart and to those who are yet to come. Know that my love for every one of you is the same, there is no measure, therefore, there is no end.

Learning is a life journey, when you decide to take yours, know that you follow the steps of many who have been before you, I understand the struggle and I understand the victory. When you decide to take that first step, know that I will celebrate with you. I have not achieved a single thing, and this work will be done in vain, if I have not inspired others to rise above myself.

The first step into higher educational pathways, is a step that counts toward transformation, make it unique, make it yours, and make the most of it. I envision a flourishing whānau, hapū and iwi, so when you become a refined tool of change, become an active agent for the continued development of your people.

This thesis is dedicated to my beloved parents Tawhitiroa and Hazel Puhipi, to my siblings, my partner Rahere Te Waharoa-Rakatau and our beautiful children;

Te Ara o Rehua-Tangimoana Puhipi

Tawhiti-Mairangi Rakatau

Hineārangi-Hahingarua Puhipi, and;

Tuputaingakawa-Rangiāhua-Tipene Rakatau.

Last of all, to the many mokopuna that my children will give me, I love you now, I will reaffirm my love when I meet you, and I will love you forever and always.

For you all are the reason and the purpose of my life.

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DECLARATION

To the best of my knowledge and belief this thesis will contain no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

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

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

Hine Rangi Busby

Signature:

Date:

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First and foremost, I extend my gratitude to my whānau of Te Uri o Hina, Waihou and Waikaraka for agreeing to participate and support this work. I understand the aroha and manaaki that you have extended by allowing me into your space to share your stories and experiences. I hope that this work is of benefit to all our whānau and I am eternally grateful for the trust that you have invested in me for this thesis. I want to acknowledge my beautiful Te Rarawa whānau from Waihou-nui-a-rua marae, you were the first to support my journey despite the changes to this work, I hold dear to my heart the absolute love and support that this whānau showed mine.

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Ko te ihi o ngā Rāngi-tū-hāhā, kei rō te hunga ora o tētehi ki tētehi tangata, hai horohoro i a koe mai i ngā kawenga taumaha i te wā mua noa atu, ki te whāwhāki he whakapai tinana, wairua, hinengaro o tō ake wairua i mua i te tīmatatanga o tō ake hokinga ki te ao he tipua, ki te ao he tawhito. Ko ngā mea e hanga mai ana ko wai koe, he tangata nō tō ake tūpuna i raro i te paki o tō ake mana. Ko tēhea e haere mai i tō akoranga, i kawea mai i te kapua o te tikanga, kāhore e waiho ake ko wai koe. E mau tonu ana te maumaharatanga o ngā pakanga kei runga i tō tātou whenua.

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ABSTRACT

This study reports on the processes, benefits and self-determining factors of whānau, hapū and iwi development of Te Roroa research participants with an emphasis on the role of Te Pouhono within the entire procedure. Te Pouhono is a second chance learning programme that is entrenched within the adult community educational provision as offered by the School of Iwi Development through Te Whare Wānanga o Awanuiārangi. Te Pouhono operates from a Marae Community Centred Education framework, which in effect, offers programmes that are highly contextualised within the local knowledge systems of participating marae.

Transformation of Te Pouhono students is a major theme within this study, where the link between Te Pouhono transformation, whānau, hapū and iwi development is investigated to determine the Marae Centred Community Education praxis from which Te Pouhono operates as a useful tool that brings about transformative change. As such the research considers two key executive voices of Te Whare Wānanga o Awanuiārangi and it tells the intimate stories of five whānau members who belong to Waikaraka Marae. The qualitative case studies and group focus hui aids in the understanding of how Te Pouhono participation has brought upon transformation for their marae, whānau and hapū, on personal, cultural, social, political, economic, environmental and educational levels.

The principal means of data gathering was executed through individual and whānau semi-structured interviews and the overall research design encompasses kaupapa Māori, kaupapa Māori theory and kaupapa Māori methodology. The methods and methodology applied in the field provided answers to the research questions posed and the data retrieved was transcribed where several key themes of transformation emerged.

Several key findings emerged as a result of this study. Firstly, the way in which Te Pouhono is delivered justifiably earns its pedagogical approach as a praxis of transformative change. Secondly, the heavy influence of Te Pouhono praxis inspired participants to make transformative changes to their personal and collective lives, that is, through proactively strategizing for the future of whānau and hapū. Finally, the rationale of marae supporting a Marae Centred Learning Communities strategy is presented.

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Abbreviations

ACE	<i>Adult Community Education</i>
AWEA	<i>Auckland Workers Education Association</i>
ICE	<i>Intergenerational Community Education</i>
MCCE	<i>Marae Centered Community Education</i>
MCLC	<i>Māori Centered Learning Communities</i>
SID	<i>School of Iwi Development</i>
TWWoA	<i>Te Whare Wānanga o Awanuiārangi</i>
TUOH	<i>Te Uri o Hina Marae</i>
TKoMT	<i>Te Kupenga Mātauranga o Taranaki</i>

GLOSSARY

Ahikā	<i>Continuous occupation of land through whakapapa links.</i>
Aotearoa	<i>New Zealand</i>
Aroha	<i>To express love</i>
Mārae ātea	<i>Front area of the marae</i>
Āwhina	<i>Take care of</i>
Hāhi Māori	<i>Māori religion</i>
Hapū	<i>Sub-tribal group</i>
Haukāinga	<i>People of home, or of the marae</i>
Hui	<i>To gather</i>
Iwi	<i>Tribal group</i>
Kāhore	<i>No</i>
Kaiako	<i>One who teaches another or groups</i>
Kaikōrero	<i>A speaker or narrator</i>
Kaitiaki	<i>Guardian or caregiver</i>
Kaitiakitanga	<i>Guardianship</i>
Kanohi ki te Kanohi	<i>Face to face</i>
Karanga	<i>Traditional call</i>
Karakia	<i>Traditional prayers</i>
Kaumātua	<i>Respected elder of Māori society</i>
Kawa	<i>Customary traditions that are practiced distinctively according to whānau, hapū or iwi histories.</i>
Kete	<i>Māori customary basket</i>
Kia ora	<i>Greeting</i>
Koha	<i>Gift</i>
Kōrero	<i>To speak or speak with</i>
Koro	<i>Grandfather</i>
Korowai	<i>Customary Māori cloak</i>
Kotahitanga	<i>To be as one</i>
Kōwhaiwhai	<i>Traditional Māori designs</i>
Māhau	<i>Porch</i>
Mana	<i>Power, intrinsic power or revered reputation.</i>
Mana Motuhake	<i>Self-determination</i>
Mana Tāne	<i>Status of a man</i>
Mana Tangata	<i>Leadership accrued through talent</i>
Mana Tupuna	<i>Power through descent</i>
Mana Whēnua	<i>Guardians of the land</i>
Manaaki	<i>Take care of</i>
Manakitanga	<i>Showing respect, generosity and care for others</i>
Manaaki tangata	<i>The responsibility to look after visitors</i>
Marae	<i>Traditional Māori meeting house</i>
Māramatanga	<i>To gain insight, or enlightenment</i>
Mātauranga-a-iwi	<i>Māori data that is contextualized within tribal knowledge</i>

Mātauranga-a-hapū	<i>Māori data that is contextualized within sub-tribal knowledge</i>
Mātauranga Māori	<i>Generic Māori knowledge</i>
Mauri	<i>Life force</i>
Mauri ora	<i>To be well</i>
Mōhiotanga	<i>To understand or comprehend</i>
Mokopuna	<i>Grandchild</i>
Mōteatea	<i>Traditional chants or laments</i>
Ngā taonga tuku iho	<i>Something of significance that has been handed down</i>
Paepae	<i>Orators Bench</i>
Pātere	<i>Traditional Māori chant</i>
Pepehā	<i>One's connection to their lands and environments</i>
Pono	<i>To be true, transparent and honest</i>
Pōwhiri	<i>Māori welcoming ceremony</i>
Pūrākau	<i>Ancient stories that hold truth and lessons</i>
Pou	<i>To establish</i>
Pūtea	<i>Sum of money</i>
Rongoā	<i>Traditional Māori medicine</i>
Tangihanga	<i>Funeral or to mourn</i>
Taonga	<i>Precious gift</i>
Tāniko	<i>Traditional Māori weaving practice</i>
Tapu	<i>Sacred</i>
Te Ao Māori	<i>The world of the Māori</i>
Te Ao Mārama	<i>The world of light</i>
Tiakitanga	<i>The protection or caring of something</i>
Tika	<i>Something that is right</i>
Tikanga	<i>Correct procedures, customs or methods</i>
Tino Rangatiratanga	<i>Self-control or autonomy</i>
Tōhunga	<i>Traditional Māori expert in their field</i>
Tūturu	<i>To be authentic and true</i>
Ūkaipōtanga	<i>To sustain</i>
Uri whakatipu	<i>To be raised and taught customs</i>
Wāhi tapu	<i>Land or areas that are considered sacred to Māori</i>
Wāhine	<i>Woman</i>
Waiata	<i>Traditional songs</i>
Wairua	<i>Spirit</i>
Wairuatanga	<i>Taking care of one's spiritual wellbeing</i>
Whaikōrero	<i>Traditional oratory practice</i>
Whakairo	<i>Traditional Māori carvings</i>
Whakapapa	<i>One's genealogical link to their ancestors</i>
Whakaaro	<i>To have a thought</i>
Whānau	<i>Family unit</i>
Whanaungatanga	<i>Relationships or family connections to one another</i>
Whenua	<i>The land</i>

CHAPTER ONE

INTRODUCTION

The Challenge

Reaffirming ‘myself’ is paramount to the positive construction of relationships that this thesis builds upon. Being a past student of Te Pouhono and the experiences that I have endured since the beginning of this journey, I have come to realize, that to whole heartedly transform is to intimately comprehend who you are, where you have come from, where you have been, where you wish to go and how you would go about getting there. More importantly, I have also realized that to completely transform, is to bring about transformation in others through the sharing of knowledge and ideas, so that those whom you effect, are also armed with the same tools to bring about positive change.

I have a profound connection to what I am about to present. First, a self-proclaimed second chance learner, there was an opportunity to prove that I had the tools to succeed in higher education, so I took it. Second, from a social, cultural, and economic unjust background whose life primarily involved day to day existence, Te Pouhono allowed me to confront myself. I could study the pathways of my tupuna, through pūrakau and whakapapa which became a huge influence on how I chose to charter the rest of my life. Third, from a mainstream educational failure to successful Te Pouhono and Bachelor of Mātauranga Māori student, I have tread the educational pathways enabled through Te Pouhono participation, and this work, at postgraduate level study, is my unique way of giving back.

Introduction

Māori education has remained a priority of the New Zealand government’s policy agenda since the earliest inception of legislations, beginning with Governor George Grey’s Education Ordinance of 1847. Historically, Māori are generational victims of oppressive and assimilative policies as well as socially constructed realities that were not necessarily their own. Consequently, this has resulted in Māori being over represented in a range of deficit statistics. Interestingly, while much research funding is invested into Māori education at Kōhanga and Kura Kaupapa level, the constant stream of government

intervention aimed at the mitigation of this multifaceted issue has achieved little in terms of successful Māori education development strategies at local and tribal levels.

Central to the core of this work is marae participation with Te Whare Wānanga o Awanuiārangi and The School of Iwi Development educational programme known as Te Pouhono (Te Whare Wānanga o Awanuiārangi, 2017). A strong focus will be placed upon the *Adult Community Education* provisions provided to Māori from TWWoA and the *Marae Centered Community Education* (MCCE) framework from which Te Pouhono operates. Furthermore, Māori cultural contexts that contributes toward positive educational outcomes for marae who engage with Te Pouhono are considered, and the phenomena of transformation that transpires within those limitations for Māori second chance learners who have participated in Te Pouhono over a period of 10 years.

Thesis Statement

This thesis seeks to report on the processes, benefits and self-determining factors of whānau, hapū and iwi development. It will do this by utilizing Te Pouhono and its Marae Centered Communities Educational praxis as a liberative tool to mobilize transformative change.

What is Te Pouhono?

Te Pouhono is a second chance learning programme that is delivered to Māori communities through Te Whare Wānanga o Awanuiārangi and their School of Iwi Development. Te Pouhono is a marae based and marae centred educational initiative that is delivered in complete Māori pedagogical context. The concept of being ‘marae based’ is not a unique feature of this special programme, however, the concept of being ‘marae centred’ illuminates the distinctive components within the MCCE praxis from which it operates.

The *Marae Centred Communities Education* model is first mentioned in TWWoA, *Adult Communities Education Evaluation* report of 2011. At the time, the MCCE model of provision was not explicitly outlined by Te Whare Wānanga o Awanuiārangi or the School of Iwi Development as an official pedagogical approach to their major stakeholder, the Tertiary Education Commission. Rather, it was recognised as a subtle self-developing model that emerged over the course of a ten-year practice period. The *Marae Centered Communities Education* model is inclusive of an *Intergenerational*

Communities Education outcome of provision model and a *Marae Centred Learning Communities* strategy (Roderick, 2011, p 30). As the MCCE praxis is relatively new and continually subjected to improvement, Roderick's ACE evaluation report is the only existing document that both defines and clarifies the operational context of the MCCE model, therefore, Miki Roderick's authority on Te Pouhono features heavily within this work. The praxial components are as follows:

Marae Centred Communities Education (MCCE) praxis;

1. *Working with the community in the community,*
2. *Learning what is centred around and about the marae, and;*
3. *Mātauranga-a-Iwi rather than Mātauranga Māori, sets the basis for the pedagogical approach and practice.*

Intergenerational Communities Education (ICE) role within that praxis is to establish a whakapapa based learning environment, with two main goals:

1. *Strengthen the capacity of intergenerational knowledge transfer and succession planning relating to the cultural knowledge base, and;*
2. *Encourage and ignite whānau learning environments at all levels of education engagements.*

With the purpose of the *Marae Centred Learning Communities* (MCLC) strategy to;

1. *Stimulate and grow Māori community educational achievements from within marae settings based on the collective needs and aspirations of the people that are centred on their community well-being and advancement.*

(Roderick, 2011, pp.30-34).

The title and work of this thesis lays claim to the *Marae Centred Communities Education* provision as a praxis of transformation that in turn, achieves transformation for whānau and hapū who have participated. Transformation, in the context of kaupapa Māori is argued by Smith (2003, p.3), to have a true effect when the battle of transformation has been achieved “*on two broad fronts being; a confrontation with the colonizer and in confrontation with ourselves.*” This rationale bore the inside out model of transformation (Smith, 2003) where true transformation evolved from the inside out, rather than the outside in (Macfarlane, 2013, p.135).

Transformation is a term that is underpinned by political components such as, critical reflection, dialogue, resistance, oppression and action (Armstrong, 1999; Findsen, 1999; Smith, 1999; Roberts, 2013; Coysh, 2017). Whereas, praxis, involves the amalgamation of both theory and practice (Freire, 1970 & Doherty, 2008). To claim anything as being transformative, whether it is the Te Pouhono programme or the students who have trained within it for a period, would mean that the research of this thesis should prove that change within the participants of Te Pouhono has emerged through:

- 1) Critical reflection of past Te Pouhono participant history and how it has affected the quality of their lives;
- 2) An acceptance of that history knowing that it does not define their future, but is rather, an indicator for being the site of struggle. Pihama (2010, p.11) argues transformation as first, being a site of struggle. Thus, encouraging the assumption that to transform, you must first have struggles that you will eventually have to contend and overcome;
- 3) The resistance to the entire mindset that has immobilised their development, and;
- 4) Prove that they have taken practical steps towards progression, implying action.

Critical theory and Te Pouhono, in this circumstance, is the set of principles that the MCCE praxis operates from. Practice, is the action taken to achieve the theoretical background and purpose of the activity; and critical consciousness, is the awareness that comes about because of the former. In other words, there is no doing without first thinking, and there is no thinking without first having purpose, consequently there is no change if the former is not brought together to achieve the outcome of transformation. These are some of the issues that I will be considering further on in the thesis.

Achieving the Thesis Statement?

In terms of the processes, benefits and self-determining factors of whānau, hapū or iwi development, there is little published outputs on whānau or hapū progress. Due to this issue, I have taken the liberty to provide partial, Te Uri o Hina strategic development plans into the literature review section of this work. Although their contribution to the literature section is unpublished work, it demonstrates grass root level solutions to some of the problems that we face, and it is helpful in terms of getting an idea where whānau

and hapū development currently sits with this marae. Not to rest on Te Uri o Hina hapū development alone, the literature will also implement Te Rarawa iwi development plans to support the hapū resources within this thesis. The purpose of doing so is to identify the development processes that hapū and iwi adopts therefore, further recognizing the benefits in the operational contexts of those processes while pinpointing the self-determining principles in the way in which they practice and pursue development for their people.

By establishing Te Pouhono as a transformative praxis, and understanding the way(s) of how hapū and iwi development materializes, the opportunity to align Te Pouhono praxis as a useful tool in achieving whānau, hapū and iwi development should emerge. It is anticipated that once this revelation takes shape it would also uncover the transformational effects associated with the MCCE praxis that in turn creates transformation within those who engage with its practice.

This objective is directly relevant to the overall thesis statement of this work, as it enables me to examine the processes, benefits and self-determining factors of whānau, hapū and iwi development. The contribution of whānau and hapū development would also be considered and examined during the field research and discussion section, and this is largely due to the lack of availability of valid whānau and hapū resources other than those sourced for the literature review section. It is anticipated that the literature and field research in chapter four will slightly fill the current literary gap of those vital concepts.

Furthermore, this objective also allows me to investigate the transformational factors within the Te Pouhono praxis through its MCCE framework, ICE outcome model of provision and their recommended MCLC strategy. Consequently, aligning and pinpointing Te Pouhono concepts within those developmental mechanisms at tribal and local levels allows me to illustrate how Te Pouhono marae centred training has the potential to transform second chance learners, who are whānau belonging to hapū capable of effecting positive collective change to the benefit of the iwi that they belong to.

The role of mātauranga Māori within the MCCE praxis will be further revealed in chapter two of the literature review section. In a nutshell, the operational contexts of the MCCE praxis, as defined by Roderick (2011, p.31), is *“first; strengthens the engaged communities social and cultural capacity and capabilities, second; grows and nurtures*

the marae as a whānau learning environment and third; because of the former, empowers and ignites the life-long learning potential of participants.”

Transformational development that has affected Māori second chance learning communities through marae centred programmes, requires an investigation into the impacts of colonization. Although there is a heavy focus on Māori education, the literature review will consider several issues that are associated with the decline of Māori cultural competency and the deconstruction of traditional Māori social structures.

My Position

I started my Te Pouhono journey with Waikaraka marae in the year of 2006. Te Pouhono was a new programme, and coming from a participant’s point of view, I saw my involvement as an opportunity for Waikaraka to financially profit for the much-needed development of their entire complex. Eleven years into the future, I have completed Te Pouhono training, made the transition into higher learning, gained my Bachelor of Mātauranga Māori degree and I am on the verge of completing a post-graduate study.

According to Given (2008 p.815) situatedness involves “*a researcher conducting research on a site who has an association with that site.*” Similarly, Costley (2010, p.1), defines this phenomenon as “*having emerged from the interplay between agent (you, the researcher), the situation (the set of circumstances and your position within it), and context (where, when and background).*” My connections and relationships that have developed over the years with TWWoA staff and students across the programmes to which I have been involved, creates the element of situatedness or insider research.

While both contexts within the practice of research presents its challenges, it is important to note that my position within the context of this work aims to practically, logically and theoretically report on the transformational aspects of a TWWoA programme and how those transformational components have extended to effect students that have participated within that programme. Moreover, upon achieving these things, it is anticipated that the research will provide an empowering space for past, current and future students to recognise the transformations that have occurred within themselves, thus motivating Te Pouhono students to further engage with the pathways that it provides.

This rationale aligns with the advice of Distinguished Professor Graham Smith (Smith, Hoskins & Jones 2012) in an interview titled “Kaupapa Māori: The Dangers of

Domestication.” Smith, Hoskins and Jones (2012), reveals concerns for the misinterpretation and malpractice of kaupapa Māori theory within academia, however, in the same token he acknowledges the perplexity of its practice could somewhat, be responsible for the potential domestication of its use (Smith, Hoskins & Jones 2012). The origins of kaupapa Māori are founded in critical theory, Smith urges up and coming theorists or practitioners of research and of transformational change to remember the foundations that Kaupapa Māori theory was built upon.

Additionally, Smith provides a kaupapa Māori strategy for Māori academics to critically reflect upon their researching practices, outlining a set of questions that tests the intentions and applications of their work:

The first is the praxis test: Are both practical and theoretical elements present? Second, the positionality test: what is the record of the researcher/commentator that lends legitimacy to their work in this area? Third, the criticality test: Does the commentary or analysis adequately take account of culturalism and structuralist aspirations and political analysis? And fourth, the transformability test: What positively changes Māori because of your engagement or your application of Kaupapa Māori? (Smith, Hoskins & Jones, 2012, p.20).

The research within this thesis, despite my position, is incapsulated within this statement in the following ways:

- 1) ***Praxis test*** – This work involves kaupapa Māori theory, therefore it embraces all theoretical tools (both Western and Indigenous) where practicable to the research design. This work reports on transformation, thus, being transformative, where the aim is to capture the imaginations of current students, to encourage higher educational pathway transitions from Te Pouhono and into higher education.
- 2) ***Positionality test*** – The legitimacy of this work comes from being a past Te Pouhono student who has made successful transitions into higher education. Therefore, I have first-hand experience of struggles that this journey brought, including the transformation that emerged from my own experiences.
- 3) ***Criticality test*** – This work considers culturalism and structuralism by first, encompassing mātauranga Māori as a practical and theoretical tool that encourages transformation. Whilst utilizing mātauranga Māori as a lifestyle and a practical tool to build awareness, create opportunities, and strategically plan for whānau, hapū and iwi development.

- 4) ***Transformability test*** – This work reports on the internal and external transformations of past Te Pouhono students and the marae of Waikaraka. The compilation of this research reaffirms and strengthens relationships through the research process, it challenges participants to internalize their own transformation, and as a result it is anticipated that this empowering practice could relight the higher educational pathway for those who felt immobilised by their own thoughts, to challenge themselves further.

I am an insider researcher in this project, and although there are many potential issues to consider before choosing to do this type of research, Costley (2008, p.3) argues that this puts the researcher in a unique position to study an issue in depth. He further goes on to make a point that “*insider researchers have their own insider knowledge, they can additionally have easy access to people and information that can also further that knowledge enriching the findings yet again.*”

My position therefore becomes one of privilege with the awareness that I must continually critique my research performance as, Costley (2008, p.5), advises one to be attentive “*to both the positive and negative impacts of your insider research endeavours.*” It is for the very reason of situatedness, that I can be considered a credible source and an authority to speak on behalf of the transformational effects experienced from Te Pouhono participants over a period of 10 years.

Aims and Objectives

This study is important to me for a number reasons. I have contended with a life full of trials and tribulation, and despite of every struggle that speaks to the likelihood of me not being where I am today, I have defied all odds and I am. Te Pouhono has had such a profound effect on my life in the context of complete transformation, that it would be an injustice to the higher educational pathways that it allowed me to travel, to not speak of its transformational outcomes.

This study fulfils my desire to create a document that would give other participants of Te Pouhono a legitimate voice as to how Te Pouhono has also changed their lives for the better.

Therefore, the purposes of this study are:

- 1) To understand the effect of colonization on Māori second chance learners who have participated with Te Pouhono.
- 2) Place an emphasis on the transformative elements and self-determining factors within the MCCE educational framework as delivered through Te Pouhono.
- 3) To demonstrate how those transformative elements and self-determining factors have made significant contributions toward the cultural, social, political, economic and educational wellbeing of individuals, whānau and hapū who have participated with Te Pouhono between eight to ten years.
- 4) To report the progressive development of marae whānau and hapū advancement from those who have a training partnership with Te Pouhono.
- 5) To support the need of developing a Māori Centered Learning Communities' strategy (Roderick, 2011), for the continual and widespread advancement of Māori education at communal, local and tribal levels.

Research Questions

To achieve the overarching goals as described above, the research seeks to first answer several questions:

- 1) What are the cultural, social, economic, political, environmental and educational transformative indicators of Te Pouhono MCCE praxis?
- 2) How have those indicators mobilized the lives who have engaged with Te Pouhono for up to ten years?
- 3) What are some of the advances that marae, whānau and hapū have achieved as an outcome that partnership?
- 4) How can this study further support a Māori Centered Learning Community strategy that is sustainable and of benefit to the strategic futures of whānau, hapū and iwi?

Significance of the Research

This study is significant for several reasons; first it allows whānau, hapū and iwi to recognize and identify the transformative factors that Te Pouhono contains within its MCCE educational model. This could be an instrumental factor for non-engaged Marae who wish to develop their people for the future.

Second, this study will allow past and current participants of Te Pouhono the opportunity to internalize and assess the transformational effects that have directly affected their lives

because of Te Pouhono engagement. Additionally, this project would provide future participants of Te Pouhono with a living document that testifies to the positive and transformational experiences of those who had tread the Te Pouhono pathway prior. It would also provide examples of people who took their Te Pouhono journey into the greatest heights of higher educational learning.

Third, this research will simultaneously allow whānau to understand the wider implications of engaging with Te Pouhono. Such implications include, an increase in productivity, and the increase in the capabilities of whānau to successfully drive development opportunities that improves the cultural, social, economic and education conditions of marae, whānau, hapū and iwi.

Finally, the assertion that there is a lack of evidence on an educational provision such as Te Pouhono for Māori in mainstream organizations (Roderick, 2011), also implies that there is a lack of evidence to prove the transformative factors for whānau, hapū and iwi who participate with Te Pouhono. This research study would provide ground breaking information that justifies the effectiveness of Te Pouhono as a critical foundation of widespread Māori development.

This research study is significant as it aims to gain the trust of whānau, hapū and iwi in Māori pedagogical ways of teaching and learning through institutional partnerships and what that means for whānau, hapū and iwi development. It aims to empower whānau which in turn empowers hapū ultimately providing the space for whānau and hapū to make significant contributions to iwi development. If Māori were to operate successfully within those contexts, the benefits of this research becomes far reaching to all Māori communities in Aotearoa, New Zealand.

Thesis Outline

Chapter One: This thesis provides a comprehensive introduction to Te Pouhono. This is both necessary and crucial because Te Pouhono currency tells us that there is a lack of legitimate Te Pouhono resources. The aims and objectives of the thesis are explicitly outlined, and the driving research questions are revealed giving a firm indication on how the rest of the thesis will roll out.

Chapter Two: The theoretical base of the thesis is provided through a review of relevant literature as it relates to Te Pouhono. The subsections within this chapter is aligned and guided by several questions being; Can Te Pouhono legitimize itself as a praxis of

transformation? What developmental progress has whānau, hapū or iwi made? (specificity given to where the research participants belong; Te Rarawa and Te Roroa).

Equally important, the literature review examines the connection between Te Pouhono and whānau, hapū and iwi development, further considering how Te Pouhono could be implemented within future whānau, hapū or iwi strategies.

Chapter Three: This chapter articulates a clear understanding of the common research methods and methodologies utilized within this thesis. It enables me as a researcher to recognise and apply those practices, parallel to the justification as to why those practices were designed and executed in such a way.

The overarching methodology of this work embraces Kaupapa Māori, it is an inclusive approach that encompasses every corner of the research methods employed. Kaupapa Māori is acknowledged as being an appropriate approach because it allows for development pathways into marae based and marae centred educations. Furthermore, it allows for the incorporation of cultural obligations through tikanga based values and principles that is consistent with political action to bring about transformation.

Chapter Four: This chapter will present two individual case studies, two executive members of TWWoA, and one group of five whānau members, all of whom belong to Waikaraka marae. The interviews will provide a brief background of individual and marae participants, executive role and responsibilities and Te Pouhono engagement terms. This provides the ‘backbone’ as such, into who they are, where they have been, what they have observed and where it is they believe they can go with Te Pouhono.

Chapter Five: Presents a platform to discuss the most significant outcomes of the research. The overarching theme of transformation that is experienced on social, cultural, economic, education, environmental and political levels is further explored as I align relevant literature with the outcomes of the field research from chapter four.

Chapter Six: The final chapter will provide the space to comprehensively summarise and restate the main aims, goals, objectives and research questions of this thesis. The concluding chapter will recommend further research and finish with strong commentary which will heavily reflect Te Pouhono experiences of the researching participants.

CHAPTER TWO

LITERATURE REVIEW

The purpose of this review seeks to gain an understanding of several factors that relates to the impact of colonization on Māori communities to comprehend some of the issues that second chance Māori learners may be challenged with. It will explore a range of concepts, definitions and reference to appropriate material that relates to second chance learners, transformative praxis, and whānau, hapū and iwi development.

Moreover, by the end of this chapter it is also expected that the literature will bring about what is known and what is unknown, further presenting evidence as to why this thesis is important to those who participate with Te Pouhono. Additionally, this thesis will demonstrate why it is significant to those who support and analyse Te Pouhono, the funders that oversee the success of the programme and finally, past participants but more importantly anticipated students of the future.

Chapter Outline

There are clear objectives for this literature review that are immediately relative to the driving research questions and overall aims of the thesis. These are again as follows:

1. How has colonization affected Māori?
2. Can Te Pouhono legitimize itself as a praxis of transformation?
3. What developmental progress has whānau, hapū or iwi (of Te Pouhono participants) gained?
4. How can Te Pouhono support whānau, hapū and iwi development?

The findings produced at the end of this review would also guide the field work required for the next step of the research process as well as the discussion of results and findings in chapters four and five.

Te Pouhono is entrenched within the national Adult Community Education provision of New Zealand (Roderick, 2011). The opening of this review is focussed on a slight historical background that conveys the humble beginnings of ACE in New Zealand. It provides an understanding of the original intents brought forth with this initiative which is still largely relevant to its purpose today.

The review then turns its attention to the most current Te Pouhono research that is available, I sift through the discussions and most relevant findings of two documents where I identify a clear gap in the research findings. Those findings reflect a lack of evidence that confirms Te Pouhono as being a praxis of transformation, and, the lack of evidence that suggests transformation of Te Pouhono students.

