



Ngā Tapuāe



TOKONA TE RAKI
Māori Futures Collective

Understanding Māori learners' experiences
of transitions between kura, tertiary study,
and training and employment:

Māori insight steering the 'big data' waka





IDI DISCLAIMER

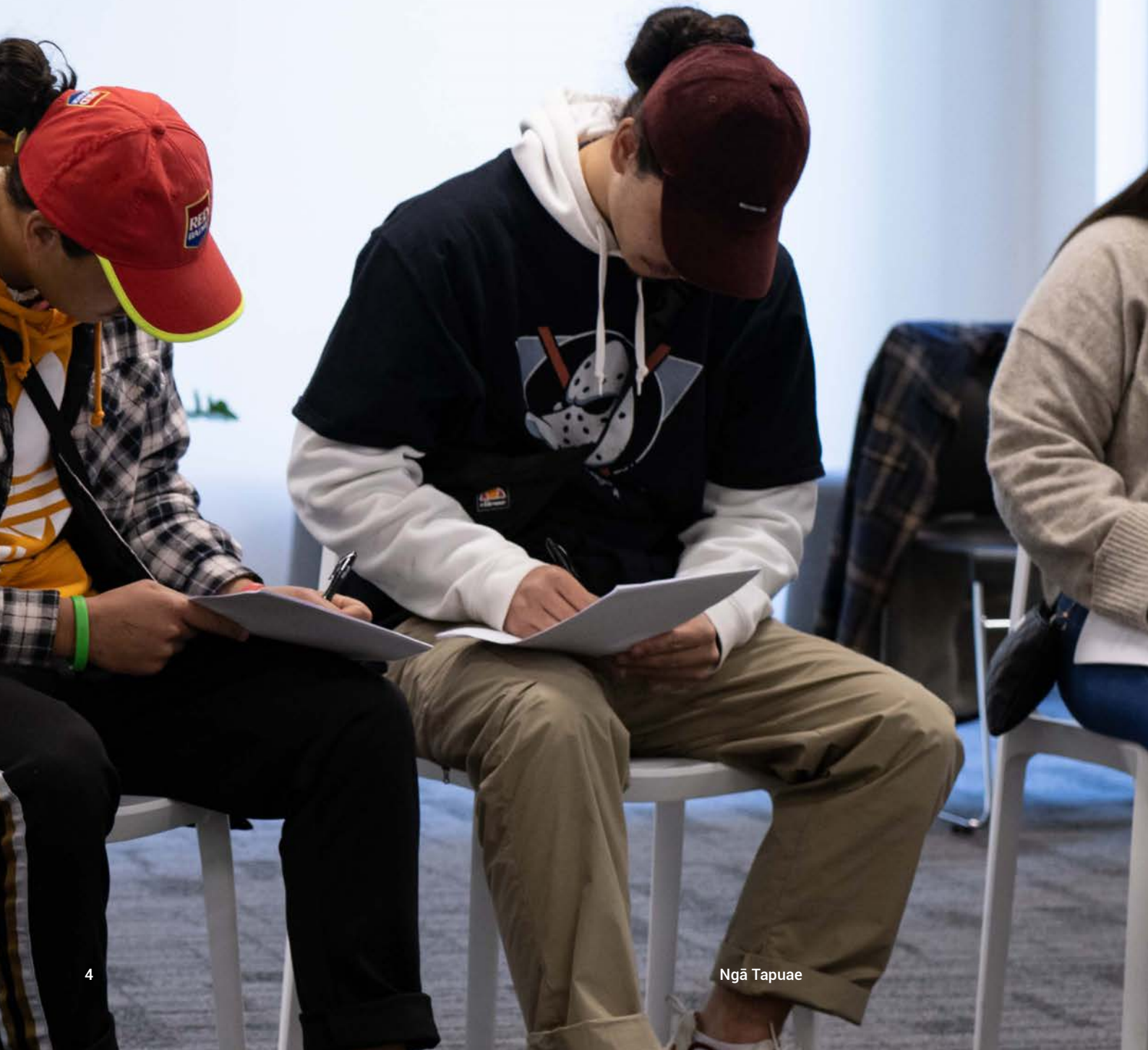
The results in this data table are not official statistics, they have been created for research purposes from the Integrated Data Infrastructure (IDI), managed by Statistics New Zealand. The opinions, findings, recommendations, and conclusions expressed in this [report, paper etc] are those of the author(s), not Statistics NZ, SIA, or MSD.

Access to the anonymised data used in this study was provided by Statistics NZ in accordance with security and confidentiality provisions of the Statistics Act 1975. Only people authorised by the Statistics Act 1975 are allowed to see data about a particular person, household, business, or organisation, and the results in

this data table have been confidentialised to protect these groups from identification. Careful consideration has been given to the privacy, security, and confidentiality issues associated with using administrative and survey data in the IDI. Further detail can be found in the Privacy impact assessment for the Integrated Data Infrastructure available from www.stats.govt.nz.

The results are based in part on tax data supplied by Inland Revenue to Statistics NZ under the Tax Administration Act 1994. This tax data must be used only for statistical purposes, and no individual information may be published or disclosed in any other form or provided to Inland Revenue for administrative or regulatory

purposes. Any person who has had access to the unit record data has certified that they have been shown, have read, and have understood section 81 of the Tax Administration Act 1994, which relates to secrecy. Any discussion of data limitations or weaknesses is in the context of using the IDI for statistical purposes and is not related to the data's ability to support Inland Revenue's core operational requirements.



CONTENTS

Mihimihi	2
Acknowledgements	6
Whakarapopoto matua – Executive Summary	8
Part One: Te Whakakitenga – Setting out on a journey	14
He Kupu Whakataki – Introduction	15
Part Two: Hei Whakamāramatanga – Understanding the approach	16
Qualitative Research	18
Kairangahau Māori	18
Ethics and tikanga	19
Methodology	20
Part Three: E hao ake ngā Rangatahi – Listening to rangatahi	22
Ngā Haurongo – Personas	23
Part Four: Ngā kimihanga rangahau	34
Rōpū perspective insights informing emergent themes	35
Giving mauri to the data	38
Rangatahi perspectives	43
Summary of findings	45
Part Five: Te Ara Whakamua – Where to next	48
Ngā Hohenga kei Tua – Call to action	49
Mutangāo te kaupapa – Conclusion	51
Tohutoro – References	52

LIST OF TABLES

Table 1: Breakdown of focus groups	20
Table 2: Round 1 focus groups – Rōpū perspective Insights Informing emergent themes	36
Table 3: Qualitative and quantitative data alignment: Impact of kura kaupapa educational experiences	40
Table 4: Emergent themes and subtheme alignment with rangatahi voice	43
Table 5: Call to action	49

LIST OF FIGURES

Figure 1. Approximate area of the Ngāi Tahu takiwā as determined in IDI	17
Figure 2. Summary of sub-populations (approximately 14,000 individuals who turned 23 years old between the years 2013-2018) analysed	17

PROJECT TEAM

Dr Eruera Tarena,
Dr Porsha London,
Madison Simons,
Delane Luke,
Hinepounamau Apanui-Barr,
Dr Joe Kuntz,
Māui Brennan,
Harmony Te Raki.

Marianna Pekar,
Joel Bancolita,
Dr Charles Sullivan,
Jaime Hayden.

ACKNOWLEDGMENTS

Tokona te Raki acknowledges the rangatahi and whānau who generously invested their time and energy into this research. Their voices weave the fabric of this research. Their stories will help transform the future, as this research project supports transforming the compulsory and tertiary sectors. The findings from this collaborative effort have the potential to translate into meaningful changes and tangible outcomes for whānau.

We continue to be grateful for powerful partnerships, especially our partnership with the Social Wellbeing Agency (SWA) team. Their on-going support has been crucial. They acknowledged and worked at the careful, meticulous pace of kaupapa Māori research, where putting relationships and communities at the centre makes for a long but rewarding journey. Special thanks to Marianna, Joel, Jaime, and Charles for supporting us to find links amongst our qualitative insights

and the quantitative data. We also thank Professor Angus Macfarlane for graciously opening our report with his words of wisdom and to Adjunct Associate Professor Sonja Macfarlane for her cultural oversight at key junctures of this project. Thanks also to Dr Wayne Duncan, Janice Tofia and Adrienne Anderson for their editorial contribution, and enthusiasm for the project and its potential to make real and enduring change. Finally, our gratitude to Dr Joe Kuntz, for his meticulous editing, shaping and critical oversight during the final analysis.

E NGĀ NUI O TE WHAKAARO, E NGĀ POU O TE AKO, E NGĀ PŪTAKE O TE MĀRAMA, E NGĀ REO, E NGĀ MANA, TĒNEI TE MIHI KI A KOUTOU

Thank you for asking me to offer some brief remarks on this aptly titled and timely research project report platformed by a tauparapara that relates a story of how Tane, the progenitor of humankind, ascended through the many realms to reach the uppermost one, and there obtained from Io the three baskets of knowledge. The experience of Tane would have been demanding and challenging, requiring upward spiralling steppingstones – ngā tapuae. The experience of Tane, not unlike this project, accrued benefits for the end user. As the title alludes to, the project is concerned with understanding Māori learners' experiences of transitions between kura, tertiary study/training and employment. There is a wide expectation among Māori that education should open doors to technology, to the economy, to the arts and sciences, to understanding others, and to contributing to a greater good, to the world. This Ngā Tapuae report recognises and values the fundamental role that the school sector plays in guiding and supporting Māori learners throughout these formative years. These years of change see Māori learners exploring their world, their talents, their identities, and their affinities and as such, further insights are required to steer the waka as they navigate new waters.