The next section looks at the components of the Te Pouhono framework (Roderick, 2011, p.30-34), to which I unpack the transformative factors in each component thus, weighing the political mechanisms in the framework to either claim or concede Te Pouhono as being a praxis of transformation. Praxis testing against Smith's (2003) Kaupapa Māori praxis and the inclusion of crucial elements for transformative change is also explored in this section. This will be utilized in later discussions that will either support or oppose Te Pouhono praxis as being transformative for those whom choose to participate.

Whānau, hapū and iwi development is then cast into the review. This task is done with the purpose to review how iwi pursue development for their people and more importantly how hapū could mirror the same development aspirations as their leaders to bring about success at a grassroot level for their hapū. It explores the notion of iwi either adopting western models of development or if they are producing their own. If iwi are producing their own models of development what do those models include and how could Te Pouhono play a serviceable role to that factor so that the effects of wide spread development and transformation could be experienced by all. Moreover, the need for strong leadership is examined where the importance of modern leaders for our contemporary times are highlighted in the effort to illustrate their key role in attaining development for Māori and their people.

Te Uri o Hina contributes to the body of knowledge (partial strategic development plans) by illustrating their goals, aspirations and the steps that they have taken in a solid effort to assess their current situation and how they propose they will improve them. Although their contributions are not published works, their plans had been acknowledged and passed in marae hui during 2011 and therefore, would be utilized for this section. Hapū strategy from Te Uri o Hina carries the intention that is, how could marae support a Marae Centred Learning Communities strategy as discussed in the ACE report by Roderick (2011, p.33).

Finally, the discourse that is associated with Māori education and the struggle between Māori culture and state agenda has long been discussed between Māori and European scholars in New Zealand (Durie, 1998; Smith, 2000; Hook, 2006; Ka'ai-Mahuta, 2011; Rata, 2012; Smith, L, 2013). Although the approaches and attitudes to Māori language and education vary from scholar to scholar, it is important that when it comes to any debatable topic, a background into the understanding of that subject should be offered.

Second Chance Learners: Adult Community Education

James Dakin (1996, p.21), claims that for over a century Māori and Pākehā predominantly lived in separate communities, moreover, he makes the assertion that Pākehā sought to recreate their cultural traditions of their homeland by establishing their own institutions of learning. This was largely due to wānanga and the esoteric knowledge of Māori being inaccessible to Pākehā (Dakin, 1996, p.21). Be that as it may, however, according to the Adult Workers Education Association website (AWEA, 2017), the concept of ACE derives from the First Workers Educational Association that was established in Britain during 1906. The catalyst behind this idea quickly reached the shores of New Zealand where the first Adult Community Education programmes established under the banner of Workers Education Association, emerged in 1914 (AWEA, 2017). During the same era, Māori children were still in the process of assimilation through the same mechanism (Waretini-Karena, 2014, p.115), that the Workers Education Association were promoting for the wellbeing of middle classed workers.

The growth of Adult education saw the Labour government launching the Council of Adult Education in order to coordinate all strands of ACE and advise the government on funding requirements (Dakin, 1996, p.25; Pollack, 2012). Today, New Zealand boasts a healthy range of Adult Community Educational providers (Adult Community Education Aotearoa, 2017).

There is a wealth of resources that debates the complex intricacies that relate to ACE; its place in New Zealand society, accessibility, potential implications of proposed policies or the critique of policy that has historically affected the landscape of adult education in New Zealand (Bensemen, Findsen & Scott, 1996; Tobias, 1997, 2002; 2005a; 2005b).

ACE Aotearoa, however, submitted a response entitled; New Models of Tertiary Education to the New Zealand Productivity Commission. This document acknowledged the proposed amalgamation of ACE into the tertiary system of New Zealand. ACE (2015,

pp.2-3), welcomed the change based on the premise that second chance and challenged learners were not underestimated in terms of the support that they require to transition into more formal education. The submission felt that the proposal ignored the social and economic factors of learners who do not attain above level 2 qualifications, claiming the proposal had an overemphasis on easy returns without recognition of the challenges faced by those who had previously been unsuccessful with education (ACE, 2015, pp.3-4). The challenges of second chance learners ought to be taken into consideration, a potential by product of not doing so could have further implications, this is especially pertinent when Tobias, (1996, p.51), argues, second chance learners are often gazed upon as the forgotten ones. Burge (2007), supports this notion, stating, second chance learning for adults can not mean second class learning or second-rate teaching (p.38).

Second Chance Learners are learners of all ages, that are limited by personal challenges and/or social and economic disadvantage. A recent report, Mane & Snelling (2011), investigated the causes of learners not completing courses of study in the most northern lands of Aotearoa (Te Hiku o te Ika). Both investigators had found that those of their students who had come from second chance learning backgrounds had a variety of social issues that were viewed as being contributors to the continued failing rates of students within the region. In respect to those failing rates, some of these factors included; family situations and unplanned events, and a limited understanding of the multiple aspects of study support (Mane & Snelling, 2011). In relation to the second chance learning issues that Mane and Snelling point out, Coleman, Campbell, Hobson, McPartland, Mood, Weinfield and York (2012), further asserts that economists and sociologists have constantly concluded that background characteristics strongly shape the behavioural outcomes of students. What would this mean for the dispossessed second chance learner who also happens to be Māori?

Whether it be deliberate disregard or a clear focus on return of investment, the incorporation of ACE provisions into the Tertiary sector is inevitable. The Te Pouhono programme of Te Whare Wānanga o Awanuiārangi (TWWoA), operates a Marae Centred Communities Education framework moreover, Roderick (2011, p.10), asserts the model as being a critical factor in terms of the positive contributions that it is making within the ACE funded provision. TWWoA suggested there was compelling evidence to support the continued funding of their ACE programme and recommended that it be implemented within the Institution's investment plan as a unique contribution to the tertiary sector

(Roderick, 2011, p.37). With ACE (2015), outlining clear concerns for second chance learning resources, and Mane and Snelling (2011), earlier emphasizing a range of barriers that second chance learners face, does this indicate second chance learners as a marginalized group within the education sector?

Marae who are interested in taking up a Te Pouhono training partnership with TWWoA, must first demonstrate the capacity to complete the ACE provisions that are on offer (E. O'Brien, personal communication, May 06, 2017). Roderick (2011, p.28) reinforces this pathway by stating; marae who wish to participate with Te Pouhono through the School of Iwi Development must provide evidence of student interest and demonstrate that it will make the proposition financially viable and sustainable. Does this indicate finance motivating TWWoA to engage with marae? Is it the same for marae who seek training partnerships with TWWoA? As the service provider of ACE and Te Pouhono, and, marae being the client of that service, is it fair to assume that both parties are governed under structures of oppression? With TWWoA playing an instrumental role in creating culturally competent provisions for the benefit of marae who are in much need of social, cultural and economic development, who are the real benefactors of the situation? Is it marae, is it TWWoA or is it the economy?

O'Sullivan (2001, p.161) clearly outlines self-determination as primarily being concerned with creating independence and autonomy for groups, not so much from wider society itself, but from the controls and regulations imposed from outside of the would be self-determining community. Despite the power struggle that exists between the state, TWWoA and marae, TWWoA has provided cultural and structural tools to their marae partnerships. This in turn, enables marae to utilize those tools to aid in the wider development of their people and their marae complex. It appears that self-determination has become the by-product of participating within that educational partnership. This is ignited by TWWoA and the way in which they administer a degree of control within their programmes to marae, and it is exhibited in the progress of various marae partnerships thus far (Te Whare Wānanga o Awanuiārangi, 2017b). Moreover, Durie (2011, p.31) summarises collaborative partnerships, by asserting, "*autonomy not as an independent pathway, but rather, opportunities for collaboration and cooperation based on equality and shared goals.*" The way in which the partnerships between TWWoA and participating marae operates, aims to achieve the crux of Durie's statement, hence, expressing self-determining and collaborative partnerships to its fullest.

Te Pouhono Research

Roderick (2011 p.9) affirms, that there is “*little research associated with the outputs or outcomes being provided within the Wānanga sector relating to Adult Community Education,*” and although the currency of this assertion is a little over six years old, analogous research pertaining to TWWoA ACE provisions and Te Pouhono remains sparse.

‘Te Piko o te Māhuri, tērā te Tupu o te Rākau’ (Mlcek, Timutimu, Mika, Aranga, Taipeti, Rangihau Temara, Shepherd & McGarvey, 2009), examined the efficiency of a holistic learning based environment while subsequently providing language and literacy to Māori adults. This report gave insight into the framework of understanding the benefits for Māori adult learners within a marae based environment, and what that might mean for the improved literacy and numeracy outcomes of those students.

The ‘Adult Community Education Evaluation Report’ (Roderick, 2011), was commissioned by the Tertiary Education Commission. The conditions of the evaluation were to “*undertake an academically robust evaluation of outputs and outcomes achieved from Tertiary Education Commission’s (TECs) investment in Adult Community Education (ACE) funding at Te Whare Wānanga o Awanuiārangi*” (Roderick, 2011. p.12). Where Mlcek., et al (2009), endorsed the ‘marae’ as being the base that encouraged successful life learning outputs, Roderick builds upon that concept stating that the “*philosophical uniqueness*” that contributes toward the successful outcomes of the ACE programme and Te Pouhono at TWWoA, “*is in the provision as being marae centred rather than just being marae based*” (Roderick, 2011. p.31).

Both documents utilized qualitative research methods through case studies and interviews, and it was anticipated that this exercise would provide rich descriptions of student participation, student retention, student success and student experience within both provisional and degree programmes of TWWoA. In addition to kaupapa Māori underpinning the research design Roderick (2011), also employed the somewhat controversial appreciative inquiry model (Bushe, 2011; Coghlan, Preskill & Tzavaras Catsambus, 2003). All Researchers were associated with TWWoA which was an advantage to both projects in terms of accessibility to potential participants. Subsequently, this gave the researchers an inside awareness of TWWoA to deliver

evidence-based outcomes that guarantees quality assurance of the programmes that TWWoA provides.

The insider evaluation of the ACE report (Roderick, 2011), prompts the involvement of stakeholders within the process, to improve and develop upon the information and research findings. Furthermore, the act of focussing on what works, rather than what does not (appreciative inquiry methodology) allows TWWoA to focus on the essence of what makes them successful thus; constructing upon the organization and programme's strengths. With reports from the Te Pouhono participants, speaking to the praxial components of Te Pouhono and how it works for their situations, both the report and the evaluation failed to provide rich descriptions of how Te Pouhono has positively transformed the lives of its participants. Additionally, both documents did not lay claim to Te Pouhono being a praxis (implying political active agents because of participation in Te Pouhono). Roderick (2011), does state however, the ACE report as having an interest in understanding the human dynamics of change as it relates to transformative praxis, yet the evidence did not demonstrate a strong contribution to that intention (p.14).

Roderick (2011), distinctly points out the variance between 'Te Piko' and the ACE report by asserting the research in the Te Piko report did not involve any research relating to ACE funded provisions (p.18). Furthermore, Roderick points out the lack of involvement that the School of Iwi Development had with the Te Piko report, as opposed to their involvement within the ACE report while accounting for the difference of definitions between the documents as to what life-long learning means (p.18). Moreover, because, 'The ACE Report' was specifically commissioned to provide an evaluation of the ACE funded provision, it is likely the research behind the 'Te Piko' report did not account for the distinct issues outlined by Roderick (2011, p.18-19). This was due to an emphasis of the marae as a student retention factor for the increased outcomes of student literacy and numeracy. The 'Te Piko' report simply had its own outlined agenda and ACE was not included in its outline.

The purpose of each document is evident in the conclusions provided where, Mlcek., et al (2009), confirmed foundational learning that is embedded in marae-based programmes enhanced the capacity and capabilities of Māori learners to associate legitimate knowledge transfer on the marae as a mechanism for effective communication (p.33). Moreover, Roderick (2011, p.56), concluded that the evaluation identified a range of

revolutions that are having a positive impact on collective whānau reconnection with education, achievements and success. Furthermore, the report determined an added value on returns in terms of economic, social and cultural contributions that are being ignited into cohesive Māori achievements from initially participating in ACE funded programmes (Roderick, 2011, p.56).

Where, one document reports on the positive outcomes of Māori literacy and numeracy utilizing marae-based learning to enhance successful Māori foundation educations, the other aims to legitimize its space within the Tertiary sector and as a unique contributor to ACE provisions which are being provided by TWWoA. School of Iwi Development's involvement in the former was imperative to requirements of the commissioned report to justify the operation, administration, the delivery of the programme, the unique outcomes that it is producing and the potential economic contributions that ACE and Te Pouhono could make to wider rural communities.

Te Pouhono Praxis

The purpose of this section addresses the question, can Te Pouhono legitimize itself as a praxis of transformation? This is achieved by aligning the praxis components of Te Pouhono against Smith's (2003, pp.8-10) 'six principles of kaupapa Māori education praxis.' Thematic similarities will either concede or oppose Te Pouhono praxis as being transformational. The Kaupapa Māori principles are on the left (Smith, 2003), while Te Pouhono sits to the right (see p.21). The literature that supports each component of Te Pouhono praxis will test the transformative nature of Te Pouhono alongside Smith's (2003), essential components of a kaupapa Māori transformational education structure.

Te Pouhono praxis claims to be a 360-degree holistic programme that operates within the provision of being marae centred and marae based, providing communal and inter-generational learning while delivering mātauranga Māori content that is contextualised within the mātauranga-a-iwi of participating marae (Roderick, 2011, pp.29-30; Taniwha, 2014, p.43). There is currently a lack of literature that speaks to a 360-degree intervention strategy for Māori, however, Taniwha (2014), refers to it as being a structure built upon Māori cultural characteristics that encourages transformation. Whereas, Roderick (2011, p.30) refers to it as being a strategy that is implemented within the MCCE model provision that is, holistic in its vision and practice whilst uplifting the community, whānau and the individual in conjunction with successful educational development and outcomes.

Te Pouhono Praxis Testing

Table 1 Six Principles of Kaupapa Māori Educational Praxis – Smith, G. (2003). By Hine Rangī Busby 2017.

Principle As determined by Smith (2003)

1) Self-determination or Relative Autonomy

- Māori to have an increased control over one's life and cultural wellbeing.
- Greater autonomy over key decision-making, for example regarding administration, curriculum, pedagogy and Māori cultural aspirations.
- Key points to the above, Māori people oversee the key decision-making, and able to make choices and decisions that reflect their cultural, political, economic and social preferences.

2) Legitimizing cultural aspirations and identity

- Māori language, knowledge, culture and values are validated and legitimated by themselves.
- The maintenance of Māori culture and identity.
- Key points to above, Māori cultural aspirations are more assured in these settings, particularly in light of the wider societal context of the struggle for Māori language and cultural survival.

3) Incorporating culturally preferred pedagogy

- Teaching, and learning settings and practices are closely and effectively connected with the cultural backgrounds and life circumstances (socio-economic) of Māori communities.
- Key point to above, these teaching and learning choices are 'selected' as being culturally preferred.

4) Mediating socio-economic and home difficulties

- Commits Māori communities to take seriously the potential of schooling as a positive experience despite other social and economic impediments abroad in the wider community.

Te Pouhono Praxis – Aligning Principles

- 1) Allows for their stakeholders in their partnerships to take part ownership of Te Pouhono design and delivery. This allows for whānau, hapū and marae to be involved and in charge of all levels of administration, program formalities, and pedagogical approach, enabling Te Pouhono the space to pave a clear pathway to the cultural aspirations of whānau and hapū. Marae are left with the capacity to proactively pursue their goals and aspirations which will reflect their social, cultural, economic, political, environmental, educational and personal preferences. (Roderick, 2011, p.32).
- 2) Promotes and encourages the view that being Māori is a given, thus, encouraging the notion that it is ordinary to be Māori. Supports cultural practices through culturally relevant programmes that are completely contextual to the unique identity of marae. Te reo me ona tikanga Māori is embedded within every corner of Te Pouhono. (Roderick, 2011, p.49).
- 3) The learning content within MCCE is concerned with whakapapa based knowledge and learning that is specifically centred on all aspects relating to the marae and hapū affiliates. This is about providing specific information that is expressed and grounded in Mātauranga-a-iwi knowledge contexts and systems. (Roderick, 2011, p.32).
- 4) There is significant evidence that demonstrates the substantial impacts that Te Pouhono is having on family reconnections to lifelong learning. Despite the potential for second chance learners to have difficult first round experiences with education.

- Key point to above, it impacts upon the ideological level, and it assists in mediating a societal context of unequal power relations; it also makes schooling a priority despite debilitating social and economic circumstances.

5) Incorporating cultural structures which emphasise the 'collective' rather than the 'individual' such as the notion of the extended family

- The extended family structure upholds the ideological support won in the previous category. It does this by providing a collective and shared support structure to alleviate and mediate social and economic difficulties, parenting difficulties and others.
- The whānau takes collective responsibility to assist and intervene.
- A reciprocal obligation on individual members to invest in the whānau group.

6) Shared and collective vision / philosophy

- Its power is in the ability to articulate and connect with Māori aspirations, politically, socially, economically and culturally. A powerful vision can provide impetus and direction to struggle.

Positive educational opportunities for whānau that is connected and grounded within whānau, hapū, marae. This provides a supportive environment for whānau to grow with their second chance at education, reassuring the reconnection of whānau to lifelong learning opportunities. (Roderick, 2011, p.49).

- 5) Formulation, implementation, promotion and continued development of Te Pouhono praxis that is inclusive of an intergenerational learning initiative which is concerned with engaging Māori in all aspects of education and lifelong learning from a community and/or whānau base. (Roderick, 2011, p.34).

- 6) The MCCE model is about supporting the acquisition of knowledge and knowledge transfer through collective participation. Additionally, the evidence points toward engaged communities over a relatively very short period of time begin to develop a collective learning ethos. That supports whānau capability and capacity to assist in their complete transformation. (Roderick, 2011, p.33).

Graham Smith (1997, p.38) points out three significant mechanisms of kaupapa Māori as they align to critical theory, they are:

1. Conscientization, referring to a revelation of one's reality;
2. Resistance, a dual approach to circumstances. The first being 'reactive realities,' and the second being 'proactive activities;'
3. Praxis, which refers to the analysis of kaupapa Māori praxis as being reflective change.

Summarising the above, it seems, conscientization is associated with perceiving one's position in society, and, resistance, is the tool that is useful in the counteraction of dominant structures which is aimed toward practical solutions that effects widespread transformation.

Additionally, kaupapa Māori praxis, demarcated above as being ‘reflective change,’ involves the analysis of negative circumstance while simultaneously constructing positive pathways into the future. The key to understanding the above is knowing how to draw from what is learned in order to apply it confidently so that it also, brings about a widened transformation for all.

Transformational Leadership

Māori development can be associated to efficient leadership practices. Māori development would naturally require Māori leadership, yet, what constitutes a sufficient Māori leader who can navigate a pathway of development while acknowledging the cultural components of who you are? Manaia and Hona (2005, p.3), claim that colonization has had an impact on effective Māori leadership, and, as a result, Māori leaders tend to behave inversely. Although this is not immediately seen as a disadvantage to Māori, it is one such practice that Manaia and Hona encourage Māori communities to embrace. Because the landscape of traditional Māori societies is vastly different in contemporary times of today, the mana of an exceptional Māori individual is intimately associated with whānau, hapū and iwi (Manaia & Hona 2005, p.5). It seems that in a contemporary Māori society, Māori leaders of the future must be mindful of the fact that the mana of their achievements is also worn upon the backs of their people. With that in mind, the question is raised, how does Te Pouhono feed into transformational leadership for the benefit of whānau, hapū and iwi?

Durie (2011, p.52) mentions prime catalysts for change that has evolved from the last two decades; these catalysts are regarded as essential mechanisms to bring about transforming Māori societies and include, “*transformational leaders, investments in positive development, legislative endorsements, involvement with global Indigenous people movements and strong recognition of the Treaty of Waitangi.*” In slight contrast to the modern-day commentary provided by Durie, a document produced by Te Puni Kōkiri in 1992 titled *Nga Toka Tu Moana, Māori Leadership and Decision Making*, promotes leadership in a variety of contexts. These contexts range from leadership in a traditional Māori society to what contemporary Māori leadership should look like within the era that it was published. The leadership qualities emanate the values of ethics and emit the importance of collective advancement, some of these include the following and will be further discussed in chapter five:

- a) Being a face among their people
- b) Ensuring the continuity of development
- c) Enhances and strengthens the integrity of Māori society and culture
- d) A clear mandate from whānau to their leaders
- e) Regular consultation with whānau and hapū

Nga Tuara (1992, p.50-51).

Marae Centred, Marae Based

The following subsections speak to the transformational components of Te Pouhono praxis which are:

- 1. Being marae centred and marae based
- 2. Mātauranga-a-iwi as a pedagogical approach to second chance learning
- 3. Working with the community and in the community, and;
- 4. Intergenerational learning

Roderick (2011) identifies two previous studies that have provided an in-depth analysis pertaining to marae-based education as it related to the context of the ACE report (p.18). Besides Te Piko (2009), the other was ‘Tahia te Marae, Tahia te Wānanga; Marae and Māori Community-based Adult Learning’ by Te Kupenga Mātauranga o Taranaki (TKoMT, 2011). Findings of this report were not available at the time that the ACE evaluation was completed therefore, no material was utilized within its literary section. The research within this project provided an evaluation of the marae and community based mātauranga Māori programmes that were being delivered through education in the Taranaki region.

The research methods used for this project were as follows, TKoMT (2011, p.18-19):

- 1. *Key informant interviews with eight Taranaki Māori leaders.*
- 2. *A Survey of 85 students and 7 kaiako.*
- 3. *In term 2; one focus group of students which covered 7 courses.*
- 4. *In term 4; one focus group of students which covered 5 courses.*
- 5. *Focus groups for kaiako ran in the same context in both terms.*

The report was robust and notable, more importantly though, it alluded to the transformation of its students. This was expressed through descriptive accounts from the student’s perspective which in summary, included:

1. *A positive change in aspirations*
2. *A greater awareness in areas such as, health, education, social development and marae*
3. *Strong inspiration to become more involved in marae activities such as the paepae*
4. *An increase commitment to the marae and wider community*
5. *An increase in confidence of their own skills*
6. *A raised awareness of the importance to secure funding opportunity to support marae provision.* (TKoMT, 2011, p.45).

Furthermore, Taranaki kaumatua added observational dialogue by indicating the programme had contributed toward regional cohesion while constructing a strong local capacity for the broad development of Taranaki (TKoMT, 2011, p.57).

Te Pouhono praxis within a marae centred pedagogy feeds into the improvement of cultural competency, social cohesiveness, increased level of personal confidence, economic responsibility, and environmental sustainability (Roderick, 2011, pp.31-32, 44,51). The elements that the ACE report does not speak to is the political components of transformation, however Roderick (2011), points toward the collaborative partnerships between SID and marae. Roderick's statement speaks to whānau independence and this is mainly in recognition to the concept known as mātauranga-a-iwi while simultaneously allowing marae to have a sense of self determination and control over their educational needs.

Mātauranga-a-iwi as a Pedagogical Approach

Mātauranga-a-iwi is a concept that was brought to light by Wiremu Doherty (2010), in his doctoral thesis titled; *Mātauranga Tūhoe: The Centrality of mātauranga-a-iwi to Māori education*. Although the general aim of his thesis was to improve upon the awareness of mātauranga-a-iwi within the mainstream education system, Doherty, argues for an in depth understanding of how the concepts of mātauranga-a-iwi, mātauranga Māori and kaupapa Māori must be grounded within the originating tribal environments to which they belong (Doherty, 2010, p.3).

The process of colonization contributed toward a struggle of power between Māori and Pākehā, these relationships not only threatened the maintenance of Māori knowledge and transmission, but, also the legitimacy that Māori knowledge held (Smith, L. 1992, p.15). Doherty (2010, p.253) illustrates this problem in a modern context by claiming the lack of Māori participation in the shaping of early schooling options for New Zealand only

radiates the absence of Māori influence, thus, illuminating the constant failure of Māori in Mainstream systems.

In terms of good educational components for Māori, Doherty (2010, p.254), calls for an educational structure that nurtures the self-worth of Māori to fully participate in society as socially constructive members. Whereas, the Ministry of Education (2013, p.21), focuses on boosting strong transitions and pathways for Māori students that will strengthen labour outcomes for Māori. Where Doherty (2010), imparts urgency to the self-worth of Māori students, the Ministry of Education (2013), focusses on aligning a Māori workforce into the economy.

Completed in 2010, Doherty's doctoral thesis was not inclusive within the key evidence that sourced the Ka Hikitia Māori strategy (2013 – 2017). It did, however, comprise of renowned Māori academics such as Graham and Linda Smith, Mason Durie, Russell Bishop, Mere Berryman, and Wally Penetito in addition to others. With the background of these academics it is fair to expect a resistant and dialectical exchange of political action and implementation of kaupapa Māori theory and mātauranga Māori into the curriculum that can distinguish the difference between the two for the benefit of Māori students. In contrast, however, the data retrieved from notable Māori works to support the Government's agenda, seems to be 'cherry picked,' that is, in the context of this strategy, utilizing Māori face for Māori authenticity. Subsequently, it is also the interpretation of literature in a specific way that continues to feed into the lack of true Māori influence, which effectively, sustains the marginalization of Māori from the very structures that are supposed to service the positive development of Māori students within a mainstream context.

Ka Hikitia (Ministry of Education, 2013) places a strong emphasis upon te reo Māori with key focus areas that include, early learners, primary and secondary, tertiary education and organizational success (Ministry of Education, 2013, p.21). The strategy, supports cultural competency of Māori students by connecting to their identity as a foundation of wellbeing and achievement (Ministry of Education, 2013, p.28). Although there is a lack of evidence on how this will practically be achieved in the context of mātauranga-a-iwi, Doherty (2010, p.254), continues to assert that there are clear misconceptions about what Māori knowledge, language and culture might be. Furthermore, he contends that there have been claims to this knowledge, however, not without homogenization.

Homogenization discounts consciousness to the similarities and differences between mātauranga Māori, Kaupapa Māori theory and mātauranga-a-iwi, thus, intersecting clearer transitions for this content to have been included into the current curriculum (Doherty, 2010, p.254).

The Ministry of Education (2013, p.28) acknowledges te reo Māori as being the foundation to Māori culture and identity, additionally they continue to claim that although te reo Māori supports Māori identity, language and culture, it is not essential for the success of all Māori students. The Ministry of Education, (2013, pp.17-18, 24, 28), further assumes that the pathway to success for Māori students lays in the recognition of their culture and identity while valuing a sense of belonging in a new setting which assists in feeling proud and supported as Māori. If identity, language and culture are not viewed as essential components of success for Māori, and, success for Māori as Māori is only measured in recognizance to, or in the affirmations and appreciation of, how is the Ministry truly providing and applying cultural competency for the benefit of Māori students? Taniwha (2014, p.42), refers to this practice as Māori having to reposition themselves into a non-Māori educational and social constructed environment, to appropriately fit into the status quo.

Mātauranga-a-iwi is contextual knowledge that provides rationale and meaning to the principles and values located in mātauranga Māori (Doherty, 2010, p.262), and, it is the pedagogical approach from which Te Pouhono operates (Roderick, 2011, p.32). Likewise, TWWoA identifies mātauranga-a-iwi as a unique pedagogical tool used within the organization to engage Māori scholars with transformative learning while providing positive outcomes for students and the communities in which they participate (Taniwha, 2014, p.38-39). The context of mātauranga-a-iwi within the MCCE praxis of Te Pouhono, is principally delivered through whakapapa based knowledge, learning and experiences that relates to participating marae and their associates, thus, concisely grounding mātauranga-a-iwi within the context, system and structure of Te Pouhono praxis (Roderick, 2011, p.32).

Mātauranga-a-iwi in grassroot terms is best captured within the kōrero of a kaumātua who participated in the research of the ACE report, where he provides his perspective on the importance of strengthening cultural knowledge as it relates to the responsibility that one holds to their marae and hapū:

We send our people off to learn new things and get new skills at different places so that it will be useful to us here at home. But all that learning is about someone else's way of looking at the world and how we should operate in it. We need our people to understand our world first and their place in it and how that other knowledge can help us. (Roderick, 2011, p.32-33).

Strengthening a unique Indigenous knowledge base that derives from who you are, where you are from, how you wish to view the world and how you must operate within it to the benefit of your people, is captured within the use of text and language from Paulo Freire. Freire (1985, p.50), speaks to the importance of language and text, prompting others to think twice when selecting it. Freire, promotes text as something that connects the user with their reality, moreover, he implies that text is crucial because it implies action.

Paulo Freire, is one of the most recognized indigenous theorists that gave rise to the critical consciousness of leading Māori theorists (Smith, 1999, cited in Roberts Ed.). Graham Smith, recognizes the leading ideas of Freire, crediting his work as having a strong influence on his own. Founding theorist of 'Kaupapa Māori Theory' the thematic similarities between the work of Smith and the concepts of Freire is easily identifiable through the revitalization of text and dialogue that relates to praxis, transformative praxis, conscientization, critical theory, emancipation, liberation or critical consciousness (Freire, 1970; Smith, 1992; 1997; 1999).

The echo of Freire's influence is recognizably evident in the range of academics both National and International who continue to study and quote his text in order to authenticate their own ideas (Jenkins & Betsan, 1999; Smith, 1997 & 1999; Madero, 2015). Freire is a strong advocate of literacy through liberation (Timpson, 1988), a theorist who truly tread the pathway of illiteracy and poverty, he is one such example of utilizing his experiences, conflicts and liberation to the benefit of Indigenous discourse. Freire, however, not one to bask in personal achievement or glory for all that he has contributed to the world of the oppressed, simply views himself as a 'curious being' (Freire, 2009).

Working with the Community in the Community

The marae was “*traditionally dubbed as being the sacred courtyard and the hapū centre of the community*” which in turn, played a critical role in the “*maintenance of cultural identity which was also viewed as an essential component to the ongoing survival of a*

relationship based community” (Woller, 2016, pp. 3, 5-6). Doherty (2010, p.111) asserts the “*marae as an institution that supports and maintains public order in the community*”, additionally being a “*significant site for the delivery of education.*” In the context of Māori reinvesting into theoretical tools to assist in their transformation, Smith (2003, p.5) affirms from an “*Indigenous point of view that the ideas around praxis and action, must be accountable to the community.*”

Māori communities are inextricably connected to marae and the marae is gazed upon as a significant site of Māori education. This purportedly highlights the importance of transformation not only as a phenomenon that is experienced and valued by individuals, but a phenomenon that is broadly experienced, appreciated and reciprocated within the community. Māori rural communities are among the most destitute in Aotearoa with most rural regions containing high rates of unemployment through a lack of economic and social development initiatives (Te Rūnanga o Te Rarawa Education Strategy, 2015).

The whānau of Taranaki who participated in marae based educational strategies demonstrated transformation on a level where their community was the focus for change. As such, to alter one’s focus, a revolution was first required within the individual to become agents of action and this was highly indicated through an increased commitment to the marae and the wider community of Taranaki (TKoMT, 2011, p.45).

Te Pouhono encourages marae and whānau to draw upon their own resources in terms of teaching staff and facilitators, which is in direct contrast to the usual selection of prearranged programmes that are delivered by teachers or facilitators provided by the institution (Roderick, 2011. P.32). Roderick continues to report that “*an important part of this equation is that the School of Iwi Development places a strong emphasis on supporting and strengthening the community capacity to be able to successfully engage and facilitate the delivery of marae community education.*” (p.32).

Inter-generational Learning Education

Intergenerational learning is an important praxial feature of the Te Pouhono framework. Intergenerational learning is by no means a new concept, in fact, Newman and Hatton-Yeo (2008, p.31) asserts this concept as being a system of “*knowledge transfer, skills, competencies, norms and values that are as old as mankind.*” The question then becomes, why is it so unique to Te Pouhono praxis?

Te Pouhono praxis incorporates intergenerational learning alongside working with the community for the community that is grounded within mātauranga-a-iwi which is the basis for its pedagogical approach and practice (Roderick, 2011, p.32). According to Hank (2007, cited in Newman & Hatton-Yeo, 2008, p.31) intergenerational learning is in operation when “*elders of the family share their wisdom and are esteemed for their role in perpetuating the values, culture and uniqueness of the family with the intentions of keeping newer generations set within their histories to provide strong links to the past.*” Intergenerational learning requires multi-generational interactions that are informal and natural.

Manuhua Barcham (1998, p.303), claims urbanization as having a negative impact upon traditional Māori society where the degree of meanings and interactions has diminished, Roderick (2011, p.34), further acknowledges this phenomenon by affirming the decline of traditional knowledge transfer in recent years for many reasons, so it becomes crucial for a robust intergenerational interventive measure to be inclusive within Te Pouhono praxis.

TKoMT (2011, p.60) declares the marae as inherently intergenerational, thus, being intergenerational in nature. Furthermore, TKoMT (2011) continues to state that there are wider benefits of Intergenerational learning that is not easily realised within mainstream institutions (p.60). Robin Houliker, Moana Whaanga and Bernardine Vester (2006, p.4) give their own unique take on the significance of Intergenerational learning; it is captured within the following whakatauki:

“E kore e taea e te whenu kotahi ki te raranga i te whariki kia mohio tatou ki a tatou. Ma te mahi tahiō o- nga whenu, ma te mahi tahi o nga kairaranga, ka oti tenei whariki.” This is translated as follows, “*The tapestry of understanding cannot be woven by one strand alone. Only by the working together of strands and the working together of weavers will such a tapestry be completed.*”

Whānau, Hapū and Iwi Development

Te Rarawa and Te Roroa iwi are the tribal homes to Te Pouhono participants of this thesis. Te Roroa iwi has not released any formal strategic development plan that targets the social, cultural, political, educational, economic or environmental wellbeing of their people so far. Te Rarawa on the other hand, has announced several strategic development plans with their ‘Te Rarawa long term strategic plan’ (Te Rarawa, 2012b), since then, the

publication of 'Te Rautaki Mātauranga o Te Rarawa' (Te Rarawa Education Strategy, 2015) and the most current '*He Tangata, He Whenua, He Oranga*' (Far North Economic Development Growth Strategy, 2015).

Historically, Māori were greatly affected by colonization and the alienation of their natural resources and it is also ascertained that legislation which affected Māori land was a major contributing factor to the resource alienation and the economic impediment of the Māori people (Iremonger & Scrimgeour, 2001, p.1). As the appropriation of legislation placed heavy restriction on Māori development this resulted in a shift of power from Māori to the Crown. As such, the Crown was in a prime position to unlock the potential of sustainable economic opportunities to the benefit of their own agendas (Iremonger & Scrimgeour, 2001).

The historic relationship that Te Rarawa had with the Crown was analogous to that of Iwi Māori of Aotearoa, whereby the significance of unique characteristics of those relationships shaped distinct histories. However, in general terms Māori struggle with the Crown reflected heavy themes and sub themes of forced imperialism, oppression, hegemony and the exploitation of natural resources (Iremonger & Scrimgeour, 2001, pp.1-2; Orange, 2004, p.321; Te Rarawa Deed of Settlement Summary, 2012a). In a nutshell the crown expected the end of sovereignty from Māori in return for the protection of their interests whereas Māori expected dual governance whilst maintaining Mana.

Te Rarawa has been gaining economic developmental ground as they have recently engaged in a Taitokerau Economic growth strategy titled '*He Tangata, He Whenua, He Oranga*' (Far North Economic Development Growth Strategy, 2015). It is boasted to be the very first independently developed, regional Māori, tikanga based, economic growth strategy in the country. Its creation is said to reflect the desire of Te Taitokerau Iwi Chief Executives Consortium to ensure the strategy remains true to the fundamental imperatives associated with growing the Taitokerau Māori economy within a context that is pono and tika to Māori.

Although the strategy encompasses the interests of Far North Iwi, there is no mention of the economic model that their strategy aligns too. The basis for the economic recommendations provided in '*He Tangata, He Whenua, He Oranga*' is founded upon the '*He kai kei aku ringa*' Crown-Māori economic growth partnership strategy (Māori

Economic Development Panel, 2012); but they likewise, fail to specifically identify which economic model their recommended strategies align too.

Te Rūnanga o Te Rarawa (TRoTR) is categorized within the private sector of New Zealand's economy, and because of this reality it is evident that TRoTR need to compete in an economy that is not necessarily designed to benefit the Iwi organizations that most Māori are represented by. It is not that Māori need to compete with one another or even against mainstream organizations; it is that TRoTR need to compete against a multitude of issues concerning duality to advance progress or pave the way into the future for the immediate relevance and benefit of up and coming Te Rarawa generations. Knowing the economic models that your strategies feed is imperative to that fact.

All Te Rarawa strategies in this review illustrates the iwi desire to operate from a quadruple bottom lined approach. This is evident within Te Rarawa directional, operational and aspirational needs (Far North Economic Strategy Plan, 2015; Te Rūnanga o Te Rarawa, 2012b; Te Rūnanga o Te Rarawa Education Strategy, 2015). Although the cultural and spiritual wellbeing may be difficult to measure, it is as important to Te Rarawa performance outputs in terms of their economic, social, educational and environmental outcomes. Te Rarawa iwi tend to rely on their economic growth to provide the means of their social, cultural, political, educational and environmental imperatives.

Te Rarawa has been pursuing development in their own unique and culturally relevant way. The integration of their core corporate values at every phase of their operational, managerial and developmental outputs ensure that they maintain their cultural integrity. Te Rarawa advances into the future while remaining genuine within their identity, all the while exhibiting a benchmark of cultural excellence within their organization and to their people.

Supporting Marae Centred Learning Communities

Partial Te Uri o Hina (TUoH) strategic development plans will be introduced into this section of the review, and it carries the intention that is, how could marae support a Marae Centred Learning Communities strategy as discussed in the ACE report by Roderick (2011, p.33).

The whānau and hapū of Te Uri o Hina marae are not currently engaged in any educational partnerships that would advance their development aspirations. They have

however, engaged in political activities where they collectively constructed a strategic development plan that coincidentally became a 360-degree holistic and complete wellbeing plan for their whānau and hapū.

In 2011 a TUoH hui saw whānau collectively take part in robust discussions while collectively engaging and strategically planning for their future. The stages of the development process were as follows (Te Uri o Hina, 2011):

1. Current needs analysis

“To provide a clear overview to which TUoH could systematically identify their collective strengths so that they could capitalize off what they are good at, address any weakness, and, identify opportunities that could arise out of the strategic development plan.”

2. Develop a Vision statement.

“Being culturally productive, active in our Marae affairs and making positive socio-economic contributions toward whānau wellbeing.”

3. Develop a Mission statement.

“TUoH leading the way for whānau and hapū development, creating pathways toward transformational change for the benefit of the future descendants of Te Rarawa.”

4. Develop Strategies that will be implemented to accomplish the desired Outcome.

The result of this collective process brought forth the TUoH strategic development plan that consisted of seven focused pillars (which are referred to as ‘pou’). The plan was intended to span over the next 25 years and it identified the needs of our whānau on a cultural, social, economic, political, environmental, and educational context. This literature review will only showcase three of the seven pillars from TUoH. The plan identifies the baseline data as a result of the needs analysis, it includes indicators of success where TUoH can gauge their progress, and, it includes proposed activities to close the gaps between the two.

Table 2 Te Uri o Hina Strategic development plan (2011).

Social Pou:

Problems Identified	(Baseline Data)
<ul style="list-style-type: none"> • <i>limited infrastructure for the purposes of supporting marae activities and hapū wellbeing.</i> • <i>Whilst there are committed people for our committee work there is a small pool available to service those many needs.</i> • <i>Limited expertise or skills available to fulfil the roles and responsibilities as necessary.</i> • <i>Disconnectedness of our wider whakapapa members with their marae and hapū.</i> 	
Activities to close the gap between Baseline Data and Success Indicators	
	<ul style="list-style-type: none"> • <i>Increasing the capacity to support Marae Infrastructure.</i> • <i>Develop a strategic management plan that will enhance social infrastructures and cohesiveness and wellbeing at all levels of our community.</i> • <i>Develop a whānau re connectedness strategy to reconnect wider whānau and whānau to the Marae.</i> • <i>Develop collaborative relationships with external agencies that will advance our social capital.</i>
Future goals:	(Success Indicators)
	<ul style="list-style-type: none"> • <i>To have a Consolidated and sustainable social succession plan for Marae Infrastructure succession plan.</i> • <i>Active and ongoing engagement within an education provision that is centralized to Marae Systems of knowledge.</i> • <i>Engaging and creating partnership relations with iwi, council, tertiary education providers in the rohe and local industries.</i>

Political Pou:

Problems Identified	(Baseline Data)
<ul style="list-style-type: none"> • <i>Ignorance of political processes that impede hapū advancement.</i> • <i>Lack of qualified people on behalf of hapū to engage with government organizations.</i> • <i>Limited skills and knowledge to actively participate with strategic planning and management processes.</i> 	
Activities to close the gap between Baseline Data and Success Indicators	
	<ul style="list-style-type: none"> • <i>Facilitate urgent training incentives regarding governance management and strategic planning.</i> • <i>The development of a strategic plan that aims at increasing successful strategic political awareness processes and engagements.</i> • <i>Establish potential collaborative relationships with suitable tertiary providers or research organizations to enhance our political knowledge and skills capacity within the hapū.</i>
Future goals:	(Success Indicators)
	<ul style="list-style-type: none"> • <i>An acknowledged marae and hapū database of suitable qualified hapū members who can engage with and on behalf of the hapū or Iwi with external government agencies and/or organizations.</i> • <i>To have an established intergenerational succession plan that will ensure cohesive and meaningful relationships for the hapū and iwi with external agency interests.</i> • <i>Establish collaborative relationships with 5 suitable tertiary or research organizations aligned to political science activities.</i>

Economic Pou:

Problems Identified:	(Baseline Data)
<ul style="list-style-type: none"> • <i>Te Rarawa Summit (2012) identified that whānau showed concern for the lack of economic literacy and commercial knowledge across the board including key practices such as farm management and commercial development.</i> • <i>Lack of Economic opportunity and economic engagement from Te Uri o Hina hapū members.</i> • <i>Currently no authentic Māori economic development and growth models of immediate relevance to Te Rarawa economic aspirational goals.</i> 	

Activities to close the gap between Baseline Data and Success Indicators

- *Investigate and develop successful economic models that are immersed in and receptive to our hapū needs and aspirations.*
- *Improve management and development processes to ensure that economic models align and are focussed upon feeding Te Rarawa and Māori economy.*
- *Consider alternative economic business and market options that can create capital gain from our immediate resources such as land.*
- *Establish collaborative relationship arrangements with appropriate tertiary and research organisations relating to training of economic practices to increase hapū knowledge and understandings of an economically thriving community.*

Future goals:

(Success Indicators)

- *Achieved strong economic viability with outputs and outcomes aimed at aligning with local Māori economy.*
- *Asset utilization by increasing the availability and participation of Māori human and financial capital and natural resources.*
- *Productivity and innovation by using assets in a way that maximizes the benefits derived from them.*
- *Develop economic incentives that focus on our own resources to feed our own Māori economy with the potential to create jobs in the future.*
- *Have greater participation to produce greater performance across a range of economic sectors, such as enhanced skills for producing a successful workforce, an increase in financial and economical literacy through strategically aligned educations.*
- *Having established sustainable Tikanga Corporate culture to continue the successful drive of Te Rarawa economic growth.*

With TUoH illustrating their capability and capacity to engage in future planning, how could the implementation of Te Pouhono boost the likelihood of success in the areas of concern outlined above? TUoH could largely benefit from Te Pouhono, and it is likely that more marae can do the same. The strategic development plan of TUoH illustrates their weaknesses, they are immense and in some cases no different from other marae who suffer from the same restrictions.

The Tiers of Colonization

The process of colonization stems back to the exploitation of an article that allowed for religious and European men to initiate and engage in the manipulation of Indigenous cultures stretching back to the fourteenth century through to the 21st Century. This document was named ‘The Doctrine of Discovery’ (Waretini-Karena, 2014, p.29). This historical document enforces Judaeo-Christian ideals that are based on:

1. Theologies of entitlement;
2. Justified violence, where religion legitimized the conquest of land and people.
And;
3. Terra Nullius, or otherwise empty lands. Land is considered devoid of humans if the original peoples of the land are not ruled by a Christian prince. (Newcomb,

1992, p.18-19; Friesen, Delanty, Enns, Gascho, Leon-Hartshorn & Shenk, 2014, p.36).

This document chartered the journeys of many Western discoverers whom acted upon the mandate that prescribed Christian and European countries to attack, enslave and kill the Indigenous peoples they encountered to acquire all their assets (Waretini-Karena, 2014, p. 31-32). The aftermath, as such, tells a story that led to the loss of millions of Indigenous lives, widespread enslavement, the dispossession of Indigenous peoples from their lands, whom were stripped of their identities, and assimilated into foreign cultures (Waretini-Karena, p.32). The action of appropriating one's land and resources at the expense of Indigenous inhabitants is a practice that saw refinement over the course of five hundred years before arriving to the shores of Aotearoa, New Zealand.

Within the opening chapter of her book, Orange (2015), tells a story of trust and misplaced trust, the struggle for power and the reclamation of power, adaptation of Northern coastal Māori to the changing economic landscape of their home shores, political promise and political disruption, and, the introduction of Christianity and Catholicism to the lead up of the signing of the Treaty of Waitangi (Orange, 2015, p.1-11). Māori and Pākehā had been engaging with one another for at least seven decades prior to the establishment of the Declaration of Independence (1835) which was superseded by the Treaty of Waitangi (1840) (Orange, 2015, p.1).

There has long been debate over the original translation of the Treaty, and which version is correct (Barrett & Connolly-Stone, 1998). In contrast to the ideals found in the Doctrine of Discovery, New Zealand's Treaty of Waitangi marks the foundation of New Zealand through a formal relationship between the British Crown and Māori which promoted the wellbeing and preservation of Māori customs, traditions, and values (Cram, 2003, cited in Hudson & Russell, 2009, p.1). Furthermore, Hudson and Russell (2009) summarise the Treaty articles, stating, article one provided a transfer of sovereignty, article two promised the continuation of existing property rights, and, article three, promised equal citizenship rights to Māori as it was for Pākehā.

The Treaty of Waitangi continues to influence partnerships between Māori and Pākehā, moreover, Durie (2011, cited in, Woller, 2016, p13) states, the "*Treaty of Waitangi provides a touchstone upon which two world views, two sets of traditions and two sets of understanding can create a society where Indigeneity and modern democratic practices*

can be met.” During the ‘Te Ritorito; towards whānau, hapū and iwi wellbeing conference’ of 2017, Haami Piripi (May 11, 2017), adds a new dimension to Durie’s claim, by asserting that there are no partnerships between the Crown and Māori, but only relationships. Christine Herzog, (1996, pp.128-129) makes the distinction that a partnership requires the integration of Māori and Pākehā in conjunction with self-determination.

Colonization and the impact that it has had on Māori could be summarised in an excerpt from Kuni Jenkins and Martin Betsan (1999, p.49):

Recorded histories portrayed Māori as seemingly passive followers willingly conceding to the massive land grabs by settlers, the shifts in knowledge in school curricula to Pākehā knowledge, the loss of cultural traditions, the renaming of their environments, the mass cutting of their forests, destruction of their shoreline, invasion into their fishing territories, the takeover of their landmarks and mountains, the relocation of iwi from ancestral lands to cities and towns and the introduction of new food provisions.

This excerpt, depicts Māori as being hopeless pleasers who eagerly await assimilation while supporting the agendas of a more powerful class that seeks to exploit the very nature of their natural lives to gain control over their lands, natural resources, and people. By the last sentence, you are left to wonder whether Māori were key players to the demise of their own people.

In a paper presented to Humanities Canadian Society for the Study of Education, Marie Battiste (2004, p.2), delivers a compelling case of how the colonial system had triggered Indigenous people’s trauma and disconnection with many aspects of their culture and education. Māori education, like that of their Indigenous counterparts has also suffered their fair share of struggle (Pihama, Cram, & Walker, 2002). Moreover, with Māori education remaining high on the Governments agenda since Governor Greys Education Ordinance of 1847, it is difficult for some to perceive that Māori are continually falling through the gaps.

The first official New Zealand document to acknowledge ‘the gaps’ between Māori and Pākehā was ‘The Hunn Report 1960’ (Walker, 2016, p.12). The release of this report coincided with the era of urbanization. By the sixties, urbanization claimed the relocation of three quarters of the Māori population from their rural homes to the economic

attractive, socially exciting and culturally neutral walls of the big cities (Hill, 2009, p.11-12). Coined as being the biggest population shift in New Zealand history, the underlying pull of Māori to the city centres to fill the labour shortages of a depressed and war-stricken country most definitely had an impact on the Māori communities of New Zealand.

The settlers purpose of an education for Māori involved the assimilation of Indigenous peoples into a colonial culture, likewise, because education was enforced by legislation it was one such mechanism that rid Māori of their language and cultural heritage (Smith, C, 1994, p.143). Although Government intervention has recently attempted to mitigate the cultural competency issue within the mainstream aspect of schooling for Māori (Ka Hikitia Māori Education Strategy, 2013-2017), Ann Milne (2013, p.33; 124; 150), argues that cultural competencies within the current mainstream system is inadequately resourced, systematically ignored and needs to be recognised as the norm for its Indigenous students.

Prior to colonization Māori had their own unique identity, language and cultural traditions that had survived many centuries prior to colonial contact. Māori culture was rich and impressive, they had their own governing laws through a series of tapu. Moreover, their teachings of history, traditional systems and practices, proverbs and genealogy were also evident within their traditional societies through daily routine, karakia, pātere, mōteatea or waiata (Best, 1905, 1922; Binney, 1990; Mead, 2000, 2016; Smith, 1913; Walker, 1978, 1992).

It would be hard to disagree that traditional Māori societies, prior to colonization, did not have their dignity, power and prestige intact. As true or as debateable as that statement could be, (Rata, 2006; 2012) would argue that Māori lacked political structure by categorically deducing their people to tribalism, effectively causing inequality within their own systems while creating havoc for a democratic New Zealand society. Although the comments of Rata are located more toward this side of the century, there is no denying, that despite a wealth of historic Māori literature that carries themes such as colonization by both Māori and Pākehā historians, anthropologists, ethnographers and critical theorists, criticism is inevitable regardless.

Criticism to an untrained eye, of an ethnicity that you belong, can seem daunting, and in some cases reprehensible. It raises questions of self-worth, embarrassment and sense of powerlessness of uneducated Māori to the prominent mainstream voices. The statement

of Smith (1992, p.75) would contend such claims though, by counteracting with his own summaries in work much earlier than Rata, declaring that “*Colonisation and the assimilative history of the pakeha have resulted in unequal power relations.*” In the same token (The Ministry of Justice New Zealand, 2001. p.31) supports the establishment of traditional Māori polity by outlining the political structures of Māori as a system where whānau groups would act together under the authority of their senior rangatira. Rata, raises some difficult questions that others may be afraid to ask in avoidance to the stigma of racism; she is an open critic to the subjective scrutiny of kaupapa Māori theory, culturalism, tribalism and indigeneity, she also designed ‘neotribal capitalism’ theory (Rata, 2000; 2003).

In a democratic country it is viewed as being beneficial to the common good of society, that citizens have the right to their own opinions (Diamond, 2014; HRCNZ, 2010). It is no more, or, no less so for Māori, than it is for Pākehā. Elizabeth Rata demonstrates her political right through academic writing by structuring an academic career that has been, in part, arguably dedicated to the re-deconstruction of Māori knowledge systems and kaupapa Māori theory because of the political connotations that are attached to its practice.

Perhaps one of the most internationally recognized contributions toward Indigenous struggle and research, Linda Smiths (2013) “*Decolonizing Methodologies*” actively trails the deconstruction of assumptions, values and motivations that informs Western research practices. There are many Māori theorists who have dedicated much of their lives toward the deconstruction and decolonization of Western frameworks and although there is a wealth of Māori material from which Rata could objectively base her own assumptions, theories, and values upon, the approach she chooses within her work is perhaps taken from a position in society that she has grown with. This is most evident in the kōrero of Smith, L (2013. p.37) where she responds to the politics of academic writing by stating “*colonialism, racism and cultural imperialism do not occur only in society, outside of the gates of universities*” she further asserts that academic writing is a way of “*writing back whilst at the same time writing to ourselves.*” Furthermore, Smith, L (2013. p.37) continues to mention that “*our understandings of the academic disciplines within which we have been trained also frame our approaches.*” Rata’s credentials are inclusive within the areas of ethnic politics, knowledge and education, culture and identity and Māori education (Auckland University, 2017).

Concluding Kōrero

This chapter has reviewed the literature that is associated with Te Pouhono, second chance learners, adult community education, Te Pouhono praxial components, whānau, hapū and iwi development, Marae Centred Learning Communities and colonization as it relates to the negative impact upon traditional Māori structures and the decline of Māori cultural competency. As Te Pouhono research is relatively new, the literature has not immediately answered all research questions posed in chapter one. However, it has firstly revealed how colonization has affected Māori education. Secondly, placed an emphasis on the transformative elements within Te Pouhono praxis. Thirdly, it has demonstrated how those transformative elements could contribute toward the overall wellbeing of individuals, whānau and hapū who have participated within marae based educational strategies.

Most research questions, aims and objectives will be answered within Chapter five, where the accumulation of pertinent literature in conjunction with the field research should harvest solid responses to the areas that the review did not meet.

To practically test the outcomes of the literature review, a demand for structurally sound research procedures and equally sound theoretical approaches must be applied to the intended researching practice. The next chapter will provide an insight into the applied methods and methodologies that is utilized in this study.

CHAPTER THREE

METHODOLOGY

Te Pouhono is young, therefore it is relatively unheard of outside of the grounds of Te Whare Wānanga o Awanuiārangi. If Te Pouhono continues to operate under the radar, then the voices of its participants, the voices attached to the people that it has transformed and the collective groups to which these individuals belong, will predominantly remain unheard. If Māori, or New Zealand society as whole know little of the Te Pouhono programme let alone the Māori cultural gains that the programme has been accumulating since it was established, then society will not be the wiser, nor would there be a need to find out, know of, or even care about how Te Pouhono is producing positive outcomes for whānau, hapū or iwi. It is hard enough knowing that the programme is aimed at addressing Māori cultural competency within the fourth sector of New Zealand education, when it is argued that the Ministry of Education do not acknowledge adult education as a category of scholarship on its own (Tobias, 1997).

Research Questions

- 1) What are the cultural, social, economic, political, environmental and educational transformative indicators of Te Pouhono MCCE praxis?
- 2) How have these indicators mobilized those aspects of the participants lives who have engaged with Te Pouhono for up to ten years?
- 3) What are some of the advances that marae, whānau and hapū have achieved as an outcome of that partnership?
- 4) How can this study further support a Māori Centered Learning Community strategy that is sustainable and of benefit to the strategic futures of whānau, hapū and iwi?

Methods of Data Gathering

- 1) Literature Review
- 2) Interviewing Schedule (semi-structured questionnaire)
- 3) Kanohi ki te kanohi (face-to-face) case studies
- 4) Hui (focus group discussion)
- 5) Self-Assessments

6) Pūrākau Method

The research design is both compatible and consistent with qualitative research and kaupapa Māori methodology. Descriptive researching methods are gaining popularity among established Māori researching practitioners. Moewaka-Barnes (2000, p.6), argues that “*qualitative research methods are exceptionally well suited to Māori circumstances as it enables a more equal conversation to take place where power can be negotiated in ways that are not generally considered or thought possible in more quantitative approaches.*” This research design encompasses qualitative methods and methodology to meet the aims and objectives set out in the project.

The Literature Review

The Literature Review is an essential researching component to this study, its purpose not only set the theoretical basis for the entire project, but it also allowed me to search for information that is immediately relevant to my researching topic. Brocke, Simons, Niehaves, Niehaves, Reimer, Plattfaut and Cleven (2009, p.4), confirms a literature review as being a “*cumulative science endeavour as new knowledge is often created in the process of interpreting and combining existing knowledge.*” This study steps into an arena that has not seen a lot of research, therefore, the careful selection of relevant material that adds value to the project was something that I was mindful of.

Furthermore, Brocke et al. (2009, p.4), adds that a “*literature review represents the fundamental first step that makes up a giant’s skeleton and largely determines its reconstruction in the subsequent literature analysis.*” Moreover, they also argue that the literature in the review must be extensively explained if other scholars are to have confidence in the results where they could then recycle those findings into their own research. Therefore, I am aware that the literature review is a critical tool that invests validity into this study.

There is a paucity of research material that directly transmits Te Pouhono praxis (cause) and Te Pouhono transformations (effect) of its participants. Te Pouhono is a Māori based and centred programme that operates within an indigenous knowledge system. Sourcing material became somewhat of a struggle for two reasons:

- 1) *Scarce availability of direct and relevant material.* Battiste (2002) directs my attention to the role of literature reviews when indigenous knowledge is involved.

Battiste (2002, p.2) explains that “*Indigenous knowledge is often oral, symbolic transmitted through the structure of language and is usually embedded in experiences and teachings rather than a library.*”

- 2) *Indigenous knowledge reviews.* Yet again, because of the former, I was left to ponder on the relativity of my situation, as I am aware that the literature review is a vital part to the entire project. My critical reflection stemmed from the commentary that Battiste (2002, p.2) provides:

Conducting a literature review on Indigenous knowledge implies that Eurocentric research can reveal an understanding of Indigenous knowledge. The problem with this approach is that Indigenous knowledge does not mirror classic Eurocentric orders of life. It is a knowledge system with its own consistency and ways of knowing, and there are limits to how far it can be comprehended from a Eurocentric point of view.

Having said that, there is literature on the topic of Māori pedagogy, epistemology and marae-based training, yet, there is a lack of literature that pertains to marae centred educations. This created a slight challenge in the arrangement of the literature section.

The nature of the literature obtained for this review attempted to achieve the following:

- a) Explicate the definitive components of transformation with the purpose of aligning those components to Te Pouhono praxis, to validate Te Pouhono as a praxis of transformation.
- b) Provide descriptions of the impacts of colonization as a background context into Māori struggle, thus illustrating the effect that it has had on Māori cultural competency.
- c) Further discuss the relevance of Indigenous Māori knowledge in a contemporary society to demonstrate the relevance of Mātauranga Māori in the progression of Māori futures.
- d) Explore the development and progress of iwi who have common whakapapa with the marae and participants of this study, to analyse how Te Pouhono could feed into the economy of development. Which leads to the question;
- e) How could Te Pouhono be implemented into future whānau, hapū and iwi strategic development?

Semi-Structured Interviews

Rabionet (2011, p.563) opens her article “*How I Learned to Design and Conduct Semi-Structured Interviews: An Ongoing and Continuous Journey*” with a strong statement that refers to an effective formula when deciding upon implementing semi-structured interviews into your research design:

Qualitative interviewing is a flexible and powerful tool to capture the voices and the ways people make meaning of their experience. Learning to conduct semi-structured interviews requires the following six stages: (a) selecting the type of interview; (b) establishing ethical guidelines, (c) crafting the interview protocol; (d) conducting and recording the interview; and (e) reporting the findings.

I began preparing my research design around the fact that little is known in the area that I wish to investigate. When making my decision to interview, Gill, Stewart, Treasure and Chadwick (2008, p.292), affirmed that “*interviews are most appropriately suited where little is known about your researching subject or a deeper understanding is required by obtaining detailed insights where necessary.*” With the decision made to proceed with interviews, my attention was quickly captured by what type of interviews would be best suited to the research hypothesis.

While semi-structured interviews are one of the most common methods used in research to gain a rich contextual insight into a specific area of investigation, there is a range of preparations that researchers must take into consideration before commencing (Newton, 2010). Newton infers, “*the decision to interview implies a value on personal language as data. Face-to-face interviewing may be appropriate where depth of meaning is important, and the research is primarily focused in gaining insight and understanding.*” (2010, p.1). Additionally, Moyle (2014, p.31), asserts that a qualitative methodology acknowledges that reality is socially constructed, and thus subjective experiences are valued.

I began working on my own principles and values which were inspired by my marae of Te Uri o Hina (2011) all of which should be viewed as being the ethical guidelines of my study. These principles and values underpinned the entire researching process, from conducting and recording the interviews, to transcribing and reporting on the findings in chapter four.

These principles and values align with kaupapa Māori, or a Māori way of existing, operating and navigating within the traditional practice of research that has in the past, been highly influenced by dominant Western culture (Pihama, 2010). The Tikanga (principle) is highlighted with bold text, and the value (operational guide), explains how I will practice and operate within the researching process while being authentic to the kaupapa Māori methodology that encompasses the research design.