The Ngā Tapuae report presented in understandable vernacular and in a coherent fashion, describes and explains a range of important items, with confidence. The project sits in a portfolio of research that aims to effect rapid systems change across the education sector, change that leads to better and equitable outcomes for Māori. It is fundamentally about understanding the boosters and barriers to Māori successfully moving through the system, as Māori. The research methodology itself drew on mixed methods with the intention that this research tradition is about telling Māori stories in ways that connect Māori experience with 'big data'. It also uses qualitative research to capture the stories of participants' experiences and perceptions of these key transitions in the hope that the levers for change identified are picked up in each sector. Unapologetically, it asks educators to listen to the voices of those who are directly experiencing the 'system'. In addition to the request to 'listen to culture', the project takes a significant step to 'model' what it wanted, namely an approach that is by, for and with Māori in the research paradigm. The project chiefly is about rangatahi transitions so it was fitting that rangatahi be the lead qualitative researchers in that space. What made their journey unique was that the learnings were multi-faceted – data was emerging in the process while simultaneously rangatahi themselves were gaining knowledge of how to carry out kaupapa Māori research. Authentic partnerships were formed around tika and pono constructs; integrity became the natural order and tikanga Māori flowed forth.

This was a clear signal to the sector of the importance of equipping communities (such as those featured in the report) with the tools to do research in their respective spaces. A formidable outcome of the research is the call for a sustained 'push' to boost the Māori medium space through this mahi, and to signal the positive findings that those rangatahi who transition from immersion settings, despite having cultural assets such as mana motuhake (sense of identity) instilled in their very being, still miss the whānau atmosphere when they transition to the next juncture of their learning journey. Therefore, the Ngā Tapuae report sends out a message of urgency to the tertiary space to brace themselves to become more culturally adroit to cater for those who are transitioning from wharekura and mainstream who have high levels of mātauranga Māori in its variety of forms.

Kaupapa Māori approaches to research are based on the assumption that research that involves Māori people, as individuals or as communities, should set out to make a positive difference for the researched. This does not need to be an immediate or direct benefit. The point is that research must be defined and designed with some ideas about likely short-term or longer-term benefits. Obvious as this may be Māori have oftentimes not seen the positive benefits of research. A Kaupapa Māori research approach must address seriously the cultural ground rules of respect (mana tangata), of working with communities (mana ūkaipō), of caring for and feeding people (ira manaaki). Kaupapa Māori research also incorporates processes, such as networking, community consultations and whānau research groups, which assist in bringing into focus the research issues that are significant for Māori. In practice, all these elements of the Kaupapa Māori approach are negotiated with communities or groups from 'communities of interest'. This project has the aforementioned qualities in abundance. The ultimate objective from this research process was to identify and support levers of positive change that will improve the transitional success of rangatahi navigating the braids of the awa, on their own pathways to success. It has exceeded expectations, in my view.

I enjoyed reading about the research journey of Ngā Tapuae and render the report my highest commendation.

Angus Hikairo Macfarlane
Professor of Māori Research
University of Canterbury

WHAKARĀPOPOTO MATUA

EXECUTIVE SUMMARY

Ngā Tapuāe is kaupapa Māori mixed method research designed to connect audiences to the stories of Māori that are underserved and underrepresented at critical junctures of their education journeys. At the heart of the research kaupapa were rangatahi kairangahau Māori, young Māori researchers, who, under the advisement and tutelage of Tokona te Raki and SWA researchers, led and conducted much of the qualitative data collection.

The findings of this research are threefold, each significant on its own, and a powerful triumvir coalition.

1. The SWA constructed a tool for representing timelines of critical events in the lives of rangatahi Māori by utilising Aotearoa New Zealand's Integrated Data Infrastructure (IDI). Tokona te Raki and SWA subject matter experts collaborated on which measures to include in the Representative Timeline Tool (RTT¹) dataset. The quantitative analyses included data of rangatahi Māori (n = 14,316, Population 2)) who lived in the Ngāi Tahu takiwā during secondary school and turned 23 between 2013-2018 and another cohort, who turned 30 during the same period (n = 10,929, Population 1). The dataset was subsequently informed and then refined by inductive thematic analyses of the qualitative data from a series of focus groups with rangatahi Māori (n = 35).
2. Vivid and illustrative personas of education journeys typical for many Māori were compiled from the analyses of the focus groups. In addition to the informing measure selection for the RTT, the personas offer a cross-sectional view of the Māori tertiary experience. In particular, the focus groups aimed to understand the experience of the interstitial space between education, training, and employment, where rangatahi Māori tend to be under-supported while facing significant barriers.

Amongst the emergent themes identified in the qualitative data were 'Career Planning and Support'. Different cohorts of learners had slightly different experiences, the underlying themes include feeling uninspired and under-supported.

"I think that going to mainstream schools can make it harder for you to express your Māoritanga every day but going to a mainstream school doesn't take away your being Māori."

"I didn't really want to ask for help but needed to ask for help, but it's like in my first semester when I failed nobody reached out and said, 'What can we do next semester to change that?', something's not going right."

"It was helpful when a university course advisor came to kura. I never understood NCEA, how many credits I would need, how an undergraduate degree works."



1. The RTT is able to present personae for various cross-sectional groups in the sample data. The data presented here is specific for this research but the applications of the RTT are much more far-reaching, including supporting education providers to identify and address barriers to the success of rangatahi Māori.

3. Rangatahi Māori participants contextualised the stories of their education journey with the representative timelines from the RTT. Given the opportunity to comment on how the quantitative descriptors of the typical journeys of many Māori through the formative education years, rangatahi Māori participants were able to see how their experiences were similar and dissimilar to the journeys of other Māori.

Kairangahau Māori identified prominent features of the IDI data from the RTT (n = 14,316):

- 14.1 percent (2,025) attained level 4-6 qualifications (non-tertiary).
- 11.0 percent (1,569) of rangatahi attained level 7+ (tertiary level).

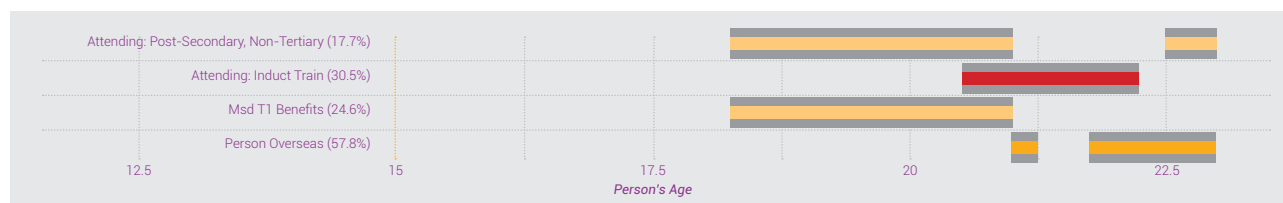
- 52.7 percent of 23 year-olds who passed levels 1-3 NCEA do not have any further qualifications.
- 1.5 percent (210) attended kura kaupapa. Of these, 44.3 percent (93) also attended another type of secondary school.

University Entrance Requirement Achieved

- 31.5 percent of rangatahi without kura kaupapa experience (n = 11,469) achieved University Entrance requirements.
- 47.1 percent of rangatahi with kura kaupapa experience (n=210) achieved UE requirements.

Responding to the RTT and quantitative findings, research participants offered their narratives of the data:

Highest qualification: Level 1-3 (7545 people)



ACHIEVING UNIVERSITY ENTRANCE

Tauira cited 'lack of information' about what courses were required for University Entrance in conjunction with the 'streaming' of tauira Māori into pathways that don't lead to university as reasons why so few Māori do not qualify for university when they graduate from secondary school. In contrast, kura kaupapa settings tend to tailor learning and courses to individuals' strengths while actively supporting and encouraging tauira Māori to re-sit or retake assessments. Lower levels of support were identified in other types of secondary school settings.

TAUIRA EXPERIENCE OF ACADEMIC ENCOURAGEMENT

Rangatahi who had experienced both mainstream and kura kaupapa schooling noted the stark difference between the two. In mainstream feeling the pressure to perform otherwise certain subjects would not be an option; and in contrast, noting that their kaiako at kura kaupapa generally approached the situation with a more nurturing attitude, and one where all learners progressed together.

UNIVERSITY DROP-OUT RATES

The rangatahi suggested that it was important not to instantly connect the statistics to negative or failed results in papers or courses. Statistics focussed on dropout rates conjure perceptions of failure as opposed to other reasons rangatahi may not complete courses.

OTHER OPPORTUNITIES

Participants cited other rangatahi they knew who dropped out and moved on to opportunities that better suited them.

UNIVERSITY ENVIRONMENT

Many of our rangatahi gave examples of their own personal experience where they realised that the university experience was not for them. They generally felt that university was not an environment that they were well-prepared to walk into, stating that things such as talking to lecturers or seeking support in their studies was really hard for them.

"I wasn't engaged, I didn't enjoy it. I'd got out of my depth. Just felt uncomfortable, personally."

"At mainstream, if you didn't achieve well academically your parents had to come in for a meeting or you couldn't do certain subjects past a certain level – whereas at kura you are actually pushed academically they just do it from a place of aroha usually."

"I don't remember that ever being an option at mainstream. If you fail, you fail – I just remember I'd already enrolled in UC and I was already set to go but then Whaea emailed me and said oh you're like three credits short you need to come and do this paper and I literally went in for like a week to finish a paper and I was good."

"I've been able to get good mahi without a degree, so the incentive to finish my studies isn't as high as it used to be."

Amongst the emergent themes identified in the qualitative data were 'Career Planning and Support'. Different cohorts of learners had slightly different experiences, the underlying themes include feeling uninspired and under-supported.

Rōpū

Course Advice and Career Planning Support

Kura Tuarua
Secondary School

Rangatahi spoke of feeling uninspired by course advisors at school. They felt advisors more often emphasised barriers rather than opportunities.

Mātauranga matua
University

Rangatahi felt too much pressure to know their career path at a young age. Rangatahi believed that doing general courses such as history, PE and English prepared them best for university level study.

Whakamahi
Employed

Rangatahi expressed disappointment in the course advice in the compulsory sector, creating downstream barriers for tertiary study. They recall feeling as if they were being talked down to as opposed to creating productive plans of success.

In Transition

Missing reassurance was believed to be a large factor in course advice for this rōpū. They believe that they needed the confidence to feel good that their course choices would support their success.

Alternative Education

Some rangatahi felt supported, while others were encouraged to choose pathways that they were not passionate about at all.

WHERE DO WE GO FROM HERE?

Ngā Tapuae aimed to be provocative and to catalyse further questions and hypotheses, to highlight the strength of iterative approaches to research, and how subsequent phases, built on what came before add nuance and value. By visualising and distilling the complex trajectories of education pathways, potential levers for change became salient. As they are validated, promoted, and tested, we hope to catalyse rapid positive change for rangatahi Māori learners. It is, therefore, our hope and responsibility to

ensure that the findings, the voice of our rangatahi, resonate with changemakers and make a difference, a difference that will benefit us across Aotearoa New Zealand.

The findings of Ngā Tapuae support a variety of approaches to change, and not just in the tertiary education sector.

Karauna (Government)

- Ensure educational policy considers the transitions between institutions, not just the institutions within the system. For example, the transition between kura kaupapa and tertiary study.
- Address problematic inequities resulting from kura kaupapa funding.
- Removal of streaming learners into unit standards which only exacerbates the long-term systemic failure and increases learners' sense of low self-worth and low self-esteem.

Mātauranga matua (Tertiary Education)

Tertiary providers focus on developing successful relational teaching and learning environments that provide positive experiences for rangatahi Māori and learners from all diverse cultures.

- Ensure the educators have the knowledge, skills, energy, and empathy to effectively mentor rangatahi Māori in their care (Cavanagh et al., 2012). This should include strengthening pastoral care structures and mechanisms specifically for Māori including early intervention, regular check-ins, and one-on-one support.
- Develop dedicated bridging programmes, designed for kura kaupapa learners considering tertiary study so that they are well prepared to cope in the tertiary environments.
- Develop policies and strategies around recruitment, support, and retention of kura kaupapa learners.
- Encourage kura and tertiary settings to ensure they support the mental health and wellbeing of rangatahi.
- Acknowledge and support rangatahi with respect to the additional challenges they may face in courses especially when English is their second language.

Kura Tuarua
(Secondary Education)

- Schools take responsibility to encourage greater levels of success for tauira by ensuring mentors and support systems are in place, and that chosen curriculum subjects are appropriate and are suitable pathways to success.
- Ensure rangatahi understand the significance of making good subject choices for future pathways. Rangatahi Māori must be active, fully informed participants in choosing their subjects, especially 'practical' subjects as a means of streaming (e.g. PE) as they compound negative outcomes.
- Schools to take greater responsibility for transition to higher learning, and employment opportunities including the sharing of information with tauira and whānau.
- Emphasise pathway options along the pathway to university, ensuring also all have equal mana status.
- Removal of streaming learners into high and low ability classes that sends a long-term negative message.
- Provide whānau with available information regarding financial support for their tamariki to attend tertiary learning, e.g., scholarships, hostel placements.

Kura Kaupapa
(Māori Immersion Schools)

- Support learners in making appropriate subject choices as they prepare to make transitions to the next stage of learning or work.
- Better prepare rangatahi for the transition to a less relational environment in tertiary study and employment.
- Provide whānau with available information regarding financial support for their tamariki to attend tertiary learning, e.g., scholarships, hostel placements.

Whakamahi
(Into the workforce)

- Be vigilant about identifying and abolishing racism in the workplace.
- Implement stronger support service and information about these services for mental health and wellbeing.

PART ONE:

TE WHAKARITENGA — SETTING OUT ON A JOURNEY

This study tells the stories of the unique pathways that rangatahi Māori in the Ngāi Tahu takiwā traverse when they move in the spaces between compulsory education, employment, tertiary study, apprenticeships, training and beyond. It also tells the story of a partnership between Tokona te Raki, emerging kairangahau Māori and the Social Wellbeing Agency (SWA). This story drew on SWA's previous collaboration with The Southern Initiative (TSI), *Having a Baby in South Auckland* (2019). That work told a different story, in a different context, but utilised a powerful methodology. Initially we were interested in replicating TSI's methodology by using Statistics New Zealand's (Stats NZ) Integrated Data Infrastructure (IDI) to model the critical transition experiences that tended to undermine taura Māori education journeys. However, as Tokona te Raki had already spent over 18 months investigating the journeys of 100 taura Māori through the compulsory school sector in *He Awa Ara Rau: A Journey of Many Paths* (Business and Economic Research Ltd, BERL, Waikato-Tainui, Southern Initiative TSI, Te Rūnanga o Ngāi Tahu, 2019), it was deemed that a different approach would enable the telling of the story in a different way. The voice of rangatahi and taura lay at the heart of the matter; their lives and experiences help us to understand how and why many rangatahi travel challenging and difficult education journeys. This research aims to tell their stories through their voices. By prioritising the voice of rangatahi, Māori insights and experiences can drive data analyses, giving context to their stories through a lens of 'big data'.

The project was modelled on and informed by Professor Angus Macfarlane's *He Awa Whiria* (2011), a braided awa (river) approach. This approach prioritises collaboration through our respective disciplines, sharing insights

and building our collective knowledge through meaning-making sessions and ongoing kōrero. This approach generated value for SWA and for Tokona te Raki.

Utilising a mixed methods approach while simultaneously building rangatahi capability to be leaders in a research project was, for us, a novel way of working. This project allowed us to begin exploring rangatahi-led research and how rangatahi and whānau could learn how to use data to inform decision-making. A key element of this research was that it was largely rangatahi-led with rangatahi also the participants. We believe it's critical for rangatahi Māori to have the tools and skills to participate in charting their own paths into their futures.

Our SWA partnership was premised on including kairangahau Māori, building capability and fostering rangatahi Māori interest in analytic sciences. The SWA team were keen to access insights and experiences to help scope their data analyses. This was also an opportunity for SWA researchers to share their knowledge, and to motivate rangatahi Māori to pursue the study of analytical sciences. Tokona te Raki brought to the partnership our existing relationships with rangatahi, whānau and industry partners in the Ngāi Tahu takiwā. Leveraging these relationships, resulted in a talented group of kairangahau Māori that co-guided the technical research and facilitated the inclusion of authentic rangatahi Māori kōrero of their lived experiences.

The qualitative data collection was directed at capturing the voice of rangatahi Māori. Focus groups focused on better understanding the conditions that enable taura and rangatahi to successfully navigate pivotal transitions in their life, and to better understand the lived realities of those in secondary school/kura, training,

university, or employment, as well as rangatahi experiences of unsuccessful transition journeys.

Tokona te Raki approached the SWA partnership with a shopping list of variables to explore in the IDI data. Access to the IDI data is restricted by Stats NZ to ensure the data is used appropriately and for the benefit of Aotearoa New Zealanders. Researchers granted access are vetted and approved through a rigorous process. Stats NZ's IDI data sets are significantly large, large enough to require insight and direction analyses for specific contexts. Tokona te Raki worked closely with the SWA team to reduce the number of shopping list variables of interest. Subject matter experts from both organisations selected variables based on the extant literature, weighing up the challenges of extracting usable data from the IDI and its usefulness to the research. Our collaboration also included the design of qualitative questions to fit the target demographic feature selection in the representative timeline models. This close collaboration enriched our relationship with the SWA team as we were quickly able to produce results.

Alongside the research programme, the central aim of this kaupapa was to build the capability of Ngāi Tahu rangatahi and kaimahi. We sought to build capability with regards the use of both quantitative and qualitative research methodologies, to create understanding of how to use big data (IDI) to build a picture of the system, and to demonstrate how to whānau voice and nuanced stories of the lived experience of Māori can make qualitative data more meaningful and guide research.

PART TWO:

HEI WHAKAMĀRAMATANGA — RECOGNISING THE CRISIS WE FACE, THEREFORE UNDERSTANDING OUR APPROACH

The Māori population in the South Island (Te Waipounamu) is growing at a rapid pace and is set to increase by 50 percent over the next 20 years (BERL, 2017). Meanwhile, Pākehā and non-Māori populations are ageing. We are now also facing the global impact of an economic crisis resulting from the Covid-19 pandemic. Our future prosperity in Te Waipounamu and across wider Aotearoa will be reliant on our youth – our rangatahi Māori. A strong, wealthy, and vibrant generation of rangatahi Māori is vital to our future economic and social prosperity. Future economic security requires that rangatahi are successful in training, education, employment transitions, and future careers. Moreover, rangatahi Māori must be prepared for leadership roles in industry and government.

The education system, however, is regularly failing many taura Māori; a reality that is already known. He Awa Ara Rau (2019) identified that of 100 taura Māori school leavers, only 21 qualified for University Entrance. Furthermore, there continues to be many rangatahi that are not well prepared for tertiary education or employment.