Table 3 - Tikanga Guidelines – Inspired by Te Uri o Hina, 2011 Marae Hui.

<p>1- Kotahitanga: Ensuring that I am working with the research participants building a unity of purpose.</p>	<p>2- Whanaungatanga: Empowering whānau while acknowledging and strengthening my connections with everyone involved.</p>
<p>3- Manākitanga: Ensuring that I am taking care of the best interests of the participants.</p>	<p>4- Kaitiakitanga: Reassuring the participants of the protection and guardianship of taonga and mātauranga shared.</p>
<p>5- Mana Whenua: Acknowledging the authority of the participants while participating with research on their whenua or in their homes.</p>	<p>6- Ahikā: Recognising the value of those who keep the home fires burning.</p>
<p>7- Tino Rangatiratanga: Acknowledging the mana of the rohe that I am working with and within. To conduct political research, that is, ensuring that the research will bring about further development of the researching participants.</p>	<p>8- Mātauranga: Valuing all information shared while remaining humbled by the participants who were willing to share. Acknowledging mātauranga that is shared, belongs to a complex worldview with roots deeply embedded in ancient knowledge.</p>
<p>9- Nga Taonga Tuku Iho: Recognising and acknowledging the power of intergenerational transmission whilst being transparent with my intentions.</p>	<p>10- Tikanga: Ensuring that I am constantly reassessing my performance and making sure that I am doing things right.</p>
<p>11- Mōhiotanga: Respecting all information that is shared with me.</p>	<p>12- Tiakitanga: Ensuring that I am upholding the tikanga guidelines outlined in the project.</p>
<p>13- Ūkaipōtanga: Understanding who my participants are and who they belong to.</p>	<p>14- Māramatanga: Understanding and dealing with all situations that the research may present respectively.</p>
<p>15- Wairuatanga: Acknowledging and respecting the spiritual wellbeing of the participants while taking care of my own.</p>	<p>16- Mauri ora: Treating the life-force of all participants with the utmost respect and Ensuring that I am paying respect to all elements of the research project.</p>

Leonie Pihama provides a summary of kaupapa Māori theory that validates my position of chartering my own researching protocols. This considers both my life experience and

my Te Pouhono and mātauranga Māori background in addition to the political levels of transformations that has occurred within myself:

What is important is the understanding that Kaupapa Māori theory is founded within knowledge that derives from learning, experiences, understandings, worldviews, values and beliefs that are ancient. These forms have been handed down through generations, and although disrupted and disregarded through colonial impositions they have survived to continue to inform how we are in the world. Kaupapa Māori theory is developed from a foundation of Kaupapa Māori and mātauranga Māori. (Pihama, 2010, p.13)

The instinctual and practical application of tikanga Māori principles as a guideline to my personal and professional conduct within this study exemplifies some of the very tikanga Māori principles that are practiced within Te Pouhono praxis. As such, tikanga Māori principles drove the conduct, administration and rationale of this study, while at the same token, guiding all facets of the research project. The tikanga values and principles that have been assigned to this project coincides with kaupapa Māori methodology, thus, promoting the theoretical, political and practical aspects of Māori authenticity.

The research participants of the Te Pouhono programme are mature second chance learners, most of whom were born on the cusp of the 1970 Māori renaissance era. All participants spoke of negative experiences within the New Zealand education system, some spoke to racism, and, most participants had not made it past form four. These experiences reflect issues that are embedded in colonization, and this indicated a more sensitive and qualitative approach to the research.

Case Study

The case study is an extremely effective method to employ into the research as the questions within this study are largely descriptive and explorative. The case study method allows me to collect the information needed in the investigation of the transformative effects of Te Pouhono as it allows for rich descriptions or insightful explanations in a real-world context and in the natural settings of whānau who are involved in the research. Furthermore, one such statement that justified my decision to implement the case study method comes from Baxter and Jack (2008, p.2):

One of the advantages of this approach is the close collaboration between the researcher and the participant, while enabling participants to tell their stories. Through these stories the participants can describe their views of

reality and this enables the researcher to better understand the participants' actions, experiences and social reality.

This research method operates in conjunction with the Group focus hui method. The same principles and values that are shared between each method is synonymously as important to each practice. A continuation of relationship considerations is provided in the next method.

Focus Group Hui

Working with whānau as a focus group within research while investigating themes such as transformation infers Māori being the subordinate group whom must critically engage with theory as a site of struggle (Smith, 1997). Participating whānau indeed spoke to a variety of struggles which politically positioned their stances upon injustice, oppression and colonization, (Pihama, 2010). This natural positioning of whānau aligns with the text 'praxis,' this is a word that is consistently used within this work, in the sense where, it further suggests transformative action in the interests of subordinated groups.

This thesis aims to improve the lives of the participants through critical reflection, encouraging strong pathways to further cultural and structural advancement through higher educational opportunities. Additionally, it is hoped through the experiences of the whānau of Waikaraka, other non-engaged whānau of Te Pouhono are motivated to seek the same kinds, if not better development outcomes of those whose transformations have been recorded.

Kanohi ki te Kanohi

The group focus hui encompasses the 'kanohi ki te kanohi' method as each one who were involved in the hui sat in an arm's length of each other. Irvine, Drew and Sainsbury (2013, p.2), contend, "*the lack of face-to-face contact is said to restrict the development of rapport and the 'natural' encounter of face-to-face interviews,*" Shuy (2003, cited in Irvine, Drew & Sainsbury, 2013, p.2), adds, "*that these elements are important for generating rich qualitative data.*" Berryman (2013, cited in Maxwell 2014. p.60), constructs a Māori pedagogical concept upon the former, by stating, "*he kanohi kitea or literally the 'seen face,' identifies the importance of maintaining the relationships before, during and after the research has been undertaken.*"

The outset of engagement with Waikaraka whānau was appropriated through Taina Pohatu (2004), and his contribution to kaupapa Māori theory through the ‘Te Āta’ principle. The *Growing Respectful Relationships* paper is provided from a social service perspective, where practitioners within this field often engage with people who have been marginalized and dis-empowered in a range of their relationships (Pohatu, 2004, p.2). The methods employed in the engagement process was done upon the advice of Pohatu (2004, p.5-6), which inclusive of values such as; “*respect and integrity, patience and tolerance, effective and efficient communication and reflective deliberation.*”

Self-Assessments

There are both benefits, and challenges associated with self-assessment exercises in academia, more specifically, Adachi, Hong-Meng Tai and Dawson (2017, p.1), argues that self-assessment can be an effective approach for student learning, while on the contrary, Dunning, Heath, and Suls (2004, p.69), strongly suggests that self-assessments or exercises thereof are highly flawed in both systematic and substantive ways.

Utilizing self-assessments, in this study, encouraged whānau to become familiarized with their own strengths and weaknesses in preparation of making contributions to this research. Whānau were not further assessed based on their responses within that exercise, they rather, used their own assessments as a critical reflective tool. Whānau were able to internalize their own transformations by reflecting on their self-assessments. Whānau had discussed the powerful and confronting exercise as being instrumental in the realization of just how far they had come as opposed to where they have been. TWWoA executive research participants did not meet the selection criteria for this exercise because this study reports on the transformations experienced by Te Pouhono students. TWWoA executive voices, helps the study to understand what is envisioned for the future of Te Pouhono.

Pūrākau Māori

I have been taught from a young age and came to the very same conclusions during my undergraduate degree training that, pūrākau Māori are stories that are filled with lessons, knowledge and truth. Pūrākau is a traditional method of knowledge transfer that keeps us grounded in our Māori culture and closer to the traditional practices of our tupuna (Waretini-Karena, 2014, p.50-51). Stories that have been validated as an Indigenous method in a Western scientific discipline like research, have received support through academic debate prior to the Māori renaissance period of the 1970s.

One such example is, Freire (1985), who promotes Indigenous vocabulary that includes the relationships of man with their world to interpret the world around them. He endorsed Indigenous peoples to be the sowers of their words during the agrarian reform of Chile in the 1950s. The environmental theme to Freire's assertion resonates with mātauranga Māori and its oral and visual transmissions built on observations or experiences that are tied to cultural or ecological contexts (Tipa & Severne, 2010, pp.10-11).

Waretini-Karena (2014), develops the pūrākau method in his thesis titled; Transforming Māori Experiences of Historical Intergenerational Trauma, by taking a historic journey back to colonization then utilizing the pūrākau method by unpacking historical circumstances to make sense of a contemporary reality (p.51). He further cites Xinnan (2003, p.8, cited in Waretini-Karena, 2014, p.51), by stating "*when you walk into your memories, you are opening a door to your past.*" This approach is relatable to this research in the sense where, the participants in this study have struggled with education and issues that are deeply rooted in their past that is traceable back to colonization.

The participants of this study have similar historical issues as those in Waretini-Karenas (2014) thesis. Although this work does not report in depth on the effects of colonization, it does mention the impacts that colonization had on traditional Māori structures being a contributor to the immobilization of those participants attempting education earlier. Implementing Waretini-Karena (2014) approach, for this purpose of the study, is favourable as it allows me to unpack historical circumstances to make sense of the past and current mindsets of the participants. This would help me to understand why education for whānau was not a desirable pathway earlier, and why they embraced Te Pouhono when education was an intimidating feat to begin with.

Key Themes of the Research

- 1) Multiple layers of transformation: Social, cultural, political, economic, environmental and educational.
- 2) Mātauranga Māori, mātauranga-a-hapū and mātauranga-a-iwi as pedagogical instruments of Te Pouhono praxis.
- 3) The centrality of marae.
- 4) The impact of colonization.

Kaupapa Māori Methodology

Foundational kaupapa Māori theorists, Graham and Linda Smith has been instrumental to the development of kaupapa Māori research, theory and education. Furthermore, Smith (2012, p.10), affirms that there is a wealth of discussion surrounding these vital components to Māori research since the late eighties. Linda Smith's world renowned- *Decolonising Methodologies: Research and Indigenous Peoples* (2013), empowers Māori and Indigenous people to deconstruct the historically predictable Western research approaches in order to charter out one's authentic research space. Additionally, Smith (2012, p.13) argues for kaupapa Māori approaches to be inclusive of both cultural and political activities that would effectively support action and analysis that is of benefit to Māori communities. Despite the development that kaupapa Māori research, theory and education has received over the last thirty years, and all the positive ground that it has provided for up and coming Indigenous and Western researchers, it has not been done without its fair share of controversy.

One of the biggest critics to kaupapa Māori methodology, kaupapa Māori theory and kaupapa Māori as an intervention strategy or a political movement, is Elizabeth Rata (2003; 2006; 2012). Additionally, others have somewhat followed suit such as Marie and Haig (2006, pp.18-19), whom argue kaupapa Māori theory as being 'rights based' research, rather than 'evidence based' research. Marie and Haig (2006, p.19-20) criticize Kaupapa Māori theorists,' by claiming that they reject the notion of scientifically validating kaupapa Māori. Marie and Haig (2006, p.19-20), disapprovingly continue, by stating that the neutral nature of kaupapa Māori methodology (that is, within the capacity to embrace Western research frameworks) is not ethically sound enough to defend its legitimacy.

Morrow (2008, p.84), argues for the same critical evaluation of Indigenous researching techniques as it has been for Eurocentric frameworks. Although work such as Rata (2003; 2006 & 2012), and Marie and Haig (2006), would demonstrate that political right, when theorists speak to the rejection of positivism, and the use of neutrality to demonstrate objectivity within a ground-breaking theory of a marginalized people, it is a demonstration of ignorance through the very structures that kaupapa Māori theory challenges.

Kaupapa Māori theory is the underlying approach to this entire thesis, not out of obligation to the Māori contexts that are attached to the programme, institution, partnerships or participants of the research, but more so, out of the right to create a legitimate space for the voices and perspectives of all the above. Taniwha (2014), strongly affirms “*that kaupapa Māori mediates the social construction of contemporary Māori knowledge and social circumstances shaped by colonization and unequal power and cultural relations*” (p.42). Furthermore, she continues to assert that if “*we do not understand the necessity for kaupapa Māori filters as being a key component in the politics of knowledge, then Māori learners are in danger of being re-colonized through un-filtered socially constructed forms of knowledge*” (Taniwha, 2014, p.42).

Kaupapa Māori methodology is an essential approach to this research and it is demonstrated in my actions during the research process (see table 3), in my reflexive practice while conducting research (see table 4), and, within the lens that I choose as being Māori to disseminate the data, thus, creating a platform for others to progress from. My conduct within this thesis, indicates an applied Māori cultural framework and it considers the political and structural analysis of action. This determines my understanding of my own social, political and economic oppression which includes taking action against those oppressive elements, thus, not taking my heritage for granted but rather, ensuring that I do not fall victim to the domestication of kaupapa Māori (Smith et al, 2012).

Ethical Considerations

Ethical consent to proceed with this research was granted on November 2016, from Te Whare Wānanga o Awanuiārangi Ethics Committee (See Appendix A). The application consisted of an array of questions and guidelines that are set in place to protect the organizations that may be involved; the researcher of the project and the intended participants of the study. A concern was raised by the ethics committee as to how I would process negative feedback on one of their programmes? Transparently, I replied with a formal request to Chief Executive Officer, Wiremu Doherty and Acting Head of School for the School of Iwi Development, Evie O’Brein, ensuring strict processes to minimize any potential risk that could impact upon all parties involved (see Appendix B).

An information sheet and consent form (see Appendix C & D), were provided to participants with the intention to inform them on the research purpose, background to the study, and their rights as participants within the study. Furthermore it was clear that the

participants, should they choose to participate, had every right to withdraw at any time. I did struggle within the researching process at the commencement of the group focus hui due to the critique of my own performance, however, this challenge is elaborated upon further on in the chapter.

Despite the small challenge (presented later on in the chapter), a self-assessment form (see Appendix E), was also handed out in preparation for the interviews. The purpose of doing so was with the prospect that this process would allow whānau to become aware of their strengths and weaknesses, their skills that they possess, and those that they have acquired, plus their values, goals and aspirations in life. As the researcher anticipating interviews, I wanted to prepare the participants of the study to feel comfortable with me and more importantly, with their own ability to engage with the research as some participants had expressed their fears of inadequacy for this study.

Half the participants chose anonymity with their names, whereas the other half chose to remain identifiable. My partner (Rahere) contributed mātauranga Māori that is unique to his people of Te Roroa. Therefore, his choice to be named in the research is based on his kaitito of a pātere that was composed for a Waikaraka tikanga Te Pouhono block in 2007.

Participants in the Study

The research for this study was conducted in multiple locations which included, Whakatāne, who are affiliated to Ngāti Awa in the Bay of Plenty. Kaihū, who are affiliated to Te Roroa in the far North, and, Pukepoto, who are affiliated to Te Rarawa in the far North also.

Whakatāne is the home to two participants both of whom hold respectable positions within TWWoA, they are, Deputy Chief Executive Officer and Acting Head of School executive Evie O'Brien, and, School of Iwi Development, Programme Coordinator, executive, Ngatai Rangihau.

Kaihū is the home of all Te Pouhono research participants, two of whom agreed to being identified through their individual interviews, and three of whom chose anonymity. In addition to have been a Te Pouhono student, the first Te Pouhono participant has coordinated every Te Pouhono programme for Waikaraka marae since their training partnership began in 2006, Marama Rewa. The other has had multiple roles with and as a result of Te Pouhono training which includes, Te Pouhono student, teacher, assistant

coordinator to Marama, Bachelor of Mātauranga Māori graduate and current Master of Indigenous Studies student, Rahere Te Waharoa. The focus group hui included both Marama and Rahere in addition to three other participants each of whom have participated with Te Pouhono from eight to eleven years.

Pukepoto is my home, the research contribution from my own marae includes strategic development activities that assists with the intention to answer, how marae could play a supportive role to a Marae Centred Learning Communities strategy.

Waikaraka Marae – Te Roroa

Located 32kms south east of Dargaville, Kaipara district; Waikaraka marae is situated in Kaihu. Built in 1912 by Raniera Te Rore Taoho, the establishment of Waikaraka marae was the result of a relocation where the original marae sat 14.7kms west, on the sacred mountain of Maunganui.

Te Roroa shares whakapapa lines with Te Rarawa, Ngāti Whātua, and Ngāpuhi, however, they are a consolidated iwi who hold their own mana. Although there has been a lot of speculation about the original hapū of the Kaihu valley, the whānau of Waikaraka acknowledge their hapū as being Te Roroa. This name was derived by Te Rore Taoho, father of, Raniera Te Rore Taoho whose whakapapa stretches back to renowned Rangatira Taoho and to eponymous ancestor of Te Roroa, Manumanu the first.

Waikaraka marae has been in partnership with TWWoA and *The School of Iwi Development* for over 10 years. Waikaraka has celebrated the success of 20 Te Pouhono students receiving their certificates. Five Te Pouhono graduates went onto undergraduate degree study, two students were successful in attaining a Bachelor's degree, and two students continued the educational pathway into post graduate Master Study.

Te Uri o Hina Marae – Te Rarawa

I am an uri whakatipu o Te Uri o Hina. My relationship with my partner provided the Te Pouhono platform through the marae of Waikaraka.

Te Uri o Hina do not share a Te Pouhono training partnership with TWWoA or SID. Their inclusion into this thesis has purely been for personal and pastoral reasons. Of connective interest, however, Te Roroa hapū of Waikaraka whakapapa to Te Rarawa and Te Uri o Hina through Mererina Tana who married their Tupuna, Raniera Te Rore of Te Roroa.

Te Uri o Hina had decided to take part in the research because they have shown a keen interest in future engagement with TWWoA. Their integration has been strategic in a sense where I plan to involve my whānau in further doctoral study. Their inclusion should, therefore, be taken in the context of foundational study for the future. Their contributions include, marae minutes involving strategic planning that looks to incorporate development initiatives.

Research Settings

TWWoA participants were met with several times. First, to make the intentions of this study clear; second, to conduct semi-structured interviews, and third; to present the collated information for review. The participants were asked simple non-intrusive prompts such as “*what makes you most proud of Te Pouhono?*” or “*what do you envision in a Te Pouhono future?*” The location of the interviews was conducted within the main TWWoA campus (Whakatāne) in the respective offices of the agreed participants.

Waikaraka participants are all whānau and are known to me through my relationship with my partner. Unfortunately, the rebuild and opening of Waikaraka marae was in the process of completion during 2017, despite the intention of utilizing the marae within every corner of the research process. Diaspora of whānau members during the busy period of coordinating the formalities of the marae completion and opening, meant, all research planning was either done ‘*kanohi ki te kanohi*’ or via email correspondence. Whānau members were consistently met with to ensure the validity and the legitimacy of the research process and outcomes. This was an empowering experience for the participants, where power and control were negotiated between whānau (the researched) and myself (researcher). The outcome of course, meant, full collaboration of the research outcomes between both parties.

Te Uri o Hina provided access to marae transcripts some of which inspired my kaupapa Māori agenda and some of which will be presented further on in the thesis. I am working with other marae that I do not whakapapa to, and because of this fact, my whānau promoted the importance of pastoral care by way of kōrero and karakia. This was done to ensure that I was spiritually safe and my wairua was protected.

Participant Adjustments

The outset of this work included the participation of three marae and key speakers of Te Pouhono, being the Deputy CEO, Head Co-ordinator and Acting Head of School of Iwi Development. The marae included were: Waikaraka of Kaihu, Waihou of Waihou valley and Te Uri o Hina of Pukepoto.

Although I had received support from each marae through either consultative hui or electronic correspondence; a series of external, political, economic and personal factors prevented the original participatory intentions of this work from happening. The result of the issues that arose during this work were unexpected, therefore, it was with deep regret that Waihou marae, original participants and first to support the kaupapa within this work, did not have the opportunity to contribute toward the researching outcomes of this thesis.

The external factors affecting this compromise within the study was separate to this whānau, and therefore, it is not with suspicion that Waihou-nui-a-rua marae was excluded. My close connection to Waikaraka through my partner and my own marae of Te Uri o Hina made the decision that led to the removal of Waihou-nui-a-rua in the study. Difficult, but necessary, due to the time restrictions to provide a more thorough and rigorous representation of their contributions.

With that said, however, I do hope to engage with Waihou-nui-a-rua marae with further researching opportunities as I aspire to doctoral study.

Challenges in the Research - Reflexivity

The challenges that I encountered during the interviewing procedure with whānau of Waikaraka demonstrates the continual critique of my performance as an entry researcher. Upon conducting the research, I was aware that some of the participants had come from challenging backgrounds and equally difficult educational experiences. In saying that, with prior knowledge of their struggle, I approached the interviews in a semi structured manner. Semi structured, in the sense where, all interviews were prepared with an interviewing schedule. All the questions that I originally anticipated for this section had a strong focus on the theme of transformation, thus, having the potential to yield specific answers for specific questions in relation to this work.

I decided to place the schedule to the side, and the decision made ensured whānau should speak to their own experiences without premising their direction on my behalf. I

understood that their experiences, was not just knowledge that would benefit this research, but rather, knowledge that came with their wairua, mauri, and mana. I knew that I had to revisit the researching design so that I could pinpoint the reason(s) why I was hesitating.

Reflecting on the tikanga values that were set as the guide principles of this work, I was apprehensive with some of the issues that came with knowledge shared and the process(es) that it was being obtained, while acknowledging the mana, wairua, and whakapapa of whānau who were sharing. If I were to provide explicit guidelines, each of which have an exact task to achieve in the researching process, and I, as the researcher, had to think twice about the way in which the study was being conducted; then I had to be responsible no matter what the outcome would be, by reviewing my principles so that I could understand what was irritating me.

Upon inspection through a critical lens, I discovered several tikanga breaches that confronted the very research design that I had constructed. I had started to wonder if my design was inadequate? Or was it a reflection of my skill? I had ended up with more questions for myself than I had prepared for the participants. I identified eight tikanga principles that I would address by testing my researching performance against those guidelines.

Table 4 Reflexive Research Practice

2 - Whanaungatanga: Strengthening connections.

Does a prepared interview schedule nurture the dynamics of whānau relationships? Are my whānau worried about answering the questions how 'I' would like them to? Am I upholding whānau through this process with aroha, manākitanga and tiakitanga?

5 - Mana Whenua: Customary authority over the whenua.

Am I exercising power over whānau through research procedures while I am a guest on their whenua? Should I retract from giving instruction, and rather, guide whānau through the process with kōrero?

7 - Tino Rangatiratanga: Acknowledging the mana and rohe of those I am working with.

How much control should I have as opposed to those who are the intended beneficiaries of this work?

8 - Mātauranga: Valuing knowledge and expertise.

Am I truly valuing knowledge in all its forms that are shared from whānau?

9 - Nga Taonga Tuku Iho: Recognising and acknowledging the power of intergenerational knowledge transmission.

Understanding that whānau may be reading this document in the years to come, therefore, am I allowing whānau to share their stories with the least amount of input or intervention from myself as the researcher?

10 - Tikanga: Doing things right.

Cultural awareness (tikanga), in all that you do.

15 - Wairuatanga: Acknowledging and respecting the spiritual wellbeing of your participants while taking care of your own.

Knowing that whatever contributions are given to the researching process of this work, it comes with the wairua, mauri and mana of the participant. Therefore, remaining content with what is shared while placing a high value on the knowledge and experiences that are contributed to this work.

16 - Mauriora: Treating one's life force with the utmost respect

Understanding the aroha that is extended from participants who agree to engage with the research despite no promise of taonga in return for their contributions other than knowing that a piece of their being will always be recorded within this living document so long as it exists.

Because of my own self-assessment, I came to the decision that the extraction of relevant data that correlates with the overall aim of this study would be drawn from the participants contribution, whether big or small.

The presentation of the data will help me to understand Te Pouhono students and the types of transformations experienced because of participating with Te Pouhono over a sustained period. Therefore, validating Te Pouhono praxis as a praxis of transformation, and how the transformations of participants could further effect whānau, hapū and iwi development. This chapter will allow me to view the research study from various perspectives.

Data Analysis

The data within this study carries several purposes which are aligned to the overall drive and aims of this thesis:

1. Legitimize Te Pouhono as a praxis of transformation for second chance learners from data of researching participants and relative literature.
2. Study several layers of transformations from research data of participants, connecting their transformations to Te Pouhono praxis.
3. Analyse transformational data of researched participants and demonstrate how those changes have contributed toward whānau, hapū and iwi development.
4. Examine the data to theorise and demonstrate how the study could support a Marae Centred Communities Education framework for interested partners.

The sheer volume of transcripts, observations and interpretations of the text was vast. I began by categorizing the data into a series of themes, Dey (2003), advises that when there is a need to categorize data it usually involves looking forward toward the overall results of the analysis as well as looking backward towards the data. In my case this is

what I had done by familiarising myself with the aims, objectives, and thesis statement, as well as, referring to my data to identify data not originally anticipated in the beginning.

This chapter has reviewed the methods and methodologies that were utilized in this research study. Furthermore, it has reaffirmed my Indigenous right to charter my own tikanga Māori guiding principles through my life experiences and educational development endeavours. The following chapter will introduce the case studies as well as provide their backgrounds, commentary and journey with Te Pouhono.

CHAPTER FOUR

RESULTS

Chapter three explained the methods and methodologies that were recruited and employed as critical components to assist in gaining an understanding into the layers of transformation that is experienced by Te Pouhono students, and how their transformations could in turn effect whānau, hapū and iwi development.

This chapter will provide five descriptive case studies based upon the methodology that I have applied, and it will present the raw data of the field research, that is, the untouched, unfiltered and unedited responses from the research participants. The next chapter will discuss the findings allowing me to draw upon conclusions of the study.

The main theme of this section looks at the types of transformation that Te Pouhono participants have experienced by first; gaining a background understanding of their lives prior to Te Pouhono participation, second; considering their educational achievements prior to Te Pouhono as opposed to post Te Pouhono training and third; investigating what is about Te Pouhono that is so successful from Te Pouhono student perspectives. Additionally, this chapter will also incorporate the input and voices of TWWoA executives, to gain a broader understanding of the operations and experiences of Te Pouhono based on their extensive observations of the Te Pouhono programme overall.

Outline of the chapter

First, I will present the individual participant table. Most participants requested anonymity, however, as a strategic decision and with permission of the concerned participant, one has decided to allow for his identity to be revealed. This is a strategic decision because this participant is my partner, and alongside each other we have tread the educational pathways that Te Pouhono allows for its students, together. Rahere has shared some special knowledge that relates to mātauranga-a-hapū o Te Roroa which moves into mātauranga-a-iwi o Te Roroa. Therefore, as the kaitito to such knowledge it is imperative that he is acknowledged appropriately for his contribution. Furthermore, the individual contributions toward the study through semi-structured and unstructured methodological approaches will be given.

Second, TWWoA participants both of whom hold significant positions within the Wānanga and within *The School of Iwi Development* are brought into the fold. Like all other participants their contributions involved kōrero through semi structured interviews. Their role within this work is to speak toward the development and redevelopment of Te Pouhono, past struggles of Te Pouhono and what it is that they envision for the future of Te Pouhono.

Third, the Waikaraka marae, group focus hui table is presented where participants are identified by their association with Te Pouhono (student, co-ordinator or kaiako), their age and their engagement term. Participants had full control of the interviewing process, there was no expectation that participants had to answer any question, nor, was there an element of pressure where participants were made to feel anything but empowered by being involved in the research. My role was to ensure the mana and integrity of the participants were upheld.

Field Research

Prior to the commencement of the field research, participants were given a self-assessment exercise so that they could evaluate their strengths and weaknesses and build their confidence from a review of their own background. The self-awareness generated from this exercise intended to be of benefit to whānau, preparing them for the interview and to aid with the fluency of their responses throughout the interviewing process.

The assessment itself (see Appendix E), was split into specific time periods of the participants lives, such as early life (0-5 years), childhood (6-12 years), adolescence (13-19 years) and adulthood (20 years +). The participants were then asked to recall and record the most stand out experiences of their lives during that period, whether it be from memory or stories and they were asked to recall and record how those experiences had made an impact on their lives. Furthermore, I asked that they review their educational histories, prior to and post Te Pouhono participation. This section was necessary, so that the participants could internalize the changes that they had achieved at a glance while building confidence to engage in the research process.

These assessments are confidential, and ownership of those assessments solely lay with the individual. Most of the participants expressed a sense of self-empowerment by over-viewing their lives. All participants were whānau, therefore, they freely shared some of their fears, pain and practical solutions, as to how they have come to cope with life

while understanding that the power to change lays within their own capacity to realize that truth.

Both individuals (excluding TWWoA executives), who were interviewed separately, and group focussed members who were interviewed all together were given a copy of the assessment sheet for the benefit of the research exercises that they had participated with.

Table 5 Te Pouhono Research Participants

Te Pouhono Research Participants

<i>Individual Participants</i>	<i>Age</i>	<i>Contribution</i>
Marae Co-ordinator. Pouhono/ Com ED Student – Kaiako	81	Semi structured Interview
Pouhono/ Com ED Student -Kaiako	46	Semi Structured Interview

Te Pouhono Case Study 1

Marama Rewa

Waikaraka Marae Co-ordinator. Te Pouhono/ Com ED Student – Kaiako.

Location: *Nga Pūtake o te Aroha – Waikaraka Kaumatua flats, Woods road, Kaihū.*

Playing an instrumental role in establishing a training partnership between Waikaraka marae and TWWoA belongs to this participant. Oldest surviving grandchild of Raniera Te Rore (whom established Waikaraka marae in 1912), has been responsible for the co-ordination, positive relationships, and student assessments between Waikaraka marae and Te Whare Wānanga o Awanuiārangī, School of Iwi Development.

Marama was born in August of 1936 on the dirt floor of her Kaihū home, she has affiliations to Te Roroa, Ngāpuhi, Te Rarawa and Tainui. Marama has lived a long and interesting life where she has endured both success and failures. Be that as it may, she would not let life failures stop her from pursuing an opportunity when she recognises one.

One such opportunity came late 2005 where her niece suggested Te Pouhono training to raise funds for the rebuild of the entire Waikaraka marae complex. Her niece knew of Te Pouhono through in-laws at the time. When asked of the key motivators that prompted

Waikaraka to engage with TWWoA, SID and Te Pouhono, her response was not surprising:

Initially the relationship between Waikaraka and Awanuiārangi was an opening to our financial needs. A whānau member at our trust board meeting informed the beneficiaries that if we ran a “wānanga” with Awanuiārangi to learn of cultural things, we could make up to \$10,000 - \$20,000.