Many rangatahi were 'streamed' into education pathways that undermined their future success. Many rangatahi were also underserved by teaching practices and systems that have not been culturally responsive (New Zealand Ministry of Education, The Southern Initiative and The Auckland Co-design Lab., 2020). Opportunities for higher education and training are lost because of systems that limit ability and stifle confidence to participate in higher learning and training. Whilst He Awa Ara Rau illuminated key insights, partnering with the SWA team enabled a different way of understanding the features of rangatahi Māori transitions amongst the various stages of their education/employment journeys. In addition, Ngā Tapuae sought to better understand the boosters, barriers, and levers for building rangatahi resilience.

To begin to understand rangatahi transitions from kura/school to employment, the relevant population from the IDI data had to be defined, in terms of time, location, and age. SWA identified rangatahi Māori aged 15 to 29 as being the relevant population age range. Tokona te

Raki's interest in rangatahi Ngāi Tahu drove the selection of the relevant population, though some of the qualitative analyses include all of Aotearoa New Zealand.

Figure 1 and Figure 2 outline the approximate area of the Ngāi Tahu takiwā as determined in IDI data and identify the distribution of the population used in the qualitative analysis for rangatahi who turned 23 in the years 2013-2018.

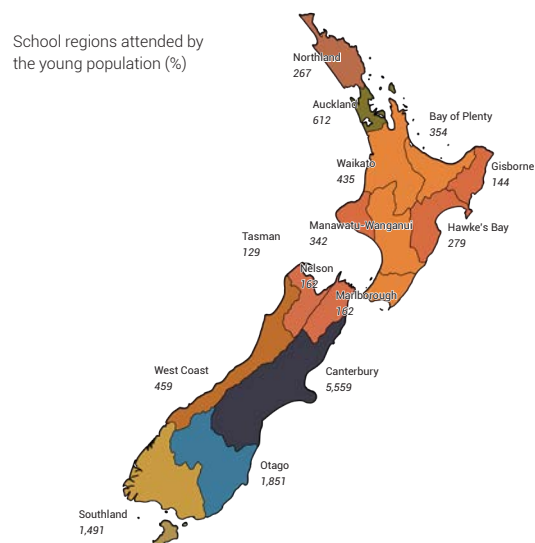
Figure 1. Approximate area of the Ngāi Tahu takiwā as determined in IDI.



Figure 1 shows the SWA team's identification of the takiwā for statistical purposes. This is defined, in general terms, as the South Island except Nelson/ Marlborough and Tasman.

Figure 2 shows the population of rangatahi who attended secondary school in the Ngāi Tahu takiwā and across other regions. This includes regions outside the takiwā where rangatahi attended secondary school only part of the time inside the takiwā. In the absence of secondary school location, the population includes those who attended

Figure 2. Population by school regions of secondary school attendance.



high school in the Ngāi Tahu takiwā between the ages of 15 – 18 and those that had an address in the takiwā between the ages of 15 – 18 but have a secondary school address elsewhere. Defining the population in this way allows the inclusion of rangatahi who attended secondary school entirely or partially in the takiwā, and/or had an address in the takiwā, but decided to attend secondary school in another part of the country. This definition excludes those who had no school address in Aotearoa New Zealand, e.g., went to secondary school overseas, or

the information is missing from the administrative data.

For a detailed explainer of the population descriptors, please see SWA's Ngā Tapuae technical guidance Analysing Māori student transitions in the Ngāi Tahu takiwā (2021).

SWA and Tokona te Raki began their respective research lanes concurrently, SWA pursuing an initial extract of the IDI data for timeline modelling, Tokona te Raki pursuing the first round of qualitative data collection.

Following the initial, first round of focus groups, Phase 1 of the data analyses involved undertaking a thematic analysis of the qualitative data. The aim in this first phase was to identify themes that we could explore in Phase 2 of the data analyses, wherein the SWA team used these qualitative insights to identify relevant data. Phase 3 involved the qualitative and quantitative teams collaborating in a two-day data discovery hui. We also invited our larger iwi network including a representative from iwi capability and hauora to join in these meaning-making sessions. There was a cross-sector level of involvement including representation from MSD, iwi capability, rangatahi researchers, and our wider Tokona te Raki team. Day-one was spent learning about the timeline data and how to use the Representative Timeline

Tool (RTT), which allows researchers to visualise the data describing the critical events over time. Day two was about synthesising our key findings and reaching a consensus on our focus for round two investigations. These sessions empowered rangatahi and whānau to author their stories in different ways, buttressing Māori knowledge and insight with the language of Western data science (Macfarlane, Macfarlane, & Webber, 2015); and facilitating the relevance of Māori stories to non-Māori audiences in ways that can impact change.

Tokona te Raki's rangatahi Māori economist intern worked closely with the data analytics team at SWA in their lab, learning how to analyse quantitative data, he also became a fully trained IDI researcher qualified to initiate research in the future using IDI. At the same time, three of our qualitative kairangahau Māori worked from Tokona te Raki offices in Ōtautahi to recruit, organise, and run qualitative data gathering through focus groups. Kairangahau Māori were taught inductive coding (Glaser & Strauss, 1967). And, in turn, they analysed the qualitative findings with the support and guidance of research experts from the Tokona te Raki team.

The training that kairangahau Māori received emphasised the importance of reflexivity and positionality. Positionality refers to the stance, or positioning, of the researcher in relation to the social and political context of the study. Reflexivity speaks to acknowledging how a researcher's prior experiences, assumptions and beliefs influence their research gathering, analysis and theming. All kairangahau Māori involved in the study were of Ngāi Tahu descent and

had attended secondary and tertiary institutions within the Ngāi Tahu takiwā. Their whakaaro was important and contributed to the insights gained. Effort was made to ensure the researchers' prior beliefs and personal biases did not impact our ability to be inclusive of all voices.

ETHICS AND TIKANGA

An ethics review was obtained through the Ministry of Social Development (MSD) Ethics Committee.

Ensuring the privacy and confidentiality of participants is important to the integrity of this kaupapa. Pseudonyms were used and personal identifiers removed from the data sets. Before engaging in any data collection, together with the SWA team, we documented how we intended to ethically conduct the research for review by the MSD Ethics Committee. While a lengthy process, it ensured that our communications with participants (e.g., information letters and consent forms) and tikanga around how we would engage with our community were of a very high standard and minimised any potential risks of harm. We took special care to ensure that those working in the IDI data lab were not part of the qualitative data collection. The kaupapa was carefully crafted to enhance and enrich the mana of the participants. The project team drew from Adjunct Associate Professor Sonja Macfarlane's insights and experience throughout the project, particularly on topics of conducting the research using the principles of tika and pono (Macfarlane, 2012).

Tokona te Raki has built a network of partners, including Canterbury universities, social work and Ngāi Tahu hapū networks. Participants were sought from our partners, offering the opportunity to contribute to a transformative research kaupapa. Tokona te Raki is deeply embedded in the community, having built

trust over years of successful research collaborations. That being the case we can demonstrate to rangatahi and whānau that our collaborative, and not extractive, research methodologies are well regarded and critical to building futures for all Māori. We made clear our intentions for lasting and productive relationships for advocating change and for working with our rangatahi community.

The Ngā Tapuae research team, made up of pakeke and rangatahi, didn't just want rangatahi Māori to be research participants. Rather, we sought research partners actively involved in the interpretation and meaning-making of both the quantitative and qualitative data, and in the construction of the reporting of the research analyses and findings. Kairangahau Māori were in a unique position to build these successful professional partnerships with rangatahi participants through facilitating the qualitative research through focus groups.

Kaupapa Māori research methodologies align with the researchers' values, especially the rangatahi working with the focus groups. The research team agreed that the following values (Smith, 1999) informed their mahi:

- **Aroha ki te tāngata (a respect for people)**
- **Kanohi kitea (the seen face; that is, present yourself to people face-to-face)**

- **Titiro, whakarongo ... kōrero (look, listen ... speak)**
- **Manaaki ki te tāngata (share and host people, be generous)**
- **Kia tūpato (be cautious)**
- **Kaua e takahia te mana o te tāngata (do not trample over the mana of the people)**
- **Kia māhaki (do not flaunt your knowledge)**

To facilitate safe and comfortable environments where participants are confident sharing their experiences, all focus groups were conducted kanohi ki te kanohi. We shared kai and utilised whakawhanaungatanga activities. We went to places where our rangatahi felt comfortable e.g., their university, whare, or workplace and we offered koha to show our appreciation.

All participants completed a consent form for their kōrero to be recorded, transcribed, and shared. This was also a way to show we valued their perspectives and respected their privacy.



METHODOLOGY

The initial qualitative data collection included five focus groups, with a total of 30 participants. Each focus group session lasted 2-3 hours. Participants were aged between 16 – 29. Participants' scope of experience was diverse, ranging from secondary school and university learners to those in full-time employment. Some participants were unemployed at the time of the research, and others were from community youth groups.

Kai, whakawhanaungatanga, and koha to show our appreciation, were provided as part of the session. Kairangahau Māori utilised their personal networks to identify participants, many of whom they had personal connections with, either through whakapapa, their kura and through their community network.

TABLE 1:
BREAKDOWN OF
FOCUS GROUPS

Round 1: (Number of research participants)	Round 2:
<ul style="list-style-type: none">• High School rōpū: 7• University rōpū: 7• Employed rōpū: 6• In transition rōpū: 6• Alternative education rōpū: 4	<ul style="list-style-type: none">• University rōpū: 8• Mixed rōpū: 9
	Total number of rangatahi: 35 (5 new in round 2)
	<ul style="list-style-type: none">• Ngāi Tahu: 18• Other iwi: 17
	* The qualitative focus groups were carried out in Ōtautahi, (Christchurch NZ).



The focus group questions were developed to gain a better understanding of rangatahi experiences, motivations, challenges, and support networks for pursuing education. The questions were thematically aligned across focus groups but were adjusted to accommodate the demographic and background of each group. Thus, our scope was quite broad, allowing a wide catchment of whakaaro around transitions, kura and career preparedness. Kairangahau Māori collected responses to focus group questions via audio tape and transcription. Insights were identified through inductive thematic analyses of the transcripts. Items were themed by identifying consistent whakaaro across the individual rōpū and eventually as a collective of the range of rōpū.

Round 1 qualitative findings informed the quantitative data in terms of assisting researchers to identify the relevant variables. We met regularly with SWA to

discuss our interim findings post thematic analysis. This enabled our team to develop capacity for assessing how our interim findings would be applied to IDI data. SWA were able to take the qualitative data we provided along with the outcomes of our sense-making sessions and focus the quantitative analysis.

SWA analysis both supported and challenged some of the whakaaro that rangatahi shared with us. We worked together to understand the significance of the findings so that we could comprehensively explain the results to the rangatahi.

Round 2 qualitative work focused on using the resulting timeline tool to contextualise the experiences and stories of the rangatahi participants. Questions for the second round of interviews were co-constructed with kairangahau Māori and SWA.

Round 2 focus groups consisted of two groups, one of university learners (n = 8), the other of employed and unemployed rangatahi (n = 9). Both groups' participants were between 19 – 25 years old. As in the first round, kai, whakawhanaungatanga, and koha were provided to the participants. Four of the participants had not been part of the first focus groups. They were provided background information and context on the process of the kaupapa. The second round of questions focused on the representative timelines constructed from the IDI data.

Like the TSI study Having a baby in South Auckland participants' responses to the quantitative findings spoke to their experiences, especially where they diverged from the quantitative findings.

One of our participants noted how the experience was cathartic having enjoyed reflecting on their journey as no one had previously supported them reflecting on their lived reality.

“We never get the opportunity to talk about what things go wrong for us in life so, this has been really cool.”

CONSTRUCTING REPRESENTATIVE TIMELINES

Details on the methodology deployed by SWA to construct the RTT can be found in SWA's *Ngā Tapuae technical guidance Analysing Māori student transitions in the Ngāi Tahu takiwā* (2021).

PART THREE:

E HAO AKE NGĀ RANGATAHI

NGĀ HAURONGO – REPRESENTATIVE PERSONAS

The qualitative findings have been generated through the lived experience and real stories (voices) of our rangatahi. We are aware that all rangatahi have different starts in life. Some are faced with many transitions and changes through school, tertiary education, and employment, while some not so many. Some rangatahi are supported and guided through all of their transitions, whereas others must face barriers and challenges on their own. In this section are five specific case studies that represent the various realities that our rangatahi Māori face. By putting stories

to numbers, giving mauri to the RTT data, we hope to paint a more personal and representative picture of the current landscape of our rangatahi who make these transitions. Another purpose of this process was to add a lens to and to shed light on the enablers and barriers in their educational transitions and on their achievements so far in their journeys.

The following personas model study participants. The data presented references the RTT. The names have been anonymised to protect their identities.



TŌNA AKE REO: PARTICIPANT VOICE

"I don't even know if I had goals to be honest, I think I only just got the piece of paper that said I left school. It was really just not to get locked up, eh, like don't end up in jail, try and get a job and just try and make it."

"Yes, unit standards – those things. They were like oh you're dumb you can't do the other classes., funny how they can just judge you at 13 and not give you these opportunities, that dictates how you go for the rest of your life."

"I just felt that I didn't have the skills to go to university – it was like one end of the spectrum to another – there was no balance."

"I definitely think if my classes at uni were smaller and more intimate, and have more supported lecturers, then I might have actually excelled because in secondary school whenever I had a supportive teacher I would do well in that class."

"I actually need them to teach the things that aren't going to get you a job but are actually going to help you survive."

TE HAURONGO TUATAHI: PERSONA 1

Mikaere's Journey:

secondary school – work – tertiary
(bridging) – dropout – benefit

Token:

- **Never meant to succeed.**
- **Lack of support/set up to fail.**
- **Needs a lifeboat to completely move out of this awa/environment.**

NGĀ TĀTARITANGA: OUR ANALYSIS

Transitions/support

Mikaere represents the 71.2 percent of Māori who leave school without University Entrance. His journey has been one of many transitions and has featured a lack of support from whānau and the systems that are meant to guide him through his choices.

Summary of awa

After leaving secondary school, Mikaere reluctantly went to university, as he did not feel his mainstream education had equipped him to successfully navigate a university learning environment. He struggled in the tertiary environment, being the first in his whānau to go through it. He ended up dropping out and is now on an unemployment benefit.

Barriers

Mikaere's comments imply a poverty mindset that is reinforced by negative experiences in the education system. He states that he didn't have goals at secondary school and just wanted to make it through without ending up in jail. He experienced streaming and noted how this negatively impacted his ability to confidently navigate his own future. He believes that if university classes were smaller and he was better supported by lecturers, he may have stayed.

Enablers

While Mikaere described not having any goals when he was at school. He was able to identify the passions that give him a sense of purpose despite being unemployed. He tutors kapa haka, and loves being around his friends. He identified these friends as a key source of support for him emotionally, and logistically (e.g., car rides, networks, shouting him food, etc).

Needs

Mikaere needs external support, a lifeboat, to put him on a new path and provide wraparound support for him. Unfortunately, Mikaere is like many rangatahi that grow up facing numerous barriers (systemic and personal) that get in the way of succeeding in life.

TŌNA AKE REO: PARTICIPANT VOICE

"Growing up in kura and kōhanga, being my first environment as Māori, as a Māori tamariki, you feel safe."

"I didn't mind school, I like to learn, I told myself I wanted to pursue further education. It was the love and support, and care people gave me that made me believe I could do well."

"Te Aho Matua is tikanga and values and it does prepare you for the world and it prepares you for uni, I just don't think the world is prepared for our kids."

"I think Covid made me want to study law more. Tikanga has been quite conflicted in the legal system. I want to hold space for te iwi Māori so we can come up with our own way."

"Both the pros and cons of mainstream and kura kaupapa were open to me while I was young and that exists until now. I think that going to mainstream schools can make it harder for you to express your Māoritanga every day but going to a mainstream school doesn't take away your being Māori."

TE HAURONGO TUATAHI: PERSONA 2

Mereana's Journey:

kura kaupapa – secondary school –
tertiary – urpose

Token:

- **Never meant to succeed.**
- **Lack of support/set up to fail.**
- **Needs a lifeboat to completely move out of this awa/environment.**

NGĀ TĀTARITANGA: OUR ANALYSIS

Transitions/support

Mereana represents the 44.3 percent of kura kaupapa learners/taura who also experienced other education settings in the last three years of their secondary school years – both kura kaupapa and mainstream schooling. She represents the importance of a bicultural education and the power of being grounded in culture and high academic expectation simultaneously. Mereana is a story of many transitions, but also of the success that comes with the right kinds of support.

Summary of awa

Mereana grew up in Māori medium education, grateful for the nurturing and supportive nature of those environments. She left kura kaupapa for a large, all-girls, mainstream school in Year 9 and finished secondary school there. Her main reason for doing so was for sporting opportunities. She was happy with this decision. Her transition to university was relatively smooth. She found her passion for tikanga in the legal system. This goal is a representation of her upbringing in both worlds, and her ability to bridge the differences between the two.

Barriers

Mereana stated that it can be difficult to exist between two worlds, and that the initial transition from kura kaupapa to mainstream was hard for her but that this shift helped her transition to university.

Enablers

Mereana has many sources of support, including in her home, in her different kura/schools, and in the community. She states that, because of these networks, she always felt safe. She is lucky to have had strong role models, and a strong sense of belief instilled in her from a young age. Her connection to culture has also been a huge enabler for her in her journey – knowing who she is, being equipped with the cultural capital to gain access to opportunities, and having the support of her whānau and community, are integral to her success.

Needs

Mereana's story highlights the different ways that schooling contributes to transitions through to university. While kura kaupapa fostered her connection and grounding to her Māori identity, she benefited from the wider opportunities available to her at secondary school. She identifies benefits in both types of schooling, highlighting the need for an education system that provides a strong grounding in te ao Māori, offers many opportunities, and sets high academic expectations.

TŌNA AKE REO: PARTICIPANT VOICE

"In Year 9 I was streamed, I was streamed into one of the low classes, I got into trouble because I was bored then they made us do STAR tests on the computer I scored the top 10 percent in the STAR, I got moved up a level, I was the only Māori in the that class, eh."

"Straight smack bang out of secondary school I had a knack for maths, so thought I could do engineering. I was doing mean; I was doing mean like first year smashed it."

"I got kicked out of my original course because I was failing in my second year, they allowed me to go and do an alternative course so I thought yeah I'll do that but then Pāpā passed away and I thought I could keep going but I failed everything after that."

"I think that was probably the main kind of reason why I dropped out of uni is because I wasn't passing but, at the same time, I wasn't doing my best, I wasn't putting my 100 percent into it purely because I didn't have the motivation to do these things."

"I didn't really want to ask for help but needed to ask for help, but it's like in my first semester when I failed nobody reached out and said, 'What can we do next semester to change that?', something's not going right."

"I'm just flatting, working, and flatting pretty much the whole last five years. Family's still here and I visit them often. They support me emotionally but everything else no, not really. I'm on my own."