Roderick (2011), alludes to the fact that initial partnerships between marae communities and The School of Iwi Development is more than likely based on a financial need. As Waikaraka had started the rebuild process nearly 10 years prior to their partnership, the immediate need for finances to make that vision a reality came with the idea to engage with TWWoA. All previous efforts to generate financial capital for the build had turned out to be less fruitful than expected.

Marama went on to explain the journey that she made to meet up with a kui in Taihape. This kui had been running Adult Community Education and Te Pouhono with her own marae for some time:

A meeting was arranged with an in-law of my niece in Taihape to teach and show us what it was we needed to do to get started. Although our initial curiosity was on the financial gain that we could make with this partnership, this lady would not engage in kōrero that involved putea. Her marae was holding a raranga wānanga and she insisted that we first learn all about raranga and we would leave her marae with a backpack before we left.

The kui of Taihape was aware of the intended short stay. However, with prior knowledge of their intentions, the kui was adamant that Marama and her niece would learn all about the harvest, preparation and weaving of harakeke before they left Taihape.

The wānanga went right through to late hours of that night and into the early hours of the next morning, in fact, Marama and her niece did not manage to catch so much as a wink of sleep as they stood to present their backpack to the other students who were participating the next day. Marama was overcome with pride and joy as she stood, she had not believed all that she had learned in such a small space of time, Marama had nearly forgot the reason why she was there. Upon discussion, she had mentioned that although she was there to discuss the financial opportunities of engaging with Te Pouhono, the mātauranga that she had gained seemed more important. Marama expressed immense

gratitude that she learned the basics of what she had yearned to learn much earlier in her life.

As Marama and her niece ignored the desperate calls of their bodies to rest, they commenced preparing for their journey home. They were told, because the taonga that they had made was their first, they must gift it to someone else, Marama gifted her taonga to Waikaraka marae.

Approaching their car, the kui of Taihape said that she could now speak to Marama and her niece of Te Pouhono. Marama was exhausted as she was sure that this kōrero would require at least an hour to complete. Marama was wrong, instead the kui went on to say:

The financial side of Te Pouhono wānanga is not as important as the tikanga and culture of our people that is within each wānanga from marae. Her kōrero on putea was around 10 minutes if not less! This really changed the way I thought. From what I thought would be a quick trip to talk about finances, ended up being a much more fulfilling experience. She was tūturu to the Te Pouhono kaupapa, and she really set the precedence as to how we must think if we were to engage in a partnership with Awanuiārangi and their Te Pouhono programmes.

The kui from Taihape went on to be the first kaiako of Waikaraka marae community education wānanga, when they first initiated and established their training partnership with TWWoA and their SID. The purpose of the community education wānanga is to prove marae viability to engage with Te Pouhono. The Com ED programmes do not have official NZQA credits attached to them, therefore it is a safe way for whānau to learn together and to prepare for Te Pouhono.

Marama saw the kui's involvement as very memorable by stating:

Although she felt honoured to have been a part of our Te Pouhono birthing process she told me that it is important that we MUST draw upon our own whānau to fulfil the roles of kaiako for future wānanga. And like you speak of mātauranga-a-iwi, I guess that was the whole point of her saying that to me.

There is an emphasis on mātauranga-a-hapū and mātauranga-a-iwi rather than mātauranga Māori within Te Pouhono. During the National Centre's 2013 symposium for literacy and numeracy champions, Doherty (2013), stated that “Māori are not a homogenous people, they are made up of different tribes,” thus leaning toward the important fact, that different iwi, or even, different hapū, have differing approaches (kawa) as to why they do things the way that they do. The content and the principle within

their actions remain the same within mātauranga Māori. However, mātauranga-a-hapū and mātauranga-a-iwi means, that although Māori are Māori, they are incredibly diverse from one another on a sub-tribal and tribal context.

Marama, had a very interesting response to mātauranga-a-iwi where she made an example out of Paulo Freire. It was completely unexpected but intriguing at the same time. During the interview I mentioned the word, pedagogical, Marama instantly interrupted and insisted that I repeat the word. Marama immediately spoke of her disagreement with the combination of Māori study and tough English text. Moreover, she went on to generally outline the origin of the text, while she criticized world renowned Brazilian theorist, Paulo Freire and his decision to use text that lay outside of the origin of his people:

If you want to revitalize kupu to appropriately describe the struggles of your people and what it is that you must do as a people to reach liberation, then why look outside your country to find those words? Why look elsewhere for words that do not derive from your own people? Why look to a European word to describe your struggle? The very place where colonization derives from.

This was unexpected territory that we had stepped into, however, Marama quickly reverted to her reasons for trekking into uncharted domain by asserting:

I am not saying that Paulo Freire does not understand struggle, he and his people do, and if Māori can connect with such struggle it is indigenous struggle, including the experiences of the Brazilian people...but what I am saying is this, using revitalized text that originates from Greece or France or Italy? Is this not the whole point of Mātauranga-a-iwi?

Left to slightly ponder on the thought before Marama returned her attention to Te Pouhono, I was left to wonder of the benefits that foreign words such as praxis would have to a second-chance learning community. It was definitely food for thought, and another argument that may or may not fit into the schedule within this work. This example of mātauranga-a-iwi as seen from the eyes of an 81-year-old Māori kui, taught me to cast my eye wider, find relevancy of Māori concepts within indigenous struggle, critique others as you critique yourself, and most importantly, Māori struggle is not separate from indigenous struggle. These are the concepts that I wish to consider as I further my study aspirations into the future.

Colonization held a strong undertone throughout the rest of our kōrero, Marama was born between the First and Second World War, therefore she bore witness to a lot of events within her haukainga:

We have suffered culturally, and it has widely been because of the effects that colonization had on my whānau, those things you read about, all the terrible things that Māori as a people went through, they are true stories! Those things happened to us, they happened to my own whānau.

Marama, spoke of the death of her uncle in the first world war, the service of her brother and many cousins in the second world war, and the aftermath as a whānau having to deal with loss. She spoke of an era where her rural home was thriving with employment opportunities as the railway and the Kauri mill provided much of the economic benefit to her whānau. A change of landscape developed over the years and Marama spoke of the demise of their local economy which lead to diaspora. More and more whānau sought employment in the main city centres which ultimately lead to the disconnection of many whānau with their Kaihū region.

The railway was our whānau source of income and the mill, but when those things were taken away there wasn't any employment opportunities left for our whānau. We love our whenua and it has changed so much throughout the decades, but we just don't have that special connection, the ones where you work your land and completely rely on it to provide you with all you need. Pouhono is a programme that I believe will revive that for those of your generation so all our mokopuna can experience what it is to truly be Māori.

SID Te Pouhono programme promotes a unique intergenerational learning environment that is based on whakapapa which is seen to encourage intergenerational learning and knowledge transfer (Roderick, 2011), and Marama identified this concept while she exclaimed:

The ways that our students are taught within that programme is truly special! There is aroha, manāki, tiakitanga and so much more, everyone is comfortable because...it's our home, we are at home when we are learning, and we are all learning together, I have learnt alongside my children, my mokopuna and my great mokopuna, there is nothing else out there that allows that special type of learning together to happen.

Although Te Pouhono was originally seen as an opportunity to gain the much-needed finance to rebuild the entire complex of Waikaraka marae, Marama makes several strong statements toward the mana of Te Pouhono, and just how much she believes that it has contributed to the overall wellbeing of Waikaraka marae:

Te Pouhono reaffirms our identity as Māori and more importantly it reaffirms our identity as Waikaraka and of Te Roroa.

Marama has credited Te Pouhono for revitalizing the entire marae complex of Waikaraka, but what is more important, is that she advocates for Te Pouhono, being the main driver to the revitalization of Waikaraka cultural practices.

Don't you think it is fit that Waikaraka has a new marae to go with all the new knowledge that has come out of Te Pouhono? It is not new knowledge, it is the awakening of knowledge that has always belonged to our people. What better way to start your journey into the future as a whānau who are revitalizing their te reo me ona tikanga Māori, kawa o Te Roroa hapū, Te Roroa iwi with a new and revitalized marae complex?

Marama is hopeful for the future as she believes that the people of Waikaraka will grow alongside Waikaraka while they continue to practice their cultural obligations and increase their involvement due to Waikaraka standing tall once again.

Our people will grow with our marae, they will make sure that the cultural practices will always be practiced at our marae, it sets the landscape for our future to grow strong in who we are and strong in who our tupuna were and all that they done to achieve the lands that we connect to today!

There was kōrero surrounding previous initiatives that Waikaraka had attempted to engage with, however, none were successful. Marama claimed that prior attempts were brought to Waikaraka as ideas, much like Te Pouhono. She went on to make a point that nothing had prepared her whānau to retain information the way that Te Pouhono had. Furthermore, she was just absolutely thrilled to have discovered Te Pouhono because it has contributed to new leadership within Waikaraka, where the balance of mana tāne has been restored.

Pouhono has changed our course for the future and it is for the better too, of all the things that we as a whānau have been involved in, nothing has brought such great results for us.

Marama, spoke of the new space of leadership that Te Pouhono has provided for the whānau of Waikaraka. Most of the kaumatua to Waikaraka are not fluent speakers, however, they are men of god, and whānau have begun to count on her son to support formalities on behalf of Waikaraka. This space has given her son the opportunity to liaise with his kaumatua and pave new pathways together for the benefit of Waikaraka, where tikanga and hāhi Māori are combined. This has helped whānau to not forget who they are,

while acknowledging the decision of their tupuna Raniera to become a Christian during a time that colonization had penetrated deep within Waikaraka:

Since Waikaraka begun Te Pouhono in 2006, we have lost many whānau members along the way, but at the same time we have had others come into that space of leadership.

In addition to colonization, Marama spoke of her grandfather Raniera Te Rore Taoho relocating his whānau from their original kainga which lay 14.7 kms to the west upon the sacred maunga known as Maunganui. Maunganui is known to be a very sacred place for the people of Te Roroa with many ancient wāhi tapu concealed within its folds. She spoke openly about his decision to revert to Christianity prior to the marriage and birth of her mother, uncles and aunties.

Being a devout Christian for most of her life, Marama is not one to confuse her religious beliefs with her identity, she is confident that the exclusion of carvings within Waikaraka marae that stems back its erecting in 1912, has affected her whānau culturally:

Whakairo have stories embedded in them that must not be forgotten. Our cultural health as Waikaraka, as Te Roroa as Māori has been seriously infected.

Having observed, analysed and pondered a lot of life events during her time, Marama is not radical, she is however a huge advocate for the decolonization of Māori:

For some time, we have had a cultural health issue that stems back to colonization itself. I see Te Pouhono as a decolonization programme, by that I mean it allows us to turn back to the strong cultural practices of our tupuna.

In closing Marama stressed that TWWoA need to be formally recognised for all the great things that they are achieving for whānau at grass root level, meaning, on the marae of whānau where it truly counts. She says that there is so much to celebrate at Waikaraka, especially because whānau are starting to make the trip home to finally settle in their valley. Marama is happy that their whenua will no longer be lonely as it has been in the past few decades. Marama remains excited for the future of Waikaraka, and she looks forward to an enduring partnership with TWWoA and their SID.

When asked if she had any suggestions to improve Te Pouhono as she knows it, she gave a fascinating response to which she related to her own Master work that she had completed with TWWoA in 2002. She did stress however, that her suggestion was not to improve but rather add value to what was already in place:

When I look at Pouhono the inception of Pouhono is much like the inception of a child, in traditional Māori birthing or contemporary Māori birthing, our babies can be educated before birth. Young parents need to be educated about their physical and spiritual bodies because this is such an important part of life. I don't want to change Pouhono, but I have a whakaaro where Pouhono could perhaps design a nine-month programme where the student could graduate at birth.

Te Pouhono Case Study 2

Rahere Te Waharoa

Waikaraka Marae Co-ordinator. Te Pouhono/ Com ED Student – Kaiako.

Location: Tāmaki Makaurau.

Rahere was born and raised in Auckland and is the youngest of three brothers and two sisters. Growing away from home had its own set of challenges, yet, despite the struggles that Rahere had endured on all levels of relevance to this thesis.

Rahere is an interesting case study, his highest state school achievements were reached at form two, he was a state care and justice system statistic, but more recently he is a successful Te Pouhono student, Bachelor of Mātauranga Māori undergraduate, part-time student assistant to the BMM degree (2013). Furthermore, he is a part-time student to the Master of Indigenous study with TWWoA.

Prior to speaking of the benefits that Te Pouhono has offered Rahere since he was introduced to it in 2006, I received a breakdown of his educative history without so much as a prompt for him to do so.

Rahere speaks of constant detention and racism as a part of his everyday school life whilst attending intermediate. He was in the “Māori class” that consisted of many disruptive students of all nationalities who were labelled as being “Māori” despite not being so. The lack of support where it was so clearly needed for these children, just did not exist. To make matters worse, Rahere was involuntarily ripped from school and placed into a state care all the way in Wellington. He had become disconnected from home and family. This is how Rahere’s schooling life had ended abruptly.

Rahere was involved and had competed many different certificates that mainly consisted of trades training. However, once he began to speak of Te Pouhono he spoke directly to the learning environment that Te Pouhono provides:

Learning with whānau in a safe environment was a big stand out for me! We learnt with each other, utilized our kaumatua where possible, they transmitted history and you could really see the happiness return in their faces when we participated with Pouhono, I'm very proud of moments like that. We were learning on an intergenerational level where everyone was a part of the journey, not just those who met the requirements to sign up...but all of us!

Furthermore, Rahere goes onto to mention that:

We are receiving oral transmissions, stories, pūrākau and knowledge handed down that is not recorded elsewhere. It is kōrero that you would not get anywhere else in the world, it is kōrero that is immediately relevant to who we are as Waikaraka!

The learning environment, intergenerational learning and local knowledge resource (otherwise known as mātauranga-a-hapū or mātauranga-a-iwi) that Rahere refers to, is embedded within the praxis of Te Pouhono.

This unique Māori pedagogical approach sits at the heart of the investigation within this thesis. Rahere delivers his perspective passionately as he responds, and it is apparent that he has been able to pinpoint the transformational changes of his own life.

Rahere contests that Te Pouhono has completely changed his life in the context where he is better prepared to engage in his marae affairs. Additionally, he indicates that being more proactive within the affairs of his hapū placed him in a more confident position to positively contribute toward Te Roroa iwi affairs.

Rahere is a classic and raw example of Te Pouhono training, with form two education under his belt prior to Te Pouhono training, he is now on the doorstep of completing his post graduate degree in Indigenous development. Rahere strongly affirms the above by stating:

I have participated with Pouhono since 2006, I have taught some of the programmes under the guidance of our Coordinator, I have accepted the pathway to wānanga training, I've worked toward and achieved a Bachelor of Mātauranga Māori and I have completed 2 papers on the Master of Indigenous studies. This was all possible through Te Pouhono training. If I had not done Pouhono I would not have completed a Māori degree and I would not be doing a post-graduate degree either!

One of the earliest Te Pouhono successes for Rahere, came in the year of 2007, where Rahere was asked to participate as a kaiako for a tikanga wānanga. Rahere is one of very few that belong to Waikaraka who now possesses fluency in te reo Māori. However, prior to his fluency capabilities, a 2007 Waikaraka marae, wānanga (Te Pouhono) saw Rahere

compose what would be his first attempt at true mātauranga-a-hapū and mātauranga-a-iwi, *Pātere o Te Roroa*.

Rahere spoke at length with me, explaining his approach, rationale and strategic placing of land marks, historical events, iwi boundary and significant food resources that is of the utmost importance to his whānau of Kaihū and his iwi of Te Roroa. Pātere o Te Roroa, has a special reservation within the heart of Rahere, it reminds him of the turning point within his life where he realized that his whenua, tupuna, marae and people were calling out to him to navigate his pathway back home.

Pātere o Te Roroa is an accumulation of pūrakau, oral transmissions and research. Because Rahere was put in the position where he had to utilize what skill he possessed at the time the challenge was offered to him, he realized that really getting to know his mana whenua, mana tupuna and mana tangata, reaffirmed his life purpose. Rahere has granted me permission to utilize his whānau pātere within this work to depict his journey of self-discovery through critical reflection of all that made him who he was:

He Pātere o Te Roroa

Ka huri ōku whakaro

*I te wā e noho ana i rāro i te maunga o Tūtāmoe
Whakarongo ana ki te rerenga o te awa o Kaihū e ~*

*Ki te whakawātea, i te haerenga o Whakatau Pōtiki
Te ariki tōhunga o te waka Māhuhu-ki-te-rangi
I te tīmatatanga o tōna haerenga mai ki Aotearoa
Nō Hawaiki-nui, nō Hawaiki-roa, nō Hawaiki-pamaomao e ~*

*I te taenga mai ki te takutai o Hokianga
Te Tauranga o Māhuhu-ki-te-rangi
Te Pukenui-o-rongo, ko te moana o Kawerua
Te Ngahere ki Tāne Māhuta o te Waipoua e ~*

*Arā ko te haerenga o Manumanu ariki
Tēnei te tīmatanga ka wai taketake o ngā tūpuna o Te Roroa
Ko ia hai horahora i tōna mana ki te maunga tapu o Maunganui e ~*

*Ka titiro atu ki te moana o Ripiroa
Me te takutai o Omāmari, me ngā roto e kīa nei
Ko Kai Iwi, Taharua, Waikare hoki e ~*

*Ko ngā wāhi tapu o ngā tūpuna ko Kaharau, ko te Taraire
Ko Manuwhētai, ko patenga, ko Whāngaiariki*

Me te pakanga nui o Moremonui e ~

Arā ka puta te ihi te wehi o te tangata Tāoho

Mā wai e whakamārama tōna mana

Ia Poutō-o-te-rangi ki Tokatoka

Ka puta ka matomato mā roto i ngā awa o

Waimamaku, Waipoua, Kaihū ki Wairoa

E rite ana te rere o te toto, mai i ōna uaua Arā ko te iwi o Te Roroa e ~

Katito: Rahere Te Waharoa (2007).

Prior to the training partnership between Waikaraka and TWWoA, Rahere had become curious of the origins of his mother's people. According to Rahere, Te Pouhono was the perfect platform that would assist him with what would be a journey to self-discovery. The curiosity of his mother's people came when it was difficult to source his pepehā for Waikaraka.

Whānau from the same generation of his mother were most harshly affected by colonization, they were the grandchildren of Raniera Te Rore. Their tupuna Raniera had made a conscious decision to turn away from traditional Māori culture, relocate his whānau to a safer area within their rohe that is less accountable to the upkeep of sacred lore and he paved a new pathway for his descendants by embracing English religion.

More than a century from that era, many of Rahere's uncles and aunties had loosened their grip on local Māori knowledge, though Rahere stresses that it was through no fault of their own. In terms of the pātere, Rahere begins by partially explaining his motivation for composing *Pātere o Te Roroa*:

The pātere that I had composed for my whānau of Waikaraka is based on knowledge that is not readily available within Waikaraka itself and Te Roroa. I had to think long and hard about how I was going to address this issue.

Rahere continued to explain *Pātere o Te Roroa* and rather than provide an overview, I found it more appropriate to present his response uncut. He starts by giving insight into his personal journey with mātauranga Māori. Rahere then continues to ease into a short description of his pātere, some of which he had explicitly asked for me to conceal from the thesis, though Rahere has sanctioned what has been shared below:

My journey of mātauranga Māori had begun prior to Te Pouhono, but, it was more so amplified once I started participating. I have always been curious about my mother's people, this is mainly because a tōhunga had once told me that I have a kaitiaki that comes from her side.

When I asked of my pepehā from my mother's side, I was met with hesitation, not because nobody wanted to share with me, but because I had discovered an enduring debate about, what was what, and who was whom.

I took the challenge seriously, because I knew the task would not be easy and I did not want to let myself and my whānau down. I began composing by placing myself at the bottom of our maunga, Tūtāmoe. I closed my eyes and visualized the landscape, the wind on my face and the sound of Kaihū awa in the background. This was the starting point, my motivation to carry on and visualize more.

I visualized myself as a bird that accompanied Whakatau-pōtiki on his journey to Hawaiki-tahutahu, this is the original name of Aotearoa when discussed prior to the great migration of Māori. I flew above and observed the bravery of my people as they left the warm and familiar Hawaiki-nui, Hawaiki-roa, Hawaiki-pamaomao.

Upon arriving to the shore, the abundant food source of the Hokianga greeted us, it was the most auspicious place to set anchor. I saw in the distance, Kawerua, this was the first place that Whakatau-pōtiki claimed for himself, he named it, Te Pukenui-o-rongo. This is an ancient place that has dissipated over time, yet, it remains as the whenua would tell us so. As Tāne plays an important role in Te Ao Māori, we as Te Roroa consider ourselves to have Tāne-māhuta personified in our very own Waipoua.

This pātere reaffirms who we are as Te Roroa, it validates our landmarks and our iwi boundary, and it validates our history of who we were, where we come from, whom we come from, what we fought for and more importantly, throughout our Te Roroa history... what we are guardians and owners of, whether it be taonga, mātauranga but more importantly, our whenua.

This is what we must indoctrinate within our tamariki, so they will never forget the legacy of their tupuna and when they grow and have their own children they can continue to pass that knowledge onto them, this ensures the survival and the integrity of Te Roroa knowledge. It helps one to firmly plant their feet, like roots of our great Tāne māhuta tree, into their whenua so no matter where they go in the world, they will always carry their identity as Māori but more importantly their Identity as Te Roroa.

After much more robust discussion, Rahere concluded with the following:

Truly understanding Te Pouhono and all that it represents as a culture educational platform that helps students to reconnect with their true origins, has been a blessing for me.

Students have been making important and life changing differences to the sustainability and development of their cultural, social, environmental and economic obligation, especially here at Waikaraka. This is true strength

building stuff, it helps us to lift each other through accountability. Share with those who may not have the same knowledge as yourself, this would empower others and encourage them to do the same for future generations.

Te Whare Wānanga o Awanuiārangi – Whakatāne

Te Pouhono is a second-chance learning programme that is exclusive to Te Whare Wānanga o Awanuiārangi and their School of Iwi Development. Implementing TWWoA and SID executive voice into this research is imperative as there is a scarce availability of research inputs and outputs that relate to Te Pouhono. Consequently, this has had an impact upon current and informative research that is beneficial to potential stakeholders that could invest in a training partnership with TWWoA and SID to the benefit of their marae, whānau, hapū and iwi development.

Te Pouhono is a programme that has been achieving transformation for marae and whānau participants for over 10 years. With its roots firmly connected to Adult Community Education, as a start-up programme to step into NZQA accredited Te Pouhono, their role within this work is to speak toward the development and redevelopment, past struggles and what it is that they envision for the future of Te Pouhono.

The question schedule was semi-structured where simple questions such as “*What makes you most proud of Pouhono?*” or “*What do you think the outlook for Pouhono looks like?*” was asked. The outcome of the interviews was insightful and illustrative of behind the scene work that goes on to ensure the integrity and continual delivery of the Te Pouhono programme.

Table 6 Te Pouhono Executive Participants

Te Pouhono Executive Research Participants

Te Whare Wānanga o Awanuiārangi Participants

<u>Position</u>	<u>Contribution</u>
Acting Head of School of Iwi Development & Deputy Chief Executive Officer	Semi Structured Interview
Head Co-ordinator, The School of Iwi Development	Semi Structured Interview

Te Pouhono Executive Commentary

Evie O'Brien

Acting Head of School of Iwi Development & Deputy Chief Executive Officer.

Location: *Awanuiārangi campus, Whakatāne.*

Coming in as a novice researcher who is investigating a programme that is overseen by Deputy CEO and Acting Head of School of Iwi Development, Evie O'Brien was both stimulating and intimidating at the same time. Stimulating, because her kōrero was quick, sharp and to the point; and intimidating, because, as a researcher who is reporting of a programme that is exclusive to TWWoA, I feel a sense of responsibility to do an exceptional job of the claims that this thesis is exploring.

The location of the interview was held in the main administrative building of TWWoA, Whakatāne. In the middle of Autumn, a Master and Doctorate wānanga was in full swing, the day was warm and calm with students going about their daily effort as they do when they travel from around the country to dedicate all their time to their studies within the walls of Te Whare Wānanga o Awanuiārangi. Evie, welcomed my partner and I into her office with a warm smile, her āwhina, manaaki and aroha intact as she offered a hot drink before the interview schedule had started, I was humbled by Evie and her hospitality.

Being my first time conducting an official interview, nerves quickly settled as the first question rolled off the tip of my tongue, Evie went onto respond:

From my perspective, as acting Head of school, School of Iwi development as acting CEO, the thing that makes me so proud of Te Pouhono, is that programme has on its own transformed participation and the delivery of Mātauranga Māori to Māori communities, like no other program in the world.

The passion for Te Pouhono was evident on the facial expressions and serious tone of the responses that Evie provided:

The reason why I say that is because more than eleven thousand students have participated in Pouhono, which means all those eleven thousand students have participated on a marae. No other program in New Zealand delivers in that way, where the programme is delivered within that context because it is marae based and marae informed. It is not a noho marae it is completely contextualized to the tikanga and mātauranga of that marae.

Higher education being a speciality of hers, Evie, goes on to stress that:

A guideline that Awanuiārangi takes, says, take education to the people because the traditional model of education in New Zealand has been people must come to education. Now, if you live in Ruatāhuna you must go to Hamilton to participate in higher education, our approach, is to take education to the people and where are our people? a lot of them are at home.

Not one to forget that a lot of Māori do not live within their haukainga, Evie explains that Te Pouhono has become a mechanism to reconnect urban Māori back to their natural homes. She elaborates further by explaining that when Te Pouhono is delivered by kaiako who are of, with and from the marae, it means that the knowledge shared is completely contextual to that marae. Furthermore, because this eludes to the delivery model of Te Pouhono, she makes a point that it is not about someone from outside the rohe of each marae who participate by coming in to deliver education, it is about marae having the autonomy to source knowledge within their rohe to deliver the programmes.

A potential issue that marae could face in terms of delivery, is the lack of cultural knowledge base available within their own marae to provide kaiako to deliver Te Pouhono. Evie, acknowledges this issue and is clear about marae having to deal with this situation. She declares that:

Many of our Marae have lost through no fault of their own, their cultural capability and capacity.

The notion of mātauranga-a-hapū and mātauranga-a iwi is a crucial element to the delivery model of Te Pouhono. Though marae may suffer in terms of having the capability and the capacity of whānau readily available to provide this essential component, it does not discount the fact that marae can engage nevertheless, if the hapū cannot provide, then branching out to other hapū within the iwi boundary would suffice.

Evie, provides a straight forward example of mātauranga-a-hapū by affirming:

Just to emphasize the way it's delivered, you know how we have Mātauranga Māori, and it's called mātauranga Māori generic body of knowledge that is Māori? Te Pouhono allows for mātauranga-a-hapū which is cool, because its flexible enough for knowledge to be totally contextualized around that marae. So, you can go do Pouhono marae ki ātea at my Marae, Ngāti Hangarau and I'd complete it; interesting thing is this, Kokohina at Te Teko is running the same Pouhono, I could go to that, and the knowledge would be completely different, even though it's the same programme.

This example of mātauranga-a-hapū, again, illustrates that Māori are not a homogenous people, Māori sub-tribal knowledge can vary as much as Māori tribal knowledge. Te

Pouhono, pushes the boundary of mātauranga Māori into mātauranga-a-hapū which naturally leads into mātauranga-a-iwi. Evie states, that when one grows within this context, it is a proud moment for her to witness.

With strong testament to the effects of assimilation and domination, Evie's strong stance on colonization depicts a firm interference with Māori cultural practices. Mātauranga Māori is full of intangible and tangible measures depending on what you are looking at. However, Evie is concise and to the point where she gives an example of measuring the loss of cultural competency within certain marae of Aotearoa:

You would go onto a Marae regarding those that are most effected by colonization and first, there might be one speaker on the paepae. That's how you measure it, you see it, you feel it and it is heart breaking. Once, our Marae's were full to where they were overflowing, now you might have four men sitting on the paepae, and three of them don't know how to speak Te Reo Māori and one's just learning.

So that person will stand and that gives you a real tangible indication of the capability and capacity of that Marae. The second thing that will happen is that they will sing a generic waiata like mā wai rā. That doesn't even belong to that Marae but has become that generic waiata that everybody sings.

The sad reality of this statement is the evidence of this problem within Waikaraka and of my own marae back in Pukepoto, Te Uri o Hina. All too often, maraes are struggling to hold the cultural capacity and capabilities of their people together. Cultural competency is important as is the transfer of knowledge within wānanga. A critical factor of Te Pouhono delivery includes an intergenerational learning provision, Evie speaks to that element within Te Pouhono by stating:

The intergenerational focus of Pouhono makes me so proud. Our mokopuna sit at the feet of our nannies and koro's and all learn together.

Moreover, Evie continued to discuss this issue, saying that we must be aware that these very significant members of Māori society may have been brought up in a time where they had to leave home in search of employment in bigger areas or cities such as Auckland. Being conscious of this possibility would help one to understand that this leads to the prospect of neglect in terms of, practice and participation in sub-tribal or tribal knowledge systems; thus, forgetting mōteatea or waiata from home. With a warm smile beaming from her face, Evie says, that when she is witness to such events where kui and kaumatua speak of not hearing certain waiata for over 40 years, she feels a great sense of honour and pride, knowing that Te Pouhono has allowed the space for that to happen.

On the professional side, Evie confirmed that their ACE programmes are still performing well, but like any other manager she was also quick to mention that it could perform even better. To ensure the integrity and protect the future of the ACE and Te Pouhono programme, Deloitte (2014), was brought in to review their operational systems and processes. Evie was open and transparent while she expressed the level of improvements made to their systems and processes since Deloitte's commission:

We are consistently improving our processes, improving quality assurance, making issue that we are monitoring and supporting our marae and continually gathering evidence, especially when it comes to student participation and completion rates.

She goes on to mention:

It is hugely positive, we have five new programs. We have put away the old Pouhono, the reason being is that the old Pouhono I think was eight courses making up 120 credits and our Marae were saying we don't want to do eight, we just want to do five.