TE HAURONGO TUATAHI: PERSONA 3

Henare's Journey:

secondary school – tertiary – dropout – work – tertiary

Token:

- Navigating the multiple rapids.
- Unforeseen circumstances got in the way.

NGĀ TĀTARITANGA: OUR ANALYSIS

Transitions/support

Henare navigated multiple rapids along his awa, both in education and in his personal life. He represents the 23.6 percent of Māori in the takiwā who enrol at university straight after secondary school and do not attain a qualification by the time they were 23 years old.

Summary of awa

Henare did relatively well at secondary school and found a passion for numbers and maths early on in life. He points to an example of his being streamed into a low class as an unnecessary barrier to his achieving because he was moved up once he was tested and found to be in the top 10 percent. He went to university to study engineering, started failing after his pāpā passed away, and then he dropped out.

Barriers

Henare started failing in his second year of university and found it hard to reach out for help. He was struggling to keep up with his workload and so found himself slipping behind. The biggest challenge for Henare was the passing of his pāpā. He dropped out of university shortly after and found it hard to recover.

Enablers

Henare had a clear idea of what he wanted to do in life. He had support from his teachers at school to map out a pathway that would suit him, and he was glad that he could stay in Ōtautahi to see it through.

Needs

Henare is a case of unforeseen circumstances getting in the way of his vision for life. With lots of potential, a bright future and strong drive, he fell victim to a lack of support when faced with adversity. He identified the need for external support when he started failing his papers. This could have come from university staff, his students' association or anyone who could have provided him with assistance to get through the hard times.

TŌNA AKE REO - PARTICIPANT VOICE

"My parents were that generation that missed out on te reo ... I reckon if I had my way, I would have liked to go to kura kaupapa but it's just my parents were like – no you're going to be this, you're going to be a lawyer, a doctor, a white person."

"I obviously went to mainstream and was offered every sporting opportunity, every academic opportunity to do really well in life... but now that I'm older I see that I missed out accessing time and effort within my Māoritanga."

"There were so many times that I tried to forget my taha Māori, or to suppress that I was actually Māori because I'm light skinned, and I can do that."

"I found in mainstream you had to actively seek out anything Māori."

"I'm at uni and obviously in a way better place now. I'm doing Māori papers, am involved and just generally more connected, so I'm finally happy with that side of things."

"Yeah, I agree that you're constantly playing catchup whether you're at mainstream and constantly playing catchup in tikanga and your reo, or if you're from kura you're playing catch up in certain subjects."

TE HAURONGO TUATAHI: PERSONA 4

Hariata's Journey:

secondary school – tertiary

Token:

- **Academically confident, culturally disconnected.**
- **Smooth transitions through life but missed out on cultural opportunities.**

NGĀ TĀTARITANGA: OUR ANALYSIS

Transitions/support

Hariata is someone who had not experienced many transitions through her education journey and received a lot of support from her whānau. She represents the 11 percent of rangatahi Māori who go through and complete their qualification at degree level or above. While she is proud of her achievements, she recognises the struggles she had to navigate because of disconnection to her taha Māori.

Summary of awa

Hariata went to a secondary school and did well academically. She then went to university and was confronted with the fact that she had not been connected to her cultural identity and felt the need to catch up while she was in tertiary studies.

Barriers

Cultural identity and connection are the things that Hariata felt she missed out on most through secondary school. She was caught between a desire to connect to her Māoritanga and feeling like she wasn't "Māori enough" to do so. This is common amongst our rangatahi today who, through no fault of their own, miss out on cultural connection and grounding in their tuakiri Māori.

Enablers

Hariata has always been a high achiever academically and was involved in many extra-curricular activities throughout secondary school. She has grown up well supported, and in a privileged home. She found her transition to university was smooth because she had gone all the way through secondary school and felt prepared to be in that environment.

Needs

The education system needs to allow and encourage all learners to access their culture while in school. While a huge part of cultural connection lies in personal and whānau responsibility, schools should open opportunities for all rangatahi Māori to engage with their identity.

TŌNA AKE REO: PARTICIPANT VOICE

"It was helpful when a university course advisor came to kura. I never understood NCEA, how many credits I would need, how an undergraduate degree works."

"I think I decided I wanted to go to university in Year 11. You didn't see a lot of kura graduates (from kura) go to uni, so that was my inspiration."

"The transition was ok because I did a STAR course with other people from other kura. When I got into my first year I already knew where everything was."

"The transition from a space that's all about te ao Māori, tikanga Māori, and te reo Māori, into a mainstream space, you start to become aware of the stigmas around being Māori."

"With only speaking te reo it is hard to process your thoughts, I have to keep a thesaurus open to understand. I didn't like English at school, but I can see now it was a really important subject."

TE HAURONGO TUATAHI: PERSONA 4

Tiana's Journey:

kura kaupapa – tertiary

Token:

- 'Preparation: Is it for me or for you?'
- STAR courses helped better prepare me.
- I had to conform to survive in tertiary.

NGĀ TĀTARITANGA: OUR ANALYSIS

Transitions/support

Tiana is a success story of transition from kura kaupapa through to tertiary. She represents the number of rangatahi who go through a bridging course before entry to a university degree. Her story is one of few transitions and not much support, but she benefitted from a bridging or preparatory course, i.e., STAR.

Summary of awa

Tiana grew up immersed in te ao Māori, te reo and tikanga. She was inspired to go to university due to not knowing many kura graduates who had gone through, and so decided to do a bridging course before she started studies to prepare her for her transition. She is close to graduating, with a Bachelor of Arts in Māori Studies.

Barriers

As well as the cultural shock for Tiana when she moved to university, she also struggled with the differences in teaching style and language from those in kura kaupapa education. The language barrier was significant enough for her regular use of a dictionary.

Enablers

Tiana draws strong connections and grounding from her Māoritanga. While she didn't have any university role models growing up, she had external support through a course advisor and her kura community to guide her in her aspirations and decisions. She also drew strength from being a part of the Māori Students' Association at university, claiming that it was a home for her in a foreign environment.

The bridging course was also something that allowed Tiana to move into university with an understanding of the landscape and the expectations of her as a first-year learner.

Needs

Tiana is an example of a successful transition from kura kaupapa to tertiary. The importance of a preparatory course to help her with this transitional shift is highlighted through her story. Despite this, she struggled with the shift in culture and the language barrier. Fortunately, the Māori Students' Association at her university was a main source of support for her.

PART FOUR:

NGĀ KIMI HANGA RANGAHAU — RESEARCH FINDINGS

RŌPŪ PERSPECTIVE INSIGHTS

INFORMING EMERGENT THEMES

PROJECT METHODOLOGY DIAGRAM

The cyclical research methodology used to focus and refine the representative timeline models generate credible analyses at various stages of the research cycle. Summary results of these interim analyses are presented below.

The first round of focus group questions (i.e., 5 separate rōpū: Secondary School, University, Employed, In Transition and Alternative Education) explored the enablers and barriers in their journeys that they believed had impacted them as rangatahi Māori. From this engagement and kōrero, a range of perspectives and understandings were developed which ultimately resulted in the emergence of 5 main themes (see Table 2).



RŌPŪ PERSPECTIVE INSIGHTS INFORMING EMERGENT THEMES

TABLE 2: ROUND 1 FOCUS GROUPS

Emergent themes	Secondary school rōpū	University rōpū	Employed rōpū	In transition rōpū	Alternative education rōpū
Cultural Identity	The rangatahi recognised the value of cultural capital (Macfarlane, 2004) and the opportunities open to them as young and connected rangatahi Māori.	Rangatahi decision-making is grounded in their connection to whānau and their tūpuna.	Cultural identity was reinforced through whānau. If ever they feel at a crossroads, they rely on these roots to bring them back to reality.	The rangatahi identified the importance of being able to stand in both worlds – te ao Māori and te ao Pākehā.	Rangatahi acknowledged examples of trauma and cultural disconnect that continue to affect our rangatahi today.
Course advice and career planning support	Rangatahi identified their whānau as their key support network, especially their siblings. They spoke of role modelling and emotional support being key enablers.	Rangatahi identified their mothers as a network that they actively seek out for support as well as other whānau members. They emphasised their mothers inspiring them to strive academically, and to be accountable to their wider whānau.	The rangatahi in this rōpū talked a lot around the importance of mentors. They recognise the opportunities that many of them have gained through knowing the right people, subsequently benefitting from investments in their own development.	Teachers are the main support networks during secondary school. They emphasised the difference it makes when a teacher genuinely cares about them personally, as well as their development and learning. Importantly, no support networks were identified by rangatahi while in transitional space.	Rangatahi identified the staff within their alternative education as major support networks who act as whānau for them on their education journey. The staff believe in them rather than judge them based on previous situations and experiences.
Support networks	Rangatahi identified their whānau as their key support network, especially their siblings. They spoke of role modelling and emotional support being key enablers.	Expected to be a “cultural expert” in courses that include aspects of te ao Māori or Māori history. They feel that this is perpetuated by the lack of knowledge by university staff.	Feel that some employers are including cultural practices and hiring young rangatahi Māori as a ‘tick-box’ exercise. In Pākehā dominated spaces, rangatahi often feel isolated and not as valued as other staff members.	They feel uncomfortable in some spaces for several reasons. Their concerns range from people not trying to pronounce their names correctly to feeling as if they are constantly being singled out as Māori.	Members of this rōpū spoke about missing out on key learning opportunities. They hope to see teachers prioritise education over excluding learners from the classroom because of resourcing issues, i.e., incorrect uniforms or not having the right equipment.

TABLE 2: ROUND 1 FOCUS GROUPS (CONTINUED)

Emergent themes	Secondary school rōpū	University rōpū	Employed rōpū	In transition rōpū	Alternative education rōpū
System barriers	Rangatahi encountered racism that they choose to respond to by proving stereotypes wrong, standing up for themselves and their whānau.	Expected to be a "cultural expert" in courses that include aspects of te ao Māori or Māori history. They feel that this is perpetuated by the lack of knowledge by university staff.	Feel that some employers are including cultural practices and hiring young rangatahi Māori as a 'tick-box' exercise. In Pākehā dominated spaces, rangatahi often feel isolated and not as valued as other staff members.	They feel uncomfortable in some spaces for several reasons. Their concerns range from people not trying to pronounce their names correctly to feeling as if they are constantly being singled out as Māori.	Members of this rōpū spoke about missing out on key learning opportunities. They hope to see teachers prioritise education over excluding learners from the classroom because of resourcing issues, i.e., incorrect uniforms or not having the right equipment.
Goals and aspirations	Aspire to find careers where they are purpose driven, motivated and financially stable.	University was a pathway that was always encouraged. This motivated these rangatahi to succeed and enrol in university to help them gain a tohu and tautoko whānau hapū and iwi.	Lacked plans and goals when they came to the end of secondary school. Decisions were made for them, and often didn't reflect how they wanted to move into work or further education.	Goals and aspirations were diverse but anchored in creating a better future for the next generation and aspiring to change the systems that are affecting Māori.	Achieving goals and aspirations in an ever-changing environment was increasingly difficult. They all agreed that they gained resilience by not achieving their goals and still strive for better outcomes.

GIVING MAURI TO THE DATA – SEEING REAL ŌTAUTAHĪ TAKIWĀ MĀORI IN THE DATA

Based on this first phase of data collection and meaning making sessions with SWA, key themes were identified in anticipation of testing our assumptions about what may be effective solutions to improving Māori education journeys. It is important to note that rangatahi voice guided the direction of quantitative data provided by SWA in the form of the Representative Timeline Tool (RTT). The next step of the process was to present the statistics back to the rangatahi to gather their explanation of the findings and any connection or resonance to their experiences. A few key descriptive statistics for Population 2 (n = 14,316), rangatahi who lived in the Ngāi Tahu takiwā during high school and turned 23 between 2013-2018, were extracted to present to the Round 2 focus group participants, alongside key journey variables from the RTT that the kairangahau Māori identified as prominent features of the data (Notably the RTT is much more extensive in its scope, able to present personae for various cross-sectional groups within the population. The data presented here is specific for this research but the applications of the RTT are much more far reaching).

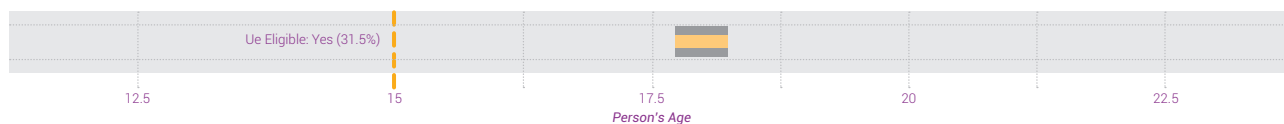
By the age of 23:

- **14.1 percent (2,025) attained level 4-6 qualifications (non-tertiary)**
- **11.0 percent (1,569) of rangatahi attained level 7+ (tertiary level)**
- **52.7 percent of 23-year-olds who passed levels 1-3 NCEA do not have any further qualifications.**
- **1.5 percent (210) attended kura kaupapa. Of these, 44.3 percent (93) also attended another type of secondary school.**

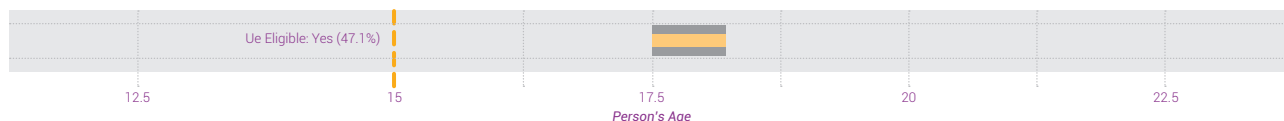
University Entrance Requirement Achieved:

- **31.5 percent of rangatahi without kura kaupapa experience (n = 11,469) achieved University Entrance requirements**
- **47.1 percent of rangatahi with kura kaupapa experience (n = 210) achieved UE requirements**

KURA KAUPAPA MĀORI / MĀORI BOARDING SCHOOL: NO (11469 PEOPLE)



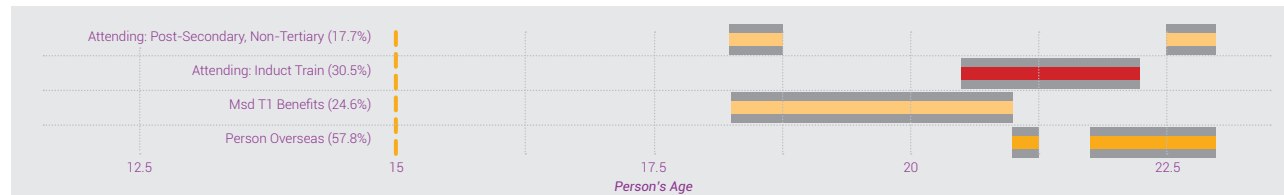
KURA KAUPAPA MĀORI / MĀORI BOARDING SCHOOL: YES (210 PEOPLE)



Other transitions for learners whose highest achieved qualification is Level 1-3 (n = 7,545)

- 17.7 percent went on to studies not intended for tertiary level
- 30.5 percent went on to industry training
- 24.6 percent went on to an MSD main benefit
- 57.8 percent had a time overseas

HIGHEST QUALIFICATION: LEVEL 1-3 (7545 PEOPLE)



After the initial analyses and construction of the RTT, SWA was able to extract specific measures from the IDI data, considering all of Aotearoa New Zealand (i.e., rangatahi who lived in the Ngāi Tahu takiwā during high school, and turned 23 between 2013-2018 as well as those who did not live in the takiwā).

Therein:

- 27.0 percent of 3594 Māori entering university straight after high school y had not attained a qualification by the age of 23.
- 17.3 percent of 31,266 non-Māori had not finished a qualification (by the age of 23)

TABLE 3: QUALITATIVE AND QUANTITATIVE DATA ALIGNMENT

Table 3 below summarises the quantitative data gathered by SWA to present to rangatahi and the rangatahi voice in response to this data. Of particular interest for the rangatahi were the differences in outcomes for learners who attended kura kaupapa and those that had not.

Quantitative (RTT)	Rangatahi voice
<p>University Entrance</p> <p>31.5 percent of rangatahi who did not attend kura kaupapa in the last three years of their high school years education qualified for University Entrance, whereas to 41.7 percent of those attending kura kaupapa qualified for University Entrance.</p>	<p>Rangatahi told us: Kura kaupapa provide more ongoing and wraparound support to their tauira, and that the credit makeup of their courses was tailored to their strengths.</p> <p>Rangatahi told us: sometimes tauira aren't in UE approved subjects at mainstream kura by Year 13. They also stated that there is a lack of support around ensuring tauira Māori are aware of the implications when choosing which subjects to take.</p> <p>As one rangatahi suggested:</p> <p><u>"Tauira aren't actually getting into UE approved subjects by Year 13. They're being given other options to take different classes that aren't actually UE approved, and they don't know about it."</u></p> <p>Difference in approach</p> <p>In discussing differences, tauira talked about how kura kaupapa offered tauira encouragement and assisted them to re-sit assessments to achieve credits.</p> <p>Difference in pathways/ standards</p> <p>They highlighted a key difference in the standards that tauira are assessed on in kura kaupapa compared to other secondary school settings. Some rangatahi stated that at kura kaupapa, their credit make-up was tailored, and they were often enrolled in subjects that they were expected to do well in (e.g., kapa haka). On the other hand, Māori learners in other school settings receive less tailoring of their education and course selection to their individual strengths – most were given a prescribed set of standards and learning objectives based on the subjects that they were taking.</p> <p>One tauira noted:</p> <p><u>"The standards that are assessed at mainstream are often different to the ones that are assessed at kura. Like kura often tailor the standards to learners to make it easier for their learners to pass with the sort of support they get."</u></p>