The recent revamp and redevelopment of the Te Pouhono programme was largely made possible through consultation with the marae partnerships that TWWoA and the School of Iwi Development are engaged in. It is an exciting time for SID to roll out the 'new look' programme where roadshows of 2016 saw the School travel the country to let its partners, and potential partners know that it is still the same Te Pouhono. However, it is more improved, thus, creating the same outcomes but in a more efficient and effective way.

Te Pouhono Executive Commentary

Ngatai Rangihau

Head Co-ordinator, The School of Iwi Development.

Location: *Awanuiārangi campus, Whakatāne.*

Ngatai Rangihau has held several positions within the School of Iwi Development since Waikaraka engaged in a training partnership in 2006. Waikaraka has experienced the presence of Ngatai on their marae during Te Pouhono assessments in the past, some of their students went on to enjoy his teaching as their te reo Māori kaiako on the BMM and he is now in the position of Head Co-ordinator for SID. Ngatai's role entails substantial involvement with Te Pouhono, he has assessed on the programme, and taught on the

BMM degree where Te Pouhono is considered as the main feeder. It is therefore, fitting that he is now involved in the formalities of ensuring the long-term survival of the Te Pouhono programme. When prompted to speak of Te Pouhono and the future, Ngatai responded:

There is a big future for Pouhono because there are so many students that are involved in these programmes. They are doing different things like monitoring lands, monitoring their soils, they are monitoring where they are, with their tikanga and kawa and they are looking for strategies to pull whānau back and vent those into their hearts, so that they maintain and retain all this knowledge.

Ngatai carried on to extensively speak from ground experience about his engagements with different whānau of different marae from around the country, stating that the above are examples of what people are doing to strengthen their bond and reconnection back to being Māori. Māori, in the context that Ngatai expressed, has connotations linked to identity, culture and a lifestyle.

Past exposure to various levels of responsibilities allows Ngatai to accumulate experience from prior roles to make him a more effective and knowledgeable candidate to ensure the continual delivery of Te Pouhono. Now that he is in an executive position his role has transformed from nurturing students on the ground, to ensuring the protection and integrity of the programme for all students who participate or can potentially participate with Te Pouhono in the future.

Perhaps the most intriguing bit of information that Ngatai shared during his interview, was the circumstances where the Te Pouhono programme could be transformed within itself.

This thesis focuses on the types of transformation that students of Te Pouhono experience because of participation, it also investigates Te Pouhono praxis as being the practical tool that encourages that transformation. However, to discover that the participants of Te Pouhono can cause transformation within the praxis that I claim as being transformative is a significant find that is of great value to this work. Ngatai goes onto explain this process and how whānau can effect further change within Te Pouhono:

It is not about what we can push onto marae, it is more about your needs as a hapū. If we get requests from 5-25 hapū saying, we need help with hauora kaupapa, then we will look at putting those things together. This provides a future for Pouhono programmes rather than it being stagnant and constantly

seating in the same place. These things can evolve based on people's needs and demands.

He elaborates further, by describing how whānau are implementing Te Pouhono as an agency to address their immediate requirements:

A lot of the whānau are using Pouhono and they are using the ACE programme to pull whānau back to discuss those issues around action plans to resolve many concerns, and what they are going to do about it.

This is an important concept as Ngatai also acknowledges that:

The need is just so great out there and we know that there are so many whānau out there who have come estranged to their marae and become estranged to their culture. Pouhono is not the only way, but this is a path way that we put together to provide a tool that could allow positive change to happen.

A common theme between the kōrero of Evie and Ngatai is the tangible measurement of knowledge and confidence that is gained by Te Pouhono students through participation on its programme. Where Evie spoke of the paepae, Ngatai spoke of the karanga. During his assessment days he bore witness to the complete transformation of wāhine who have gone from hiding in the kitchen and dodging cultural responsibility on the marae ātea, to a wāhine who stood tall on the māhau to perform a karanga welcoming him onto their marae. He has enjoyed kōrero with kaumatua attesting to the changes that they too have observed of different whānau members who belong to the marae:

I have heard them talk about how that empowers them as individuals to go out there and make a bigger difference to their families within their community, within their iwi. I have heard that story right throughout the country.

With development being a key theme of this thesis, Te Pouhono has seen the development of a rongoā Māori programme, and Ngatai provides an example of the type of progress that this marae has made (the identity of the marae, though, is kept anonymous):

They had done a rongoā wānanga, now after the wānanga they decided they were going to put up a fence and designate an area where they were going to grow their own.

The maintenance of that knowledge, building up that rongoā, and then their action plan that they took together to grow it on their marae, ensured their whānau and mokopuna could see it, and in time it will become plentiful. I thought this is powerful.

This type of self-determination is compelling, and it is not restricted to that marae alone. The recent changes to Te Pouhono as mentioned by Evie is reiterated in the kōrero of Ngatai where he states that Te Pouhono is not just a level four provisional programme, it is designed to provide pathways for its students to scaffold up into higher degree programmes such as the BMM, the Master's degree and hopefully the PHD programmes.

That's why we up the level of content and learning outcomes to prepare whānau who are looking at scaffolding up into the degree programmes because it is a level four. We believe the way we have set them out will help prepare them for those higher degree pursuits by creating productive peoples to contribute toward community development.

Ngatai goes onto confirm the transformation of many Mataatua waka whānau where he has observed a complete change in the way they think and where those who are hit by unfortunate circumstance, are now motivated to find local employment opportunities. Furthermore, he has attested to their educational transformation abilities where he also witnessed their transitions from the Te Pouhono programme, to the BMM and who are going onto complete their Master degrees.

He speaks to the increase of productivity in past students and provides very practical reasons as to why Te Pouhono is relatively enjoyed across the board with their marae partners:

They have gone in and taken leadership roles in different trusts, different community groups and different school groups to help more in their community. That cannot only be attributed to the ACE and the Pouhono programmes, but rather to the journey going back to the marae to participate in activities in a nice comfortable environment where the content is all about themselves not about Captain Cook, it is about who they are!

I suspect common themes if I were to branch out further with this study, and this is an important concept if I wish to expand upon this work in the future. Nevertheless, it would be prudent to assume that an expanded study will not reveal other notions especially if there is a slight change in the focus. This is especially evident in the closing statement of Ngatai where he stresses that:

We have had our challenges as well, it hasn't all been forth great, there has been a bit of criticism about this and that and that is why we have been constantly improving upon our systems and processes.

Waikaraka Marae – Te Roroa

All group focus hui participants belong to Waikaraka marae. All participants are bound by direct whakapapa to each other and all participants have known me for 20 years.

Although there are established relationships between the whānau and myself, I am aware that this does not put me in a position of privilege where I have earned the right within the community of Kaihū to research their people. All participants have engaged in the process on a voluntary basis, that is, they have been aware of their right to withdraw from the outset.

This hui went over the specified timeframe of an hour. There is a significant amount of transcribed information that was extracted, therefore, I have separated the results into vital themes that are reflective of Te Pouhono praxis, motifs of transformation and participant perspectives on adding value to Te Pouhono.

Whānau responses, were at times substantial, and, for that reason, under each theme and motif I will present the researching question along with summarised responses from each participant. Chapter five will allow me to elaborate further as I conceptually weave all elements of the thesis into discussion.

Some of the participants to this hui wished to remain anonymous whereas, two from this group had given their permission to be named and had provided individual interviews prior to the group focus hui.

Table 7 Waikaraka Whānau Participants

Waikaraka Marae Group Focus Hui

Whānau Participant(s)	Age	Educational Background	Te Pouhono Engagement Term
Pouhono/ Com ED Student - Kaiako (Rahere – Te Pū)	46	-Form Two Intermediate drop out -Te Pouhono Cert -Bachelor of Mātauranga Māori -Master of Indigenous Studies student	(2006 – 2016) <i>10 Years</i>

Marae Co-ordinator. Pouhono/ Com ED Student – Kaiako (Marama - Te More)	81	-High School Cert -Nursing School -Bachelor of Māori Studies -Master of Indigenous Studies	(2006 – 2017) <i>11 Years</i>
Pouhono/ Com ED Student (Anonymous- Te Weu)	48	-Form Three College drop out -Te Pouhono Certificate -Te Ara Reo Māori Cert -1 semesters of Bachelor of Mātauranga Māori	(2006 – 2017) <i>11 Years</i>
Pouhono/ Com ED Student (Anonymous - Te Aka)	53	-Form Three college drop out -Carpentry Cert -Te Pouhono Cert -Te Ara Reo Māori Cert Lv 1,2,3 & 4	(2006 – 2017) <i>11 Years</i>
Pouhono/ Com ED Student (Anonymous - Te Rea)	52	-Form Four College drop out -Te Pouhono Cert -Te Ara Reo Māori Lv1&2 Cert	(2006 – 2014) <i>8 Years</i>

- All participants above contributed to the group focus hui. Three of the participants in the group focus hui also contributed to the individual interviews. All participants relate to the most senior contributor of the research.

Key Motivators

Understanding key motivators of marae establishing a training partnership with TWWoA and SID is crucial to knowing why marae engage with Te Pouhono in the first place. Therefore, this question was put to the floor with the purpose of opening a space for discussion in chapter five.

Question: For those who were present at the marae meetings where a motion to engage with Te Whare Wananga o Awanuiārangi would have been passed and recorded on official marae minutes... Could we go around the room one at a time as you each describe your individual beliefs in this partnership and what you were expecting to gain by engaging?

Te Pū: *Money was not the key motivator for myself, I always saw the mātauranga as the goal to reach when I made the decision to join. But, in saying this, what job would this Pouhono get me? What are my employment prospects for the future?*

How useful is mātauranga Māori, and how could it improve my social conditions? You know stuff like that. I have always been a person who focusses more on the end product, I do that when I carve and so, that is what I focused on. I focused on the benefits that I could see for myself and everyone else actually and so my first thought was the knowledge.

Te More: *It is also important that we remember that money drives our whole society, and it has been doing so since colonization came to our shores. Yes, it is good to focus on the mātauranga because mātauranga is what makes us successful as Māori, but we cannot forget that economic opportunity is what makes our society tick over.*

Te Weu: *I thought the money was the best reason to do wānanga, but I knew after a few wānanga that it was the mātauranga that was the most important thing to get from these wānanga. I finished school at 13 or 14 too, but my life was hard at home. I wish I had a second chance at school, so when Pouhono came around, I saw the chance to give learning a go again.*

Te Aka: *The knowledge was a good reason to get involved because some of us didn't even know much other than where our marae was and who our great grandparents were. But, for myself, the money was the first reason why I voted yes. Don't know maybe it's because we as marae don't have a lot of skill or opportunity to make money for ourselves, this seemed like an easy way to make money, so we could develop our marae faster.*

Te Rea: *At first, I knew the money was a good reason for us to get involved but now I know that it was the knowledge that we learned along the way that was the more special reason to get involved.*

Marae Centered Community Education

Marae Centered Community Education is the operational praxis that Te Pouhono utilizes, according to Roderick (2011, p.32), it includes; “*working with the community in the community, learning what is centered around and about the marae, and, mātauranga-a-iwi rather than mātauranga Māori which sets the basis for the pedagogical approach and practice of the programme.*”

Some of the participant responses that were relative to this concept in addition to other findings in this chapter, have been captured below:

Te Pū: *Prior to Pouhono our taumata resources were depleted. We have engaged in a term of approximately 10 years, and although our kaikōrero is still very*

limited in our haukainga, I am fully aware of my obligations to Waikaraka and taumata succession plans that need to happen for the survival of our reo Waikaraka.

Te More: *I agree it is a huge task to get our taumata to where it needs to be, it is not one that you can address right away. It is a task that will take maybe an entire generation to get it back to how it was. I heard of a saying that, it takes a generation to lose the reo, yet it takes two generations to get it back?*

Te Weu: *Pouhono has changed us all for the better, we are more confident, we are making our own way into the future with wānanga and with Te Pū right there helping with tikanga and that. I would say that Pouhono is doing everything right, there is nothing wrong with it, look at all this development!*

Te Aka: *The pātere, that was one of my favourite Pouhono that we have had, especially the part where we started breaking it down and going to the places in there. By them doing that, wow, we learnt so much about the battles had there, the best places for kai, places that were very tapu and why, we found out about three springs in the Waipoua where our tuna come to rest.*

I just use to drive through to Kaihū and not anything about my rohe. I do now, and it has changed the way I look at life here for us and life as it was for them. I keep telling them the stories that I remember being told and they absolutely love it! It doesn't matter how many times I have told my mokopuna, they want to hear it every time!

Intergenerational Community Education

Intergenerational learning plays a vital role within the MCCE praxis of Te Pouhono. It encourages whakapapa based learning environments, where whānau of all ages within the marae complex can learn alongside each other.

Whānau were asked what they enjoyed most about learning and participating in Te Pouhono and the evidence pointed toward collective learning alongside each other with everyone of all ages. One participant mentioned feeling comfortable in the presence of their tupuna on the walls of their marae:

Te Pū: *I enjoyed the collective learning, if anything stood out for me that was it!*

Te More: *I enjoyed those things about Pouhono, it was lovely to see everyone old and young involved with each other and supporting each other where ever it was needed.*

Te Weu: *I agree! That is what was the best thing for me, I as so comfortable learning like that, it was way better then what I was used to in a classroom. I felt safe.*

Te Aka: *There is no other way that I would want to learn from now on. I think that is why I was so successful when I learned, because we all whānau...we all good when someone makes a mistake because nobody makes fun of them or makes anyone feel useless like I was used to at school!*

Te Rea: *I agree, for the same reasons mentioned but I want to say that...all those things plus I found it helpful to know that all my tupuna were surrounding me, they were surrounding us all...that was real special for me!*

Transformational Outcomes

As the hui came to an end the participants were asked to give quickfire responses to how they believe their lives have changed because of Te Pouhono participation.

Question: Transformation is my theme for this thesis, and we all understand, well I hope you remember, that I'm wanting to look at some of the cultural, social, educational, economic, environmental, or political transformations that whānau could identify from then (prior to Pouhono) to now (after Pouhono)?

Education

Te Pū: *State education failures, second chance learning success. It has uplifted the mana of Waikaraka.*

Te More: *Learning alone and being disconnected from your whānau and whenua, after Pouhono, we are learning together, nannies, with their tamariki and in some cases their tamariki as well. Moko able to learn besides us all.*

Te Weu: *Not enjoying education, to looking forward to learning everything on Pouhono. I grew up not liking to learn, I was always darker than everyone else and I think they used to think that I was dumb because of my colour. Learning at the marae with everyone changed all of that!*

Te Aka: *An increase of mana motuhake through education.*

Te Rea: *From the classroom to the marae, the marae made it more comfortable and easy to learn.*

Cultural

Te Pū: *This is a big one for us as Waikaraka. Religion in place of tikanga Māori that was being practiced at our marae. After Pouhono, tikanga Māori has been implemented more and more at every cornerstone of our marae cultural practices.*

Te More: *I have seen the transformation of tikanga Māori on our marae, Te Pū is right we replaced our tikanga with religion, nobody in my generation knew*

what they were doing and why they would be doing things that way if they tried to act on tikanga.

Te Weu: *I didn't know how to do, tāniko, kōwhaiwhai or a korowai. Now I know that they aren't just Māori art, there are full of knowledge and reasons, things that we must remember to share with our mokopuna, so they never forget too.*

Te Aka: *I see more of us being involved in cultural practices of the marae. Marama, has moved home now, she is the oldest uri of Raniera left, she is interested in creating a cultural tourism programme to sustain the marae, and she is also thinking about having regular waiata evenings, so we can learn some waiata of Waikaraka and Te Roroa.*

Te Rea: *Had no idea on basic Māori other than kia ora or kahore, to learning karanga, being awahi by others, standing and doing a karanga even though I was scared. I learnt old Māori art forms where I would only be able to look and think how cool they were before.*

Social

Te Pū: *Working with each other for each other within and on our whenua. Learning together, coming together and sticking together for hui Māori.*

Te More: *Knowing my cousins moko and great moko, a face was a face before Pouhono, I only knew my own brothers and sister's children.*

Te Weu: *I became more active in my whānau. I just got stuck in and got to know who were my aunties, some I would call cuz, or girl or boy, some were much younger...so I call them by their proper name now.*

Te Aka: *Different environment meant a different way of being together when the take was education. That meant our relationships with each other improved on a deeper level. Pouhono, helped all of that to happen, whānau was whānau, we just looked at each other as someone we had missed, but after Pouhono, we looked at them different, more like a brother or a sister than a relative.*

Te Rea: *When Pouhono came, we had the best reason to gather so we could learn together. I found out who was who, which made it easier for me every time I came back to the marae.*

Economic

Te Pū: *We were in a very unhealthy way. Pouhono has enabled Waikaraka to flourish in more ways than we could imagine for ourselves. We were all involved in the economic development of ourselves and of our marae. We've participated in education at our marae, we have re-developed our entire marae complex as a result, we are working on succession plans for the uri*

whakatipu of Waikaraka, and we are working on ushering our children into leadership positions.

Te More: *Our marae has had many involved in the operations of our Pouhono partnership, we have had those who liaise with Awanuiārangi, those who help deliver the programs, those who assist the ones who are teaching, those who recount the finances made from the programs and those who participate in Pouhono itself. Pouhono alone has been a major economic force of Waikaraka marae, we have managed to rebuild our entire marae and from being involved in Pouhono.*

Te Rea: *Opportunities to make more income has not been there for me and life is very difficult with the high cost of living in Auckland. I realize that looking over those things that worry you helps a lot. Like, I look beyond my living situation here and now and I look toward what I can do to make sure that my mokopuna are left with a better future.*

Political

Political transformation was left to Te Pū to answer on behalf of the whole group. They had all felt that the political change of Te Pouhono was more evident in his actions rather than their own:

Te Pū: *Prior to Pouhono I was not interested in political affairs of Waikaraka. I am now heavily involved in our hui, I play key roles in the tikanga development of Waikaraka, I have been handed the mantle of leadership for Waikaraka and these things have changed the course of my life.*

I have a responsibility to engage in political matters. We recently had our own political issue arise, however, I addressed the whānau, presented my findings, we debated heavily among ourselves and in the end both sides of the agreed to allow for our whānau to unveil on the Sunday.

This is political action at tribal level, my training with Pouhono and the BMM has prepared me for this type of engagement and the more I exercise my authority on such matters the more likely it is that I will engage in the future on a wider platform.

Environmental

Te Pū: *Prior to Pouhono I was not familiar with my whenua in relation to the deep significance of certain parts. You learn to appreciate your whenua which helps you to be more proactive in issues that affects your whenua.*

Te More: *I am aware of the environmental impacts that has a huge effect on my people of Te Roroa. I am aware of our Maunganui that is crumbling, I am aware of the die back to our kauri, I have noticed that areas where I could gather mussels from in the past are now completely submerged in water*

where you need to dive for them, very different to what I recall from when I was young.

Te Aka: *I'm in the building industry and I tend to notice if the work that I am doing will impact on the surrounding areas of where I happen to be. So, if I see someone dumping rubbish I question it. I am not scared to confront anyone if I see that they are doing something that may be bad for our environment.*

Te Rea: *Well since I learned how to do harakeke it infuriates me when I see harakeke in a bad state. If I see a bush that needs attention I will stop, and this is at my whānau homes or whenever I travel up North or down the line. I will stop, karakia, and prune where I am supposed to, you know, Māmā – Pāpā – Pepi.... I stop and do the mahi for those harakeke because I know the importance of them and I cannot stand to see one that is unhealthy.*

Adding Value – Te Pouhono Student Perspective

Money was identified early in the research as being a key motivator for marae to initially engage with the TWWoA, the SID and their Te Pouhono programme. The participants willingly provided some advice as to what may have got them thinking more along the line of mātauranga within the programme rather than the financial benefits of the programme. All participants stressed that their ideas were strictly ideas alone, and not an indication of dissatisfaction with Te Pouhono itself. One participant identified her ideas as adding value to Te Pouhono rather than devaluing its positive aspects:

Te Pū: *We all know that money is first and foremost a huge attraction but, maybe when they market themselves to potential marae, recruit past students of Pouhono, students that have made the transition to the BMM and those who went even further on the Masters. Get them to share their stories with marae and whānau, get them to speak of how they contribute toward whānau, marae and hapū wellbeing.*

Te More: *Pouhono does not need changing, if anything, if Pouhono needs something it would have to be, he whakaaro tēnei, new programmes to do with birthing (giggling) and I am happy with everything that they have managed to achieve for Waikaraka and Māori.*

Te Weu: *If I saw a student from Pouhono who went to do the BMM then a Master I would think wow! Could I really do that? Man, if he could do it, or she then I can do it. Those are very good things to have, Awanuiārangi have a lot of those don't they?*

Te Aka: *Ae, all good points to take the focus away from the money and back to the mātauranga, maybe formalities performed by prior students could showcase the reo. Just simple formalities whenever the regional coordinator comes to assess the whānau? Just a suggestion, show case the talent in some creative way because it is not just about art, it is about the reo. The reo is where*

*tikanga rests, tikanga in everything Māori, it is Te Reo, Te Reo, Te Reo Māori
i nga wā kātoa, I te ao Māori ki te ao Mārama!*

Te Rea: *Maybe if past work of students was put on display for us that would be awesome to see. That would get me interested, seeing the actual work that comes out of Pouhono. Kete, whakairo, kōwhaiwhai, korowai.... those things are traditional work that a lot of us love and know that it is taonga.*

Chapter Summary

This chapter has introduced two Te Pouhono case studies, two TWWoA executive commentaries, and one Te Pouhono marae partnership, case study. Slight backgrounds of the case studies have been provided, motivation for engaging with Te Pouhono incentive where appropriate and responses to the future of Te Pouhono.

This chapter has considered what makes Te Pouhono unique in contrast to normal educational initiatives and how Te Pouhono has endeavoured to make positive change in the lives of its participants from those who have experienced Te Pouhono or from those who have made observations. Chapter five will consider key literature material from chapter two, alongside key themes and findings that has surfaced through the semi structured interviews of this chapter.

CHAPTER FIVE

DISCUSSION

Chapter four provided the outcomes of the field research that detailed the experiences, concerns and hopes for the future of Te Pouhono from past Te Pouhono students, executive staff of TWWoA, and, Waikaraka marae who has endured a 12-year training partnership with SID and Te Whare Wānanga o Awanuiārangi. This chapter will further explore the main theme of transformation as experienced by Te Pouhono participants, TWWoA stake holding partnerships with marae and, as it has been observed by executive staff whom hold an intimate connection with the Te Pouhono programme.

Te Pouhono Key Motivators

In the first instance, knowing what motivates Māori to engage in educational partnerships with institutions when prior experiences within education had not been so fruitful is something that needs to be understood. The formal partnership established between Te Whare Wānanga o Awanuiārangi, School of Iwi Development and Waikaraka marae in 2006 was one based on the professional expectation that both partners could work together to bring about a positive change. This was anticipated through the provision of a much-needed service and the compliance with explicit guidelines to make the best of that service provision.

The field research yielded some interesting responses to this issue some of which were expected and reported upon in the ACE report (Roderick, 2011), and some of which were more focussed on the benefit of the knowledge gained through the institution of such partnerships. The common theme that emerged from investigating key motivators to engaging with TWWoA was financial gain. Of the five respondents who participated with the focus group hui, four admitted that their first instinct to take part, was primarily motivated by financial opportunity.

In stark contrast however, one respondent proclaimed complete allegiance to the driving purpose of Te Pouhono. Of those participants who indicated money as a primary motivator, each understood from experience and long-term engagement within Te Pouhono, that, money was not the most crucial factor in the partnership. The research findings found that this awareness primarily came through soon after participation with the first wānanga.

Participants quickly identified the more profound reasons for engaging which involved, reconnecting and re-establishing connections with whānau and hapū members, tikanga Māori knowledge acquisition, and tikanga succession planning. One respondent justified their stance for initially placing value on the monetary aspect, by encouraging all to remember that society has been driven by economic opportunity since the arrival of colonization to the shores of Aotearoa.

In the same vein, TWWoA and SID also have their own terms that must be met prior to partnership engagement, and not surprisingly, it also involves finances. This was conveyed within chapter two, where Roderick (2011, p.28), admitted financial viability as a deciding factor in the establishment of training partnerships with marae.

Where judgement must not be cast upon marae for their motivational intentions, the same could be said for TWWoA. The underlying question is, when finance motivates partnerships, who ends up being the prime benefactors of that partnership? In this case it is evident that both parties are governed by oppressive structures, and in terms of financial capital, this feeds into the assumption that the main benefactor of the partnership is indeed the economy. Knowing this begged the question of where self-determination is placed within the whole scenario.

Reiterating Purpose

From the outset this work has sought to legitimize the experiences of transformation from Te Pouhono participants over the course of ten years. My position within the research topic and in the field of the research placed me in a unique insider situation where I could understand and connect with the research participants on multiple transformative levels. Moreover, as a student that was nurtured and academically raised by TWWoA, the networks, associates and encouraging relationships constructed a productive and effective researching experience.

This study has pursued answers to several questions outlined in chapter one with a driving purpose to provide a platform where the transformative experience of Te Pouhono students could be legitimately recorded, voiced and reported upon. This does not mean that their experiences are more valued because of this work, it does mean however, that past Te Pouhono students can share their experiences to a wider audience.

Transformation has underpinned this entire thesis and is the major theme of this work. Therefore, the different transformational aspects that have been investigated are given will be presented where further discussions and interpretations of the findings will be provided. Each presentation is aimed at delivering responses to the researching questions and aims and objectives as defined in chapter one.

Education, Economic and Environmental

Battiste (2004, p.2), spoke to the colonial system that is responsible for the disconnection of Indigenous peoples from their culture and education. True as it is for other Indigenous ethnicities around the world, the same could be said for Māori. As mentioned prior, despite over a century of resources being put into Māori education for better or worse, the continued failure of Māori students within the education system still needs to be addressed.

The responses in the field research revealed that most participants associated education with leadership, leadership with economic development, economic development with environmental involvement, protection and sustainability, which in turn, was ultimately connected to the cultural, social, and political wellbeing of Waikaraka. Being holistic and all-encompassing of complete transformation and wellbeing of its participants, Te Pouhono has legitimized its space within the Tertiary sector as a unique contributor to ACE provisions which are being provided by TWWoA.

Receiving a Māori education for the participants that were involved in this study was not so prevalent within their schooling years and lives. Kaupapa Māori intervention made its way onto the educative stream in the eighties and nineties, one participant completed their schooling in the fifties and the rest completed their schooling in the seventies and early eighties. Unfortunately, these second chance learners were not fortunate enough to experience a kaupapa Māori transformative pedagogical approach to learning while they attended school.

Marama endured her schooling years through several significant eras of New Zealand history (see page 64). Early education was experienced during the price of citizenship era, Marama witnessed the dispatch of many whānau members to the first world war. Completion of her schooling was experienced during the urbanization period. Urbanization is credited as being one of the main reasons that encouraged Māori to become estranged to their lands and people (N. Rangihau, personal communication, 10

May 2017). Moreover, all Waikaraka research participants expressed regret for growing away from home, and although most articulated a sense of helplessness in terms of where they were born, raised and why; all acknowledged the crucial imperativeness of understanding that what has been in their lives does not charter where they can choose to be in the future.

Some of the indicators of educational transformation exhibited from the research participants included, the reclamation of their education and control over their educational aspirations. This was demonstrated by Rahere, who decided to take on the higher educational pathway provided by Te Pouhono in 2012, three years later a Bachelor of Mātauranga Māori was awarded, Rahere is now studying in the Post-graduate programme of TWWoA part-time since 2015.

Advancement on a collective level is demonstrated through Waikaraka's enduring educational partnership with SID. This partnership helped to craft the development of a sustainability plan for the new marae complex. This is inclusive of a historical and cultural educational programme that is aimed at schools where the utilization of Te Roroa natural resources from surrounding areas such as the Waipoua forest, Kai-iwi lakes, Trounson park and the sea shores of Ripiroa, Maunganui and Kawerua; will help Waikaraka to become financially independent while being proactive in their own community. In addition to the new developing strategic plan, the re-structuring of Te Pouhono meant that Waikaraka could continue with a new and refreshed training partnership with SID, as, educational wānanga is implemented within their future directions plan. Te Pouhono has given Waikaraka a revitalized view of education, which meant most participants had reinvested hope back into their dreams for the future.

The whānau of Waikaraka have ensured that their marae has remained central to the drive of economic opportunities for over two decades. Durie (2011, p.30) refers to this type of dedication as resilience being reflected through the determination to succeed. Waikaraka exudes these qualities through the structural action of collectively constructing a strategic development plan that enables their whānau to utilize their marae centred and marae-based skills and their natural environmental resources to embrace further economic opportunity for Waikaraka, thus, being creators of their own educational, economic and environmental wellbeing.

Transformational Leadership

Crucial to the development is the way in which their educational transformation has mobilized Rahere to take up leadership roles within their whānau and hapū. Prior to Te Pouhono engagement, Rahere did not take part in marae, whānau, hapū or iwi affairs. Post Te Pouhono engagement, he is now communally active where his whānau looks in his direction to:

- conduct marae formalities
- Seek advice on a variety of social, cultural and political matters
- Rely on him for healthy tikanga debate
- Proactively engage in iwi formalities demanding transparency for the operation of Te Roroa
- Show aroha for all whānau members allowing them to understand how valued they are as a part of whānau and hapū.

This is the space of leadership that Marama refers to when she recalls how Te Pouhono has mobilized a regenerated capacity for leadership within Waikaraka. Māori leadership is inextricably linked to the concept of Māori development (Manaia & Hona, 2005). The core of leadership that has moved into the contemporary arena of Waikaraka is not restricted to Rahere alone, there is also a healthy range of wāhine toa that has emerged and each leader that has surfaced over the years are complimentary of one another's style and approach. Leadership of Waikaraka marae is gender neutral, therefore whānau accept cultural direction from those who exhibit the qualities that drives the development of their people.

Of the leadership styles that I have observed in conjunction with kōrero, it is apparent that Waikaraka manifest their leadership skills through a visionary model (Sashkin, 1988, p.145) where leaders *boost the self-worth of others around them*, and, through a transformational model (Burns, 1978, p.78) where leaders are seen to “*support and generate power within each other to advance to a higher level of motivation.*”

More imperative, however, is the way in which the leadership in Waikaraka mirrors that of those expressed by Nga Tuara (1992, p.50-51). Of the Waikaraka Te Pouhono participants, and in addition to the discussion above, Rahere has been an enduring face among his whānau, hapū and iwi circles. Moreover, his engagements within those clusters involve the continued development of his people. From conversations with Rahere, this

renewed life journey enhances and strengthens his integrity and character within the communities that he has been engaged and his regular attendance to marae hui and robust participation within that forum has enhanced his mana, where he has a clear mandate of leadership within his whānau and hapū. Rahere credits this to the programme that started it all, Te Pouhono.

Waikaraka are also, currently manifesting over half of the catalysts of change as cited by Durie in chapter two. Despite the need for Waikaraka to become more politically involved in terms of proactively endorsing legislation for the betterment of their people (Durie, 2011, p.52), it is evident that with the progress that Waikaraka has made thus far; it is certain that they would exhibit this quality soon. The momentum that Waikaraka has gained in their journey with transformation through Te Pouhono praxis training has been a highly positive experience for all those whom have been involved.

Cultural and Social Determinants

For the research participants involved in the study, cultural transformation was closely associated to social transformation. Finances aside, in the first instance, the primary goal of Te Pouhono is about strengthening the cultural and social capacity of their marae partnerships. This thesis set out to recognize the cultural and social determinants of transformation within Te Pouhono and the MCCE praxis that it operates from.

Roderick (2011, p.50) explicitly determines some cultural transformative indicators as observed and studied within the ACE report, these included, an increased capacity to engage in marae formalities such as; whaikōrero, waiata, mōteatea and manaaki tangata. Taniwha (2014, p.43), builds upon Roderick's declaration by illustrating the delivery of mātauranga Māori content that is contextualised within the mātauranga-a-iwi of participating marae, encourages transformation. The question is now turned to how the increased participation with marae formalities mobilizes Te Pouhono participants in both culturally and socially meaningful ways?

The most unfortunate circumstance for this whānau is that most live away from their whenua, it was mentioned, that prior to their training partnership with TWWoA and SID, the urgency to engage in activities that would boost Waikaraka's cultural and social needs was imminent. Waikaraka research participants, spoke to increased confidence in their abilities to conduct marae formalities. Moreover, the dynamic notion of mātauranga-a-iwi has allowed Waikaraka to embrace their cultural identities, re-engage with their

whenua, socially reconnect with whānau from around the country and re-energize their passions for lifelong educational opportunities.

In addition to constant participation of tikanga practices on the marae, or in whānau, hapū, or iwi hui and tangihanga, Waikaraka is in the process of consolidating a tikanga succession plan. This plan has demanded whānau input, coordination and cooperation for the future wellbeing and sustainability of Waikaraka cultural practices. This transformative change has enabled the whānau of Waikaraka to successfully take control of their whānau and hapū resources and build upon and strengthen those resources for the continued practice of mātauranga Māori, mātauranga-a-hapū and mātauranga iwi. Doing so has also strengthened the social bond between whānau and it has also supported Waikaraka's position within iwi affairs. Waikaraka now enjoy a social cohesiveness within their whānau and hapū which has allowed their whānau to strongly back one another in an arena that Waikaraka has not been so active before.

First round educational experiences of Waikaraka research participants were highly negative, oppressive and unfair. Because of the era that the second chance learners of this research were attending school, they unfortunately missed out on the opportunity to benefit in any kind of culturally or socially relevant way. Their experiences consisted of a ban on Māori language spoken in the school ground, industrialized focussed educations, hegemony and racism.

Rawiri Waretini-Karena (2014) traces the origin and role of religion and its connection to the operational contexts of colonization; more intimately, however, he constructed a compelling argument that is centralized upon the inter-generational trauma of Indigenous peoples as a direct result of religious transcription. The biggest concern identified amongst the participants was the fact that religion had encroached upon the tikanga Māori practices of the whānau of Waikaraka. Strongly expressed by the oldest of the participants, religion was identified as a prime antagonist that deeply affected the Māori cultural competency of Waikaraka whānau.

Jenkins and Betsan (1999, p.50) found that religion and liberation theology gave Māori the *'freedom to express and represent the deeper Māori cultural concepts that had long been stifled by the introduction of western Christianity.'* Although religion was recognised as a colonial weapon that culturally deconstructed the whānau of Waikaraka, respect for their tupuna and his religious choices were never questioned. Religion itself

was not attacked by this whānau, moreover, the awareness of this issue was first brought to the floor from the eldest of participants who has been a devout Christian for over 60 years. Recognition of this issue has allowed the whānau of Waikaraka to turn their attention to correcting and improving their cultural practices, this does not mean a complete shun to Christianity, but rather, an improved cultural position to embrace the positive aspects of their tupuna choice to embrace Christianity also.

For the past ten years Waikaraka has been in the unique position of reclaiming their educational, cultural, social, political, environmental and economic aspirations while attempting to fulfil the visions and dreams of their elders, that is, constructing upon their tupuna legacy in the form of a revitalized and refreshed marae complex. It has been an arduous journey but at the same time it has been necessary.

Waikaraka whānau are spread throughout New Zealand, Australia and America, therefore, even though there was a core group of support for Te Pouhono training and the total rebuild of Waikaraka marae, their persistent and firm focus on their future goals, drove this whānau and hapū to successfully pull together despite the absence of a functioning marae to attain all their goals that they had originally set out to achieve.

Diaspora is an issue that this whānau suffer from as it may be with other whānau across the country, however, the opening of Waikaraka marae in October 2017 provided the opportunity for Waikaraka whānau to return home, reconnect and re-engage with each other while marvelling at the achievements that they had accomplished together. Waikaraka marae has always been, but more so relevantly for the whānau today, central to the positive and continued relationships between whānau and hapū members.

The simultaneous action taken in the reclamation of education and rebuild of Waikaraka marae saw Waikaraka whānau and past Te Pouhono students step into a range of governance, management and leadership, effectively improving upon the social-infrastructures of the marae, while increasing their economic capital thus, constructively producing transformational all-round results for Waikaraka. Roderick (2011, p.51) claims this type of progress as “*relatively small.*” However, to bear witness to the way in which Waikaraka has played an instrumental role in their own collective and individual transformations through established partnerships, while demonstrating a heightened awareness of this fact through the research participants, is crucial in their continued development.

Political

Armstrong (1999, p.29) claims that if liberation was as easy as a technique, then it would be easy to attain, one would just need to learn the formulas and apply them; he goes on to state that “*liberation is a political question that implies; having power, taking power and changing the structures of power.*” The political transformation of the research participants and Waikaraka marae whānau and hapū have manifested in a variety of ways:

1. Through the realization of their own cultural, social, and economic oppression, Waikaraka has formed professional education training partnerships.
2. Because of that partnership, Waikaraka has proactively, participated in the remodelling of their own destinies by utilizing the structural tools enabled by Te Pouhono to assist in their cultural, social, economic, political and environmental transformation.
3. This has been achieved by collectively participating in strategic activities that has brought about a development plan for Waikaraka that aims to further improve the positions of Waikaraka whānau who have been disenfranchised for far too long.

These steps to transformation illustrates how Waikaraka has realized their potential, harnessed it, and created new structures to assist in their continued development. Durie (2011, p.369) places an emphasis on the survival of Māori resting upon the initiatives and efforts of what happens now; furthermore, he believes that 25-year arrangements, that are made now, could vastly secure Māori entitlements to the expanding Māori estate of the future. Waikaraka are actively pursuing this pathway as outlined by Durie, moreover there is no indication that the whānau of Waikaraka intend to slow down with what progress they have made thus far.

Te Pouhono Praxis Outcome

Te Pouhono prides itself as being a complete 360-degree intervention that is aimed at the mitigation of wide spread cultural competency among whānau, hapū and marae. However, how has it stacked up against the claims that this thesis makes in terms of being a praxis of transformation?

Chapter two saw the legitimization of Te Pouhono being a praxis of transformation by aligning Te Pouhono against Graham Smith (2003) six principles of a kaupapa Māori educational praxis. Additionally, chapter four revealed transformative change and

political action as experienced by Te Pouhono students who had endured a training partnership with SID and Te Pouhono over a span of ten years.

In an earlier document, Smith (1992, p.19) mentions self-determination as a critical change factor that is embedded within kaupapa Māori. The primary development of kaupapa Māori theory of change, was an interventive measure aimed at the alleviation of the Māori schooling crisis during the eighties and early nineties (Smith, 1992, p.19). Since then, the values and principles of kaupapa Māori has seen further change where its practice and theory has been implemented across the education sectors of New Zealand.

The principle of self-determination was demonstrated through the amount of control that TWWoA allows their stakeholders to have in the Te Pouhono design and delivery phase of their partnership, this was also supported by (Roderick, 2011, p.32). Doing so permits marae and whānau to be involved in all levels of administrative formalities and pedagogical approaches that further enables a clear pathway for whānau, hapū and marae to clearly charter their way to their cultural, social, economic, educational, environmental and political aspirations.

This places TWWoA in a prime position to shape positive attitudes and mould self-determining societies. Moreover, Durie (2011, p.97) endorses universities as being suitably “*placed to lead an integrated approach to development and the promotion of social cohesion.*” Be that as it may, Te Pouhono is centralized around and based on the marae, thus, promoting cultural capital and social cohesion to its fullest. The training partnerships that TWWoA establish with marae strengthens reciprocal commitment, respect and integrity and it avoids the compromise of ideals and traditions of each partner. Most of all, it ensures mutual trust, equality in the pursuit of a self-determining future and creates opportunity for continued dialogue (Durie, 2011 p.100). This gives marae the power to understand how positive partnerships can assist in positive development outcomes for their people, and, it is something that Waikaraka has come to realize throughout their engagement term.

Findsen (1999, p.71) affirms the concept of praxis as a space of transformation and responsibility:

Practitioners develop theoretical bases for their actions which renders people as authentic beings and subjects of their own reality; equally challenging intellectuals to balance their academic life with social action and commitment to social change to improve the lives of the disenfranchised.

Te Pouhono has assisted in the complete transformation of Waikaraka whānau, where they have taken the opportunity to take full advantage of the Marae Centred Communities Education praxis. Freire relates praxis to critical consciousness, liberation, emancipation and conscientization. Furthermore, he continues to state that praxis and its capability to transform communities comes from the realization of one's place in the world amongst other men, making communities more susceptible to achieving liberation (Freire, 1985, p.69).

Through Te Pouhono participation, Waikaraka has managed to draw support within their own communities in the re-engagement of educational opportunities and they have intimately learned more about themselves through Waikaraka centred practices, knowledge and expertise. Waikaraka have strengthened their capacity for intergenerational knowledge transfer by proactively pursuing tikanga succession plans. Despite the absence of their marae over half of their engagement term they continued to ensure supportive learning environments for whānau of all ages, and overall; Waikaraka has managed to collectively, plan a future for their people by actively creating a strategy that encompasses all the theoretical underpinnings of Te Pouhono praxis.

Te Pouhono Programme Transformation

Where Te Pouhono has been transforming the world of second chance learners, one such concept that was not originally anticipated is the fact that Te Pouhono as a programme allows for itself to be transformed. Where Te Pouhono students depend on Te Pouhono to provide a structured and culturally relevant education to whānau, it is fascinating to know that Te Pouhono students can assist in the transformation of the programme that brought upon transformation for themselves. As much as Te Pouhono has revolutionized community education for second chance learners, the training partnerships between SID and marae is so autonomous for each partner, that one allows the other to construct and transform the Te Pouhono programme.

This is mainly achieved when the mobilization of whānau and hapū demonstrate that the need is great enough for change, this is especially so when whānau and hapū identify the need for a programme that perhaps, SID is not currently delivering. Ngatai Rangihau insists that it is vital for Te Pouhono to transform so that it does not become a programme that sits idle, relying on its past successes to tell its story. Te Pouhono is evolutionary and it is indisputable because SID and their marae partnerships alongside the developments

that they have achieved prove that not only have they changed the face of Māori development, but they are also changing the way in which Māori development is achieved.

Adding Value, Te Pouhono Student Perspective

The research participants did not readily contribute any ideas toward the concept of changing Te Pouhono, they did, however, see their contributions to this notion as adding value rather than changing what they viewed as being incredible as it was. The passion that the participants showed for Te Pouhono was evident in their responses to the question, if you could change anything about Te Pouhono, what would it be? In summary, the participant reactions involved potential marketing strategies that were inclusive of utilizing past Te Pouhono, Bachelor of Mātauranga Māori and Master graduate students being proactive in the marae recruitment process and the addition of potential programmes such as traditional Māori birthing.

Roderick, verifies Te Pouhono as having no direct marketing strategy, however, if one were to be identified at the time of the report, a three-stage process was explained. This process included word through the 'iwi grapevine,' from the iwi grapevine whānau would then attend information hui at their Whakatāne campus, and finally, if enough interest is generated in the tribal area, then marae will participate in cluster information hui in their region (Roderick, 2011, p.29).

Although this work does not assume that SID still operates from this marketing strategy, the contributions of these research participants as outlined in chapter four is food for thought. These enhancements come from past Te Pouhono students whose training relationship has exceeded 10 years, their thoughts come from experience that reflects that engagement term. More importantly though, their inputs have been stressed as having added value to a programme that works, thus, their views were given as koha rather than criticism.

Whānau, Hapū and iwi Development

Robust Māori leadership that considers traditional and contemporary aspects of Māori society is imperative to the sustainable futures of whānau, hapū and iwi development (Durie, 2011, p.368). Moreover, leadership that considers both aspects of Māori society is crucial to the strategic futures of whānau, hapū and iwi development because it allows Māori to exclusively advance as Māori, but more so, uniquely, within their own tribal

identities. The concept of mātauranga-a-iwi allows this practice to materialize, and, it is becoming more evident that iwi are opting to incorporate specific tribal principles and values as the quadruple bottom line to which they choose to operate (Te Rarawa, 2008 & Te Tai Tokerau Iwi Chief Executive Consortium, 2015).

Te Rarawa has settled in 2012, since then, they have tirelessly pursued development for the people of their iwi through the establishment of partnerships. Although there is no evidence of Te Rarawa consolidating training partnerships with educational institutions, they do have a partnership with the crown known as the Te Rarawa social accord. This partnership includes eleven government departments have agreed to work jointly with Te Rarawa so both parties can decide how Crown money is spent for the social needs of the beneficiaries in the region.

With the social accord partnership aimed at uplifting the socio-economic outcomes for beneficiaries in conjunction with strategic development plans, educational development plans, economic strategies and the desire to operate from a quadruple bottom line, how can Te Pouhono play a serviceable role to all this development?

With the progress that marae like Waikaraka have been making as a result of Te Pouhono engagement, it is an exciting concept to imagine what that could mean on a wider scale. Waikaraka transformation has indicated improved positions, if there were 26 maraes just like Waikaraka in the rohe of Te Rarawa, widespread Te Pouhono participation would produce a widespread and transformed whānau and hapū armed with the critical tools to bring about the transformation of an entire iwi.

Strategically Supporting Marae Centred Learning Communities

Te Uri o Hina has played a supportive and pastoral role within this work, additionally, they have also expressed the willingness to learn more of Te Pouhono and the higher educational pathways that it allows for its participants to tread. Genuine interest allowed for the research to be inclusive of partial TUOH strategic development plan. These plans allowed the research to illustrate how marae could support a Marae Centred Learning Communities strategy.

The School of Iwi development places a “*strong emphasis on supporting and strengthening the community capacity to be able to successfully engage and facilitate the delivery of marae community education*” (Roderick, 2011, p.32). When marae

demonstrate the capacity and capability to strategically plan for their futures does that mean that they in turn can be supportive of being and becoming a Marae Centred Learning Community? TUoH marae is in a prime position to action their plans by permitting an educational training partnership with TWWoA and their Te Pouhono programme.

Despite their obvious capacity to plan prior to the political establishment of a training partnership, they have also been affected by similar issues as Waikaraka (see table 2, TUoH Strategic development plan 2011, p.33). With the obvious difference of skill between TUoH marae and Waikaraka, it is evident that marae of specialist skill or those in need of specialist skills could adequately support a MCLC strategy for the benefit of their people. The key lays with knowing how supported your decision will be prior to making the first step of establishing that partnership.

Te Pouhono has failed to prove a connection to iwi development other than improving the efficiency of beneficiaries (past Te Pouhono students) to make valuable contributions, to iwi development. However, it must be remembered that Te Pouhono is still growing and being subjected to continual improvement, therefore, it is highly likely that it would affect iwi development in the future.

Te Uri o Hina are privileged to possess the skill set that they have within their whānau, their capacity to effortlessly support a Marae Centred Learning Community is fortunate to their visions and aspirations of their people. Not all marae possesses this capacity and of the 26 marae who are registered with Te Rarawa iwi (Te Rūnanga o Te Rarawa, 2017), iwi administration on behalf of marae who may need support to realize their aspirational goals, could be a future avenue for the School of Iwi Development to investigate.

Understanding the Impact of Colonization

Waikaraka research participants had not been involved in any other research practice prior to their participation in this work. Their involvement, responses, and, conversations replicated discussions in the introduction (p.3-4), where it is stated that, the research should prove that transformation of Te Pouhono students should emerge through four crucial points. The participant's echoed these outcomes in the following ways:

1) Critical reflection of past Te Pouhono participant history and how it has affected the quality of their lives.

Research participants were fully aware of their lifetime struggles, this was encouraged by reflecting upon their self-assessments.

2) An acceptance of that history knowing that it does not define their future, but is rather, an indicator for being the site of struggle.

All participants critically reflected on their positions in society prior to Te Pouhono participation. Furthermore, some expressed shame for who they were and not being able to attain the type of freedom to truly appreciate where they came from. Te Pouhono participation allowed participants to place an increased value on the purpose of their lives and the roles that they have as a responsibility to their whānau and hapū. All participants expressed elevated consciousness in terms of what they had overcome and how they must contribute to the overall wellbeing of their marae, whānau and iwi in the future.

3) The resistance to the mindset that has immobilised their development, and;

All research participants enjoy the liberation of understanding that the biggest obstacle which stands in the way of their collective development, is themselves. This was especially expressed by Rahere and Marama, where both spoke to being affected by the social expectations of a predominantly Pākehā society. Although, those perceptions were not positive or affirmative of improved social conditions, both participants now rely on their new-found worldviews that embraces Māori principles and values, with the confidence that they are armed with the appropriate tools to affect positive change in others.

4) Prove that they have taken practical steps towards progression, implying action.

Waikaraka has consistently engaged in strategic development activities that is focused on a 360-degree holistic intervention. This reflects the level of their transformation and the structural progress that they have achieved thus far.

This chapter has provided the platform to thematically discuss the major findings of this research which had occurred as result of the research methods employed. The final chapter will revisit the main arguments of this thesis, that is, Te Pouhono as a praxis that mobilizes transformation for those who participate within its framework.

CHAPTER SIX

CONCLUSION

Chapter five provided the space for robust discussion surrounding some of the main ideas, themes and questions that were immediately relevant to Te Pouhono and were raised at the outset of this work. These significant contributions will be revisited and addressed alongside the equally important issue of answering the so what questions which are:

- 1) Establish the determinants of Te Pouhono praxis, so that, Te Pouhono confirms its model as being transformational;
- 2) Report on how those determinants has affected transformation of Te Pouhono participants from Waikaraka marae, so that, Te Pouhono praxis can prove transformation of its participants;
- 3) Describe some of the advancements that Waikaraka marae has collectively made, so that, Te Pouhono praxis will not only prove individual transformation but the collective transformation of Māori communities too;
- 4) To comment on how this study could support a MCLC strategy, so that, more marae can experience the same kinds of transformation that Waikaraka has.

Reiterating Purpose

Since establishing a training partnership with TWWoA and SID twelve years ago, Waikaraka whānau have committed themselves to a series of positive activities that has led to the achievement of whānau and hapū development. Te Pouhono has empowered the whānau of Waikaraka through a sequence of self-determining actions that has assisted in the total transformation of Waikaraka individuals, whānau and hapū members. The benefits of Te Pouhono for Waikaraka is consistent with Freire's (1985) logic, where he emphasizes communities being more susceptible to transformation when it has sprung from the realization of one's place in the world amongst other men (p.69). Freire's philosophy feeds into the notion that an empowered whānau is more likely to achieve transformational change, moreover, Te Pouhono is the liberative tool that was instrumental to the implementation of such transformation for the whānau of Waikaraka.

Recapping on chapter one, the ACE report (Roderick, 2011), is the only existing resource that writes to Te Pouhono and its educational strategy from an external point of view. There has been no further investment into Te Pouhono research from TWWoA or SID,

therefore Te Pouhono research currency remains sparse. Although this work has heavily featured within this thesis, the difference between the ACE report and this work, is that, this thesis closely reports on the transformation experienced by individuals and collective Māori communities, whereas, the ACE report uniformly provides the ins and outs of Te Pouhono as a unique ACE provision that is being delivered within TWWoA. Some of the findings within the ACE report only managed to touch on certain aspects of change for its participants. This work, however, recruit's participants with the sole purpose to give life to the intimate journey of transformation that has been experienced over the period of a decade engagement term between TWWoA and SID and marae

Question One – Determinants of Te Pouhono Praxis

The purpose of this thesis lay in answering four questions outlined in chapter one. In summary, and in terms of the transformational determinants of Te Pouhono, the research found:

- 1) *Cultural transformation* is achieved through the increased capacity to fulfil cultural obligations on the marae such as; karanga, whaikōrero, waiata, mōteatea, or manaaki tangata;
- 2) Te Pouhono affects *social transformation* by empowering the community, thus empowering individuals. Furthermore, an increased involvement of whānau members in marae affairs in addition to the repatriation of whānau;
- 3) *Economic transformation* is manifested through the development of education plans that directly contributes to the overall progression of marae, whānau, hapū and their communities;
- 4) *Political transformation* was more so, observed, through the increased capacity and capability of whānau and hapū to structurally plan for their futures in a self-determining way;
- 5) *Environmental transformation* is exhibited through an increased environmental awareness that enhances the basic cultural knowledge and skills to maintain mana whenua interests;
- 6) *Educational transformation* is signified and expressed by learning communities who are proactive in the quest of growing their Māori educational achievements. Additionally, education transformation is also embodied in the successful transitions of Te Pouhono students into other formal educational pathways. (Roderick, 2011, pp. 10, 11, 23, 27, 28, 32, 50, 51).

Question Two – Te Pouhono Mobilization

The transformational determinants of Te Pouhono is focussed on collective transformation which is also understood to have an impact on personal transformation. Furthermore, as a result of defining the transformational indicators within Te Pouhono praxis, some of the transformational changes demonstrated by Waikaraka research participants included an enhanced cultural awareness. The cultural obligations of Waikaraka whānau is taken seriously where the collective and intergenerational construction of a tikanga succession plan is in the process of being finalized. This includes, ushering youth into leadership positions, learning mātauranga-a-hapū and mātauranga-a-iwi in the context of whaikōrero, karanga, mōteatea and waiata.

Waikaraka has a commitment to te reo Māori although most whānau members do not have fluency. Strict procedures are in place where te reo Māori is now the only language that is spoken and sung throughout marae formalities. This has enabled an enormous increase of whānau participation in cultural activities such as tangihanga. This has boosted the social cohesion of Waikaraka whānau, the productivity experienced on Waikaraka is bringing whānau home, and all the extra activity has allowed the space for whānau to reconnect with one another on a more intimate level.

Being so involved with one another while preparing lessons, strategic development plans and tikanga succession, has strengthened the bond between whānau of Waikaraka, a stronger whānau of Waikaraka has meant a stronger hapū while in the forum of iwi development. Waikaraka has been proactively engaged in iwi affairs and they are becoming familiar faces within their wider communities. This has provided the space for Waikaraka to nurture their relationships in the wider community.

Despite the power struggle between the state, TWWoA, SID and marae, Waikaraka has enjoyed a heightened sense of self-determination. This has largely been due to TWWoA creating a platform of autonomy for their partnerships, that is, free from the controls and regulations imposed outside of Waikaraka itself (O’Sullivan. P.161). Waikaraka has gone from a marae in urgent need of intervention, to a marae who is now delivering second-chance programmes, thus uplifting their complete wellbeing while learning how to capitalize their asset bases. This complete transformation leaves one to wonder where they would be had they not engaged with TWWoA.

Question Three – Collective Development

As an outcome of the training partnership between Waikaraka, TWWoA and SID; Waikaraka whānau have also achieved collective development in the following ways:

- 1) As a result of constant engagement with TWWoA, SID and Te Pouhono, Waikaraka have managed to achieve a full rebuild of their marae complex (opened 21 October 2017). This process has taken over twenty years, however, the increased participation in marae affairs from Waikaraka whānau ensured the project progressed positively and in a more timely manner.
- 2) Waikaraka is proactively consolidating a tikanga succession plan that strives to implement retention strategies for various tikanga roles within their marae. Furthermore, their strategy is inclusive of ushering their younger generations into roles of Waikaraka leadership.
- 3) The Whānau of Waikaraka have also demonstrated collective advancement through the intergenerational input and development of a sustainability plan that includes the natural resources of their whānau, hapū and iwi. This programme incorporates an educational plan of significant Te Roroa landmarks to increase and enhance the cultural and environmental awareness of Waikaraka and Te Roroa taonga.

Question Four – Supporting Marae Centred Strategies

The Marae Centered Learning Communities strategy was officially formalized as a part of SID business plan in 2011 (Roderick, 2011, p.33). This strategy is strongly focussed on the improvement of Māori second chance learning outcomes within Māori communities. The MCLC strategy is directly connected to increasing the cultural, social, economic, political, environmental, and personal, capital of those who choose to engage. This study has demonstrated support for a MCLC strategy by illustrating how non-engaged marae could seamlessly ease into training partnerships with TWWoA and SID. It must be noted, however, that the effortless transition of TUoH into a training partnership with TWWoA is based on the premise that they already have a heightened awareness of political and structural analysis and planning.

The complete holistic wellbeing of TUoH is in better shape than that of Waikaraka when they initially fostered a partnership with TWWoA. Therefore, if TUoH were to support a

Marae Centred Learning Communities strategy, their transformational progress could transcend that of Waikaraka.

TUoH's strategic plans that were shared in chapter two would suggest that there is no site of struggle, therefore, there is no need to engage, because they seem to have a grip on their cultural and structural responsibilities. However, like other marae, they still contend with their own particular struggles, such as a lack of supportive resource to improve marae infrastructure, limited skill and expertise, and lack of economic literacy. It is clear that no matter what the current capacity or capabilities of marae, there is always something that could be improved upon. Engagement is what brings about transformation for communities who are and who want to be involved, marae just need to be more informed so that they could make a conscious decision to gather support, engage and start their own unique journey of transformation.

Limitations

There were several limitations experienced as a result of this research study, these limitations are acknowledged with the awareness that the absence of such complications would have provided a more thorough outcome for the research findings. Firstly, in exclusion to the two contributions of TWWoA executives, this work has been based on a small sample size of research participants that consists of five whānau members of one marae, and two of whom were interviewed individually. In saying that, however, with the statistical success that SID has been gaining (see page 73), it is very likely that the transformation exhibited within Waikaraka whānau mirrors that of other training partnerships that TWWoA have established with other marae around the country.

Secondly, a lack of resources was considered a limitation to the research based on my own financial capacity to regularly travel between locations as I reside in Auckland. It would have been ideal to examine and include more participants from around the country who have endured a decade long partnership with TWWoA and SID. However, due to the various locations of the rural partnerships of TWWoA and SID, a lack of resource would have delayed the progression and completion of this work. This research was conducted within my own means and the participants resided in multiple locations that stretched from the far North to the Bay of Plenty.

Finally, there was every opportunity for the participants to honestly share their experiences of Te Pouhono, and even so, the research did not include any negative

feedback for Te Pouhono from the participants. The positive responses from the participants are reflective of an engagement term that spans over a decade. The negative aspects of the research, however, presented itself through the experiences of the participant's past, throughout their journey to transformation rather than the Te Pouhono programme itself.

The findings of this research should therefore be taken with the consideration that this thesis should be viewed as a starting point or foundational study for a doctoral degree. It therefore does not assume to be full or conclusive but rather a snapshot of the key transformational areas of Te Pouhono participants. How that contributes toward whānau, hapū and iwi development, and where whānau could go rather than how they will get there is yet to be determined. This would require further research and I therefore acknowledge the limitations that this thesis has in terms of providing a more comprehensive approach to the hypothesis.

Future Research with Te Pouhono

Waikaraka has fortunately enjoyed a positive partnership with TWWoA, SID and the Te Pouhono programme during their engagement term. There were no reports of any significant contradictions to the Te Pouhono programme or the research participants; this could have been a result of such a small sample size. Besides the challenges met in chapter three (see p.54), Waikaraka participants did not express any negative feedback that would have impacted upon the research results presented.

Evie O'Brien emphasizes eleven thousand students who have participated in Te Pouhono, whereas, this work only captures a small sample of that number. This leaves fertile ground for further research prospects that could advance Te Pouhono in several ways. A larger scaled research project in the same context that this work has been carried out would reveal the wider implications of Te Pouhono participation. It would assist others to understand the impact of Te Pouhono praxis, moreover, it would be more convincing to other Māori from other areas outside of Te Taitokerau to identify and visualize themselves within the work rather than feeling like an observer. Although this may be a costly venture, the research would help us to understand why Te Pouhono is successful, what measures may need to be taken to ensure its continued success and how the future of Te Pouhono could be protected.

Te Pouhono confronts the traditional approach to adult education in the sense where it nurtures the community to bring about widespread change as an alternative to nurturing the individual to assist the community (Roderick, 2011, p.30). Moreover, rather than the traditionally travelling to where education is being offered, TWWoA confronts the status quo, and rather, takes education to their people (Evie O'Brien, personal communication, 10 May 2017). More interesting though, the Te Pouhono programme is flexible and durable enough to allow itself to evolve alongside the students that it transforms. As the needs of the community advances, the community has the power to further develop Te Pouhono, making it a highly effective mechanism that can bring about consistent progression (Ngatai Rangihau, personal communication, 10 May 2017). If there is a connection between students having the power to transform the programme that they engage with, and, the success of students being associated to that concept, further research into that phenomenon could be of benefit to Māori education overall.

How will Te Pouhono gain momentum within the Adult Community Education market of Māori rural communities if they do not have any effective market strategies in place to recruit more whānau? The marketing recommendations of Waikaraka provide good ideas that could possibly be trialled and researched by TWWoA and SID. Whether it is beneficial or not, a cost-effective approach could involve the recruitment of various tribal representatives of past Te Pouhono success stories to assist in the marketing activities in the areas of interest at any time.

The capacity, capability and skill set from marae to marae varies, therefore, what administrative role could iwi play on behalf of their marae who need support to realize their aspirations? Would iwi intervention further diminish the self-determination of their marae? Could iwi possibly implement Te Pouhono within their own educational strategies while creating iwi partnerships with TWWoA to ensure the overall health of their people? The findings of this thesis would suggest that whānau, hapū and marae who are anxious about their futures finally have a shot at playing a proactive role in their pursuit to a self-determining future. Although iwi intervention may not be desirable for some, iwi may provide a vital lifeline to others who are not so fortunate to have the supportive backing within their own whānau to engage with Te Pouhono, making this a viable option for further investigation.

Te Pouhono is fresh on the research scene. Therefore, it makes a prolific arena for further research endeavours to advance, enhance, develop and ensure the continued protection

and administration of a unique second chance learning provision that is aimed at uplifting the most disadvantaged and rural Māori communities of Aotearoa.

Conclusion

This thesis was underpinned by the major theme of transformation. Transformation emerged from the research in multiple contexts that included; TWWoA (who are the designers and owners of Te Pouhono), the Te Pouhono model of education from which it is delivered, the students and communities who had participated within Te Pouhono over a decade, and, the unanticipated transformation of the Te Pouhono programme itself. The common trend amongst these various people, settings and circumstances was the continual progression of whānau, hapū and iwi, and, confronting contradiction with a positive approach and outlook for the future.

The key issue that was outlined in the beginning of the thesis was to comprehend transformation within yourself in order to bring about transformation for others. Although TWWoA aims to transform communities to bring about a widened transformation for whānau, hapū and iwi, the revolution within the individual is imperative to the continued development of the communities that they belong. Te Pouhono's unique approach has managed to achieve the complete transformation of Waikaraka marae and its people. It is highly likely that Waikaraka is not the only marae or community who has experienced these vital shifts toward development.

The echo of Graham Smith's (2003, p.1) insight of transformation resonates with this work where he states, real revolution is:

A shift away from waiting for things to be done, rather than actioning it themselves; it is a shift away from an emphasis on reactive politics to and an emphasis on being more proactive; revolution, is a shift from negative motivation to positive motivation.

Had I not been a part of a transforming community I would not have made the journey to my tupuna in order to discover who I really was. If it were not for Te Pouhono, I would not have a deep appreciation for the lands that my ancestors fought hard to protect and sustain for future generations, If I had not found me in the process of Te Pouhono participation, I would not believe that I am inherently enough to bring about change in others let alone change in myself.

To reaffirm who you are, is paramount to the positive construction of relationships that this thesis has built upon. As a past Te Pouhono student I understand that true transformation is to first intimately comprehend who you are where you have come from, where you have been, where you wish to go and how you would go about getting there. This is not the end of my journey it is rather the first step to another in the pursuit of true transformation that will continually urge transformation within others.

Ko Pukepoto te pito o tōku ao.

*Taumatamāhoe, Whangatauātea rāua ko Kokohuia ngā maunga
Te Oneroa ā Tohe te moana
Tinana te waka
Tūmoana te rangatira
Tangonge, Huria rāua ko Karirikura ngā awa
Hohou te Rongo te whare tupuna
Te Uri o Hina te Marae
Te Uri o Hina, Te Tahawai rāua ko Ngāti te Ao ngā hapū
Te Ruapounamu te whare kai
Rangihoukaha te wāhi tapu
Te Rarawa te Iwi.*

*Ko au te toto o tōku pāpā
Ko au te ūkaipō o tōku māmā
Mai i te hunga wairua o ōku tūpuna ahau
Ko au te hekenga tonu o te whakapapa, e mea ake nei
Anō hoki te ritenga o aku tamariki
Ko te whenua, te whenua ko au
Ko te awa, te awa ko au
Ko te maunga, te maunga ko au
,Ko Te Uri o Hina, Te Uri o Hina ko au
Ara, ko wai au?
Ko au he Māori, he Te Rarawa au.*

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APPENDICES

Appendix A: Ethics Approval.



Te Whare Wānanga o Awanuiārangī

EC2016/01/027
ECR2016/01/027

18/11/2016

Hine Busby
9 Widemore Drive
Massey
AUCKLAND 0614

Tēna koe,

Re: Ethics Research Application EC2016.01.027

At a meeting on 17.11.16, the Ethics Research Committee Chairman of Te Whare Wānanga o Awanuiārangī re-considered your application. We are happy to advise that your re-submission has been approved.

Ethics Research Committee wishes you well in your research and recommend that you to contact your supervisor.

Ngā mihi nui

A handwritten signature in blue ink, appearing to read 'N. Matthews'.

Professor Nathan Matthews
Chairman
Ethics Committee
Te Whare Wānanga o Awanuiārangī

Private Bag 1006
Francis St
Whakarewa 3158
Aotearoa

Waea / Telephone : (07) 307-1467
Waea Whakaaahua / Fax : (07) 307-1475
Ipurangi / Email : ess@waw.ac.nz
Pae Tuwhakaiti / Website : www.waw.ac.nz

Appendix B: Email Document sent to Wiremu Doherty (CEO). A Request of Access and the Reassurance of Integrity. A Copy was also sent to Evie O'Brien (ACTHG HOS SID, Deputy CEO).

Te Whare Wānanga o Awanuiārangi
Private Bag 1006
Whakatāne

7/2/2016

Tēna koe Wiremu,

This letter is a formal request as a post-graduate student of Te Whare Wānanga o Awanuiārangi to allow personal access to reports and/or records of engaged Marae with the Pouhono Wānanga program for setting the theoretical base to my Master thesis.

My Master thesis is titled: 'Pouhono Wānanga; a Praxis of Transformation', the thesis statement is: 'The processes, benefits and self-determining factors of whānau, hapu and iwi development utilizing Pouhono Wānanga and its Marae Centered Communities Education Framework as a liberative tool to enact transformation'.

I intend to investigate the transformative effects within the individual, whānau and hapū and how those transformations effect meaningful contributions toward iwi development. I am particularly interested in individuals who have utilized the Pouhono pathway into undergraduate study or further, and I am just as keen on marae who have achieved hapū development as a result of Pouhono engagement.

I am a product of this second chance learning framework, moreover, its pathway has provided me with the opportunity to reach heights in higher educational advancements that I did not deem possible. I have a deep passion for Pouhono and the transformational effects that I believe to be within its Māori pedagogical style of delivery. I wish to do this research as it gives a genuine voice from someone who has completed the Pouhono program, gone on to accomplish a Bachelor degree and who is now a Post-graduate student.

A sample from the individual interview schedule is as follows:

1. What do you believe are some of the key attributes of the Pouhono Wānanga?
2. Describe the contrasts in your life prior to engagement with Pouhono Wānanga as opposed to now?
3. If you were to give a statement about Pouhono Wānanga that best describes its contributions that it has given your whānau and hapū, what would that statement look like?

A sample of the group focus schedule is as follows:

1. In terms of kai korero, kai karanga, maintenance and perhaps economic development strategies? Tell me a little about where you believe your marae sat in terms of overall health prior to engagement with Te Whare Wānanga o Awanuiārangi and Pouhono?
2. Would you say that an educational partnership with Te Whare Wānanga o Awanuiārangi has improved the overall health of your marae? If yes, please describe in detail what you mean? If not do you have any helpful suggestions that you would like to see from Pouhono to ensure that it does?

I am a student who is now a part of the positive educational statistics that reflects Māori academic achievement, whereas, I could have easily been one of those who simply fell through the cracks. If not for Pouhono I may not have had the chance or the will to attempt higher education, yet here I am. As an exemplar of Pouhono I intend to give back to the Marae Communities Centered Educational framework the best I know how so that others contemplating its worth can most definitely recognize the benefits of its engagement. Although the participant(s) within my proposed thesis hail from the Far North the benefits of this research are relevant and could play a serviceable role too many Marae of Aotearoa.

I am aware that all participants may not share the same passion as I for Pouhono. This is why I intend to have mitigation measures in place that protects the integrity of Te Whare Wānanga o Awanuiārangi as well as myself as a student of the Wānanga who is investigating the transformative effects of a Marae based and community centered program also offered by the Wānanga. In the same token, I am also aware that I have the responsibility to uplift all those involved in this researching project which I have all intentions of doing.

Although the probability of negative feedback is low, the impact of negative feedback could potentially be high. Therefore, in the event that I encounter unfavourable feedback about Pouhono or Te Whare Wānanga o Awanuiārangi I will initiate the following steps:

1. I will thank the participant and let them know that their opinion is valued
2. Distinguish the root of their complaint
3. Request time to prepare a formal response to their claims
4. Liaise with the Head of School of Iwi Development if need be, and;
5. Formulate a short report of the appropriate steps taken to address their concerns with the aim of resolution while under the watchful eye of my experienced supervisor.

I am determined to embrace negative feedback as an opportunity to effect meaningful change for the benefit of Te Whare Wānanga o Awanuiārangi, The School of Iwi Development and their marae partnerships.

I do hope that you consider my request and I look forward to hearing from you soon.

Sincerely,

Hine Rangi Busby.

Appendix C: Thesis Information.

Participant(s) Information Sheet.

Project Title: Pouhono Wānanga a Praxis of Transformation.

For partial fulfilment of the: Master of Māori Studies Degree.

In conjunction with: Te Whare Wānanga o Awanuiārangi.

Purpose of the research study:

The purpose of the study is to investigate the transformational phenomena that materializes within individuals who have successfully started their educational journey as second chance learners through Te Whare Wānanga o Awanuiārangi and their School of Iwi Developments Pouhono Wānanga programme.

There will be a specific focus on the cultural, social, educational, political, economic and environmental aspects of transformation experienced by whānau and hapū, while investigating the link between Pouhono Wānanga and whānau, hapū and iwi development.

What you will do in the study:

You will be required to participate in an interview where I will ask a set of questions that you will answer. These questions will help with the research in order to explain some of the issues above. All recorded information will be arranged and presented by the researcher where you as the participant have the right to edit, correct or change if need be.

This study requires interviewees and focus group hui members to be available for two sessions, interviewees one and a half hours' total time of participation and focus group hui members 3 hours' total time of participation.

The first session will be a recorded interview and the second session will give the researcher and participant(s) the chance to go over all the transcribed information allowing for editing to be done if need be. The researcher will not commence with any information provided by the participant(s) until they are satisfied and give their permission that they are happy with their responses.

If the participant is not happy to answer any particular question for any particular reason the participant is well within their rights to skip the question that they are uncomfortable with answering. Furthermore, the participant(s) have the power to stop the interviewing process at any given time.

Important Note Regarding Interviews and Focus Group Hui:

The first session will be recorded via an audio device. If you do not agree to audio recording, please let the researcher know as soon as possible. The purpose for audio recording is to ensure that the researcher does not take up too much of the participant(s) time. The audio recording will be played back on request if not, the researcher will take the recording with them to transcribe the data.

The second session where feedback would be provided would give the participant the chance to discuss any outcomes of the feedback as well as the chance to correct any information or data that was captured during the recordings. This session will not be audio recorded however if information is corrected or changed this will be logged.

Benefits:

There are no direct benefits to you for participating in this research study. The study may help us understand the phenomena of transformation on various levels that is embedded within the marae centered learning communities' framework as delivered through the Pouhono Wānanga programs that are available to Marae around Aotearoa. Little has been reported on this phenomenon therefore the participant has the chance to provide valuable contributions to this body of research.

If you have questions about the study, contact:

Researcher:
Hine Rangi Busby
61 Hetherington Road
Waitakere
0612
Personal Cell: 022-6382588
Hinerangibusby@hotmail.co.nz

Researching Supervisor:
Dr Virginia Warriner
School of Indigenous Studies
Te Whare Wānanga o Awanuiārangi
Cnr of Domain Rd and Francis St
Whakatāne
Virginia.Warriner@Wānanga.ac.nz

Appendix D: Consent Form.

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

Participant(s) Informed Consent Agreement

Please read this consent agreement carefully before you decide to participate in the study.

Purpose of the research study:

The purpose of the study is to investigate the transformational phenomena that materializes within individuals who have successfully started their educational journey as second chance learners through Te Whare Wānanga o Awanuiārangi and their School of Iwi Developments Pouhono Wānanga programme.

There will be a specific focus on the cultural, social, educational, political, economic and environmental aspects of transformation experienced by whānau and hapu, while investigating the link between Pouhono Wānanga and whānau, hapu and iwi development.

What you will do in the study:

As a participant of this study you will be required to engage in an interview that would consist of a set of predetermined opened ended questions. These questions will aid the researcher in the research study. The data or information collected as a result of participating would be arranged in an agreeable form by both the participant and the researcher. The information or data captured as a result of participation is intended to make a valuable contribution to the end project being a Master thesis submitted to Te Whare Wānanga o Awanuiārangi as a requirement for the researcher to attain a Master's degree.

This study requires interviewees and focus group hui members to be available for two sessions, interviewees one and a half hours' total time of participation and focus group hui members 3 hours' total time of participation. As a participant of this study the first session requires that personal interviews and focus group hui are recorded as a means for the researcher to transcribe what information or data was captured in the exercise. The second session would enable the researcher to provide feedback to the participants where an agreement will be reached on the way in which the participant(s) are happy with their information or data to be shared.

If the participant is not happy to answer any particular question for any particular reason the participant is well within their rights to skip the question that they are uncomfortable with answering. Furthermore, the participant(s) have the power to stop the interviewing process at any given time.

Please take the time to read through the consent form and if you have any questions do not hesitate to ask the researcher or the researchers supervisor. All contact details are explicitly outlined at the end of the consent form. The participant(s) are required to sign the consent form, the researcher will take the form with them and send you a scanned copy via email or a hard copy via the post.

Interviewees:

The study will require approximately two sessions – One session will consist of a half hour interview and the other session will allow for the researcher to provide feedback to the participant. It is estimated that this should not take more than one hour.

A total of 1.5 hours' participation is required of individual participants.

Focus Group Hui:

The study will require approximately two sessions – One session will consist of a one-hour hui and the other session will allow for the researcher to provide feedback to the focus group. It is anticipated that this should not take more than 2 hours.

A total of 3 hours' participation required of focus group hui.

Please read over the next section carefully.

Important Note Regarding Interviews and Focus Group Hui:

The first session will be recorded via an audio device. If you do not agree to audio recording, please let the researcher know as soon as possible. The purpose for audio recording is to ensure that the researcher does not take up too much of the participant(s) time. The audio recording will be played back on request if not, the researcher will take the recording with them to transcribe the data.

The second session where feedback would be provided would give the participant the chance to discuss any outcomes of the feedback as well as the chance to correct any information or data that was captured during the recordings. This session will not be audio recorded however if information is corrected or changed this will be logged.

Benefits:

There are no direct benefits to you for participating in this research study. The study may help us understand the phenomena of transformation on various levels that is embedded within the marae centered learning communities' framework as delivered through the Pouhono Wānanga programs that are available to Marae around Aotearoa. Little has been reported on this phenomenon therefore the participant has the chance to provide valuable contributions to this body of research.

Addressing Potential Risks: Please read carefully.

Confidentiality:

The primary researcher of this project will take protective measures such as.

- Not recording any identifiable markers of participant's information such as name addresses, birthdates or pictures into the thesis unless requested or is permitted to do so from the participant.
- Names, addresses and or pictures would be gathered for organizational purposes only. There is no recording of names and individual ages of participants into the thesis unless specified and permission is granted from the participant.
- All data and information shared would be stored on password protected computer and external hard drive all of which would be stored sufficiently.
- All data and information shared would be stored with me safely however upon duration of the research and completion of the thesis that information would be archived with Te Whare Wānanga o Awanuiārangi for reviewing or evaluation purposes for 5 years as recommended by the ethic committee. Participants will thereafter be given the option to have their contributions returned or the data and information would be disposed of by an appropriate member of staff from Te Whare Wānanga o Awanuiārangi.
- Strict limitation in terms of access to all data and information shared by participants. This means the primary researcher is the only one who will have access to all data and

information shared for analytic purposes. At no point of time during the researching stage of the project would anyone else have access to data and information shared on behalf of this project other than the researcher's supervisor for guidance purposes.

Participant's right to withdraw:

- Participants are under no obligation to participate in the project. Participants must understand that they are participating with their own free will. As the researcher participants must be clear that their decision to participate is as valued as their potential decision to withdraw. This statement is made in the attempt to ensure that participants are comfortable at all times with their participation as this project does not seek to exploit nor is obligatory, therefore participants are free to withdraw at any given point of time.

Audio taping:

- The primary researcher will ensure that they explain clearly to all participant(s) the purpose of recording their interviews and focus group sessions as well as the transcribing process. The researcher will state clearly that all information shared would be transcribed by the researcher alone. The participant will be made aware that any information they want to keep confidential will remain confidential, the participant will be reassured of the safety precautions taken ensuring the protection and preservation of their contribution.

Transcribing:

- The participant can be reassured that the researcher is the only one authorized to carry out the transcribing process. At no point of time would anyone else have access to the information or data provided to the researcher on behalf of the participant(s).

Data / information storage, preservation and protection:

Participant(s) can be reassured that the researcher will take special precautions when handling their information, by:

- Having strong data and information storage procedures in place, such as having the researchers' computer system backed up regularly and having password access to information.
- Limiting access to all areas of the researchers' computer.
- Updated virus protection for the researchers' computer system.
- Record the original creation date and time for the participant(s) files on the researchers' computer system.
- The researchers' computer will be stored in a secure place at all times.

Conflict of interest:

- It is understood that the researcher will explicitly explain to their participant(s) that the researcher has the responsibility to disseminate the knowledge that they acquire whilst maintaining academic and ethical standards, the researcher will explain that the researcher only expects to hear the true accounts of the participant(s) experiences whether their experiences were good or not, therefore confronting and resolving the possibility of intellectual bias.

Intellectual Property:

- The participant(s) agrees that any further development that may arise out of this project as a result of the participant(s) participation in this project is not owned by them. The intellectual property of the information or data submitted in the thesis becomes the property of Te Whare Wānanga o Awanuiārangi, participants do have the option to have their original data or information returned after the archival period of 5 years.

Data linked with identifying information:

The information that you give in the study will be handled confidentially. When the study is completed, and the data has been analysed, this list will be archived for 5 years as recommended by the ethics committee and you will have the option to have that data or information returned to you or it would be destroyed by an appropriate staff member of Te Whare Wānanga o Awanuiārangi. Your name will not be used in any report.

Anonymous data:

Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you.

Voluntary participation:

Your participation in the study is completely voluntary.

Right to withdraw from the study:

You have the right to withdraw from the study at any time without judgement or penalty. If in the event you decide to withdraw your data, information and / or recordings will be returned on request.

How to withdraw from the study:

If you want to withdraw from the study, instruct the researcher at your earliest convenience. This can be done either verbally by alerting the researcher to stop the interview or formally via email, additionally you can also send a letter to either of the addresses supplied below to the researcher or the supervisor of the researched study. If you have any enquiries regarding withdraw from the study you can also contact the researcher, supervisor or the ethics committee, contact details outlined below.

There is no penalty or judgements made on behalf of the researcher or researching supervisor for withdrawing. If you would like to withdraw after your materials have been submitted, please contact the researcher, supervisor or ethics committee.

If you have questions about the study, contact:

Researcher:
Hine Rangī Busby
61 Hetherington Road
Waitakere
0612
Personal Cell: 022-6382588
Hinerangibusby@hotmail.co.nz

Researching Supervisor:
Dr Virginia Warriner
School of Indigenous Studies
Te Whare Wānanga o Awanuiārangi
Cnr of Domain Rd and Francis St
Whakatāne
Virginia.Warriner@Wānanga.ac.nz

If you have questions about your rights in the study, contact:

Ethics Committee
School of Indigenous Graduate Studies
Te Whare Wānanga o Awanuiārangi
Private Bag 1006
Rongo-o-Awa, Domain Road
Whakatāne
Shonelle.lopata@Wānanga.ac.nz

Agreement:

I have read the Information Sheet and have had the details of study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I agree to participate in this study under conditions set out in the Information Sheet, but may withdraw my consent at any given time.

I understand that I have the right to ask for recorders to be turned off at any time during the interview.

I do / do not consent to being named in the thesis. If I choose to be named, the researcher has clearly outlined the process and procedures of further gaining my permission before releasing information on my behalf into the thesis.

Signature: _____

Date: _____

Full name – printed:

You will receive a copy of this form for your records.

Appendix E: Self-Assessment Sheet.

Self-Assessment Sheet. This is an **EXAMPLE** and is a **COMPLETE** extraction of my **own** life struggles.

Self-Assessment Exercise

<i>Era</i>	<i>Experiences</i>	<i>Overall Implications</i>
<u>Early life 0 - 5 years</u>	<ul style="list-style-type: none"> -Loving home. -Parents are married. -Strong whānau unit. -Home owners. -Te Reo Māori first language in home. -Ngāpuhi reo fluency from mother. -Frequent visits Te Taitokerau. -Strong relationship with whānau and extended whānau of Ngāpuhi and Te Rarawa. -Strong relationship with Grandparents and Grandparents brothers and sisters. 	<p style="text-align: center;"><u>Cultural</u></p> <ul style="list-style-type: none"> -Strong foundational culture in early start of life. -Fast decline into childhood and into adolescence, due to death of my mother. -Instability, disruption and uncertainty left little opportunity for regular cultural practice on the Marae. -Te Reo Māori rarely spoken within my alternative homes. The homes of my aunties and uncles. -Associated tangihanga with the opportunity to practice culture.
<u>Childhood 6 – 12 years</u>	<ul style="list-style-type: none"> -Death of my Mother. 1986 -Death of my Sister one month later. -Death of my Papa. -Death of my Nana. -Instability, disruption and uncertainty due to my Father losing his wife of 20 years. -Living with several whānau members, 7 different homes in 6 years, between Ngāpuhi, Te Rarawa and Tainui. -Separated whānau, older sisters left home. -Attended 7 different state schools within 6 years. 	<p style="text-align: center;"><u>Social</u></p> <ul style="list-style-type: none"> -Detachment from my family members out of fear of abandonment. -Withdrawn and unhappy. -Lacked close relationship with parent like figures. -Felt like a burden where ever I had stayed. - Closed and very rarely shared my emotions with others. -Learnt to blend in with surroundings, I could never comprehend standing out. -Lack of healthy social interactions within the communities I lived.
<u>Adolescence 13 – 19 years</u>	<ul style="list-style-type: none"> -Introduction of Step Mother, younger than my older sister. -Violent Step Mother. -Birth of younger sister. 1990 -Relocation to Australia. 1993 -Death of my Father. 1993 -Disruption, instability and uncertainty of my future without parents. -Lived with several whānau members. 3 in total. -Fathers Unveiling. 1996. 	<p style="text-align: center;"><u>Economic</u></p> <ul style="list-style-type: none"> -Loss of financial security through death of Parents before 14. -Complete dependence on others for my economic wellbeing. -No financial security which resulted in feelings of unworthiness for anything I received. -Lack of appropriate financial guidance which lead to the lack of knowledge of knowing how to take care of myself financially. -An acceptance that I will never aspire beyond day to day struggle.
	<ul style="list-style-type: none"> -Attended 7 different state primary schools. 1983 - 1991 	<p style="text-align: center;"><u>Education</u></p>

<u>Educational History</u>	<ul style="list-style-type: none"> -Attended 5 different state secondary schools. 1992 - 1996 -Average HSC score. Passed. 1994. -Average Sixth Form Certificate score. Passed. 1995 -Foundation Certificate Māori Contemporary Art. Not achieved. 1997. -Tafe College. Computing, Administration, Multi Media L4. Achieved. 2001 	<ul style="list-style-type: none"> -Lack of educational support throughout schooling years, thus, losing interest in the importance of education. -Unstable educative foundation leading to a lack of drive to succeed within the education system. -Lack of understanding of the important role that education plays in ones' future. -Developed a strong dislike for the education system.
<u>Adulthood 20 years +</u>	<ul style="list-style-type: none"> -Young mother. -Complicated relationship. -Instability, disruption and uncertainty. -Relocation between Auckland and Te Taitokerau 8 times. -Death of 4 Uncles and 1 Aunty, siblings of my father. 3 of whom I had lived with as a child. 1997 – 2013. -Death of 1 Aunty and 1 Uncle, siblings of my Mother. 1997 -2012. -Unveiling of Mother and Sister. 2016. 	<u>Political</u>
<u>Pouhono Participation</u>	<ul style="list-style-type: none"> -Te Pouhono participation from 2006 – 2012. -Pouhono Coordinator support 2009-2011. -Pouhono Kaiako support 2009-2011. -Trust Involvement. Succession of Mothers lands. 2014. -Bachelor of Mātauranga Māori 2012-2014. -Master of Indigenous Studies 2015-current. 	<u>Personal</u>

-My own example of the self-assessment sheets handed out to participants, is displayed here. My assessment is not reflective of the same content from individual researching participants. This example is a complete extract of my personal life.

Appendix F: School of Iwi Development Support.



TE WHARE WĀNANGA O
AWANUIĀRANGI

Friday 11 November, 2016

Tēnā koe

As the acting Head of School of Iwi Development, I am writing this letter to fully support Hine Busby, a current student enrolled in the Masters of Mātauranga Māori at Te Whare Wānanga o Awanuiāraangi. Hine's thesis topic is titled "Pouhono Wānanga; a Praxis of Transformation" which as a focus on the processes, benefits and self-determining factors of whanau, hapu and iwi development utilizing Pouhono Wānanga and its Marae Centered Communities Education Framework as a liberative tool to enact transformation'.

I approve Hine's access to programme reports and data for the Te Pouhono programme. This access will not include any data that identifies specific students' names.

Nō reira, he mihi ki tenei kaupapa whakahirahira.

Nāku noa, nā

Evie O'Brien

Acting Head of School – Iwi Development

Deputy CEO

WHAKATĀNE
13 Denwick Road
Private Bag 1006
Whakatāne 3150
New Zealand
Telephone: +64 7 307 1467
Freephone: 0800 82 82 64
Facsimile: +64 307 1475

ŌMĀNO MĀKAURAU (MIRIKI AŌTŪ)
Building 1
59 Lambie Drive
Papatoetoe
Auckland 2154
PO Box 18025
Manukau, City
Auckland 2241
Telephone: +64 9 099 3828
Facsimile: +64 9 944 1825

TE TĀTORIKIRAU WHANGĀREO
Rauwanga Campus
12A Murdoch Crescent
Private Bag 9070
Whangarei Mail Centre
Whangarei 0140
Telephone: +64 900 4907

www.wananga.ac.nz



Te Whare Wānanga o Awanuiāraangi
Whangarei Mail Centre
Whangarei 0140
Telephone: +64 900 4907

Appendix G: Waihou Whānau Support Letter

Waihou-nui-a-rua Marae
C/o 136A Tramway Road
Enderley
Hamilton 3214

TO WHOM IT MAY CONCERN

At its meeting held on Saturday, 9 July 2016, the Trustees of Waihou-nui-a-rua Marae agreed to support the request of Hinerangi Busby, for the marae and its members, to participate in her Master's Pou Hono thesis research, and co-operate with her by participating with the research exercises that this stage of the Master's degree demands.

Waihou Marae has chosen to engage in Hinerangi Busby's research exercises because we share the same journey as her. Waihou initially delivered the Community Education programme to our people and then transitioned to the Pou Hono which pathwayed akonga into the Bachelor of Maturanga Māori. We believe we can offer her a timeline and a story of the journey and what we perceive as a level of achievement that we wouldn't have experienced without the early years of our learning in Community Education and our close and ongoing relationship with Awanuiarangi.

David Ngaropo
Chairperson
pp Maraea Brodrick
Secretary
22 July 2016

Appendix H: Waikaraka Whānau Support Letter

March 8, 2016

Miss Hine Rangi Busby
61 Hetherington Road
Ranui
Waitakere

Re: Letter in support of Hine Rangi Busby

Dear Hine,

On behalf of Waikaraka Marae, this is a letter in favour of supporting the researching endeavours of Hine Rangi Busby with Te Whare Wananga o Awanuiārangi as she progresses toward the completion of her Master's degree.

As discussed, we are aware of her working title for her thesis: 'Pouhono Wānanga, a Praxis of Transformation' and as we have forged positive relationships with Te Whare Wananga o Awanuiārangi through the Pouhono Wananga programme we are pleased to be of assistance where practicable in your academic journey.

Waikaraka Marae initiated an educational partnership with Te Whare Wananga o Awanuiārangi and the School of Iwi Development in the summer 2006. Since engagement we have had five students take advantage of the Bachelor of Maturanga Māori undergraduate degree which is a natural progression upon completion of the Pouhono Wananga partnership. Of the 5 students who gained successful entry onto the BMM Hine Rangi Busby was one of two who went on to complete that degree also.

We wish Hine the best in her researching and writing ventures, we look forward to celebrating yet another milestone in her journey with education, we anticipate that we will support her when she graduates, and we are excited for her future as we believe her thesis would be of great benefit to all Marae.

Yours Sincerely

Marama Rewa
Waikaraka Marae Trustee
Woods Road
Kaihu Valley
RD2

Appendix I: Te Uri o Hina Whānau Support Letter

Te Uri o Hina Marae
Hapu: Ngati Te Ao, Te Uri o Hina, Tahawai
Whenua: Tangongē
Whare hui: Hohou-te-rongo
Awaroa Road, Pukepoto

To whom it may concern:

On the 22/10/2016 Te Uri o Hina marae held a Marae hui. Within that hui was the request of Hine Rangī Busby to Te Uri o Hina Marae to support her educational ventures while she completes the last stage of her thesis for the Master of education degree with Te Whare Wānanga o Awanuiārangi. This letter is to confirm that Te Uri o Hina Marae support the thesis work of Hine Rangī Busby.

We are aware that the title of her study is 'Pouhono Wānanga, a Praxis of Transformational Change'. Te Uri o Hina is not currently engaged with Te Whare Wānanga o Awanuiārangi and the School of Iwi Developments Pouhono Programme, however we are hoping to learn more about the process as we fulfil a supportive role to Hine through her final journey on the Master Programme.

We look forward to Hine sharing what she knows with our marae, whānau and hapū and we wish her the best of luck in her education.

Kind Regards

Hone Matthews (Chair Person – Te Uri o Hina Marae)