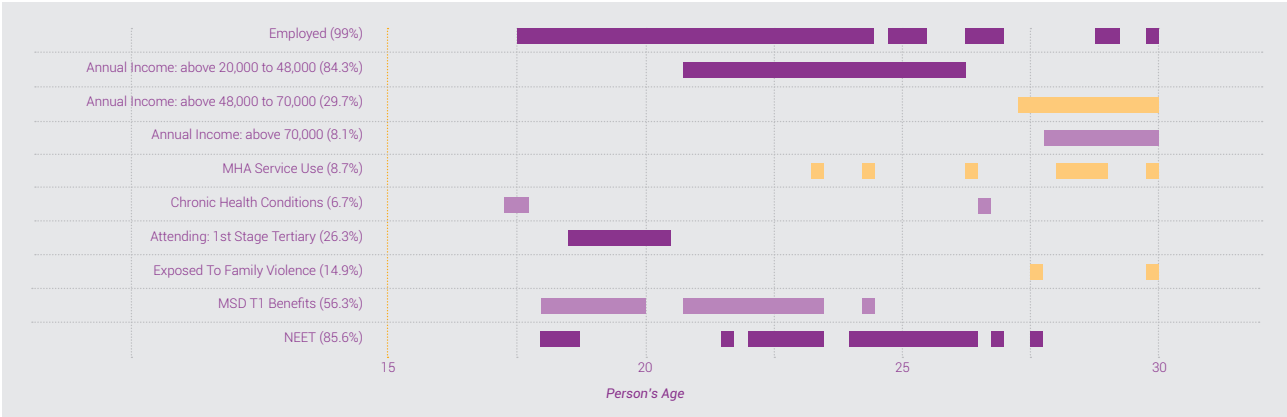
Quantitative (RTT)	Rangatahi voice
<p>Success rates at university</p> <p>For all NZ Māori, statistics show that of those who continued to university from secondary school, 27 percent did not complete a qualification by the time they were 23. For Population 2, (n = 14,316), rangatahi who lived in the Ngāi Tahu takiwā during high school and turned 23 between 2013-2018 only 11.0 percent attained Level 7 or higher qualifications.</p>	<p>Te ao Māori learning</p> <p>Rangatahi suggested alternative ways of learning within university. Those who attended kura kaupapa and even those in other secondary school settings acknowledge the success of collaborative learning and learning as a rōpū, whereas, at university, it feels like it isolates learners.</p> <p>They also touched on the assistance received from the Māori Development Team (MDT) at university. They have an alert system for identifying learners who have failed a course. The MDT is notified, and they begin assisting taurua. The rangatahi saw this as being too late and believe it would be more useful for the engagement with MDT to be earlier on. They noted:</p> <p><u>"A red flag that notifies the MDT team once I have failed an assessment would be helpful; rather than wait until I have failed the course."</u></p>
	<p>University drop-out rates</p> <p>The rangatahi suggested that it was important not to instantly connect the statistics to negative or failed results in papers or courses. Statistics that focused on dropout rates conjure perceptions of failure as opposed to other reasons rangatahi may not complete courses.</p> <p>Other opportunities</p> <p>They stated that many rangatahi they know who dropped out, often moved on to opportunities that better suited them.</p> <p><u>"I've been able to get good mahi without a degree, so the incentive to finish my studies isn't as high as it used to be."</u></p> <p>University environment</p> <p>Many rangatahi gave examples of their own personal experience where they realised that the university experience was not for them. They generally felt that university was not an environment that they were well-prepared for, stating that things such as talking to lecturers or seeking support in their studies was hard for them.</p> <p><u>"I wasn't engaged, I didn't enjoy it. I'd got out of my depth. Just felt uncomfortable, personally."</u></p>
<p>Degree and income</p> <p>The RTT shows a strong association between earning a degree, as opposed to non-degree programmes or post-secondary school, and better income outcomes. The earnings difference, however, only show up to the age 30. (See 'Earnings Difference' below)</p>	<p>Many of our rangatahi shared their concern with regards an over-emphasis on needing a tertiary qualification to have a good career. One of the rangatahi stated that their own personal preference was working to gain experience and make money over finishing her degree.</p> <p><u>"I've been able to get good mahi without a degree. So, the incentive to finish my studies isn't as high as it would be, and I know the stats that you get better paying jobs generally if you come out with a degree but the fact that I can just be in a fulltime job and be paid a lot more than having to live off Study Link each week and having a huge student loan."</u></p> <p>Rangatahi also had heard different statistics on the importance of degrees:</p> <p><u>"I've seen some stats that people who went through an apprenticeship and got paid for it are in a better position financially within 10 years than someone with a degree – even if the person with the degree has a better paying job because they're in so much debt. So that's like ever since I've heard that stat, I'm always like oh see I don't need a degree."</u></p>

DIFFERENCE IN EARNINGS AND OTHER LONG-TERM OUTCOMES

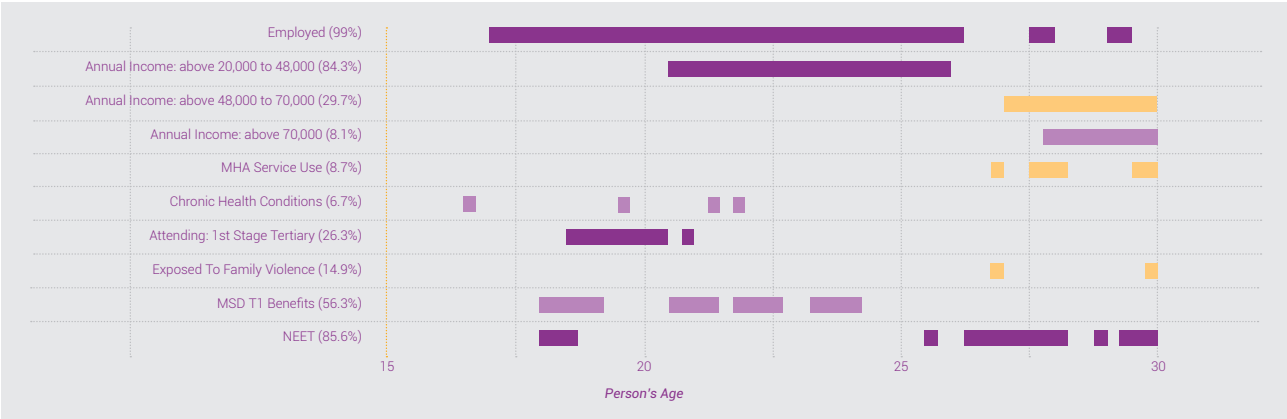
By the age of 30, young adults with different highest qualification levels have more diverse outcomes. Individual income is the highest for those who have at least a bachelor's degree, however this group starts earning well later than the group with Level 4-6 highest qualifications.

We see a similar correlation with other outcome measures. Displayed on the charts below, mental health and addiction service use, prevalence of chronic health conditions, exposure to family violence, benefit receipt, being NEET (not in education, employment or training) show better results the higher the qualifications attained.

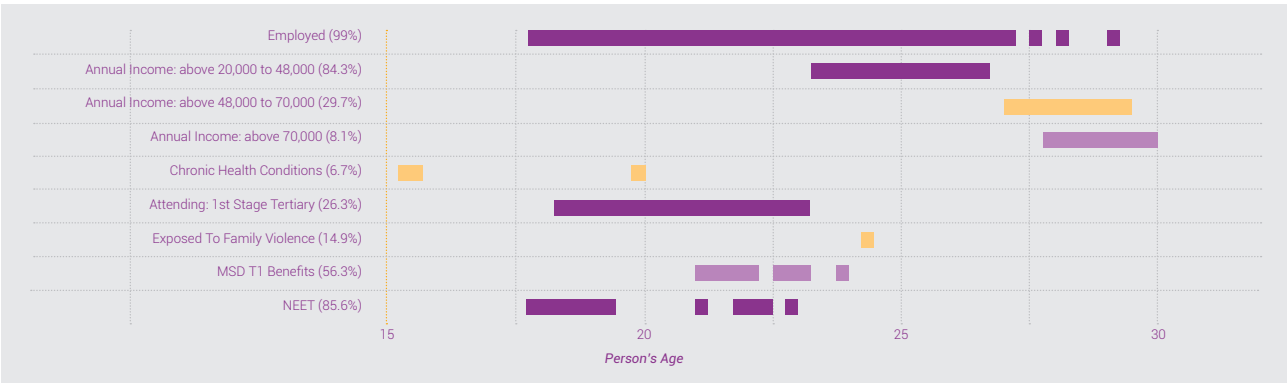
HIGHEST QUALIFICATION: LEVEL 1-3 (4062 PEOPLE)



HIGHEST QUALIFICATION: LEVEL 4-6 (2274 PEOPLE)



HIGHEST QUALIFICATION: LEVEL 7 AND ABOVE (1842 PEOPLE)



RANGATAHI PERSPECTIVES

EDUCATIONAL EXPERIENCE

Table 4 outlines rangatahi voice that underpins the emergence of themes and sub themes. We have also drawn on these to inform some of the needs for rangatahi Māori success in the education transition system.

TABLE 4: RANGATAHI PERCEPTION OF TRANSITIONS

Emergent themes	Sub themes
<p>Rangatahi Māori need to feel supported through their course of choice</p> <p><u>Teaching approach</u></p> <p><u>Ensuring rangatahi are enrolled in the right credits</u></p>	<p>Perceived impact of different teaching styles</p> <p>When asked about the difference in teaching, rangatahi generally noted that they perceived there to be more support in kura kaupapa pathways than in other secondary school education settings. Rangatahi in all school settings highlighted the importance for them of having at least one cultural champion. The champion was often their te reo Māori teacher or a Māori teacher at their institution.</p> <p><u>"I think at kura kaupapa, like your teachers take you through everything including the mahi you're meant to do out of school, so like provide wrap-around support not just in your particular subject but how you are doing in general."</u></p> <p>The way in which tauira were perceived to be pushed academically</p> <p>A rangatahi that attended kura kaupapa and then a secondary school without a Māori kaupapa highlighted feeling a constant pressure to out-perform their classmates academically. In contrast, their kaiako at kura kaupapa generally approached the situation with a more nurturing attitude, and one where all learners progressed together.</p> <p><u>"At mainstream, if you didn't achieve well academically your parents had to come in for a meeting or you couldn't do certain subjects past a certain level – whereas at kura you are actually pushed academically. They just do it from a place of aroha usually."</u></p> <p><u>"I don't remember that ever being an option at mainstream. If you fail, you fail – I just remember I'd already enrolled in UC and I was already set to go but then whaea emailed me and said oh you're like three credits short you need to come and do this paper and I literally went in for like a week to finish a paper and I was good."</u></p>

Emergent themes	Sub themes
<p>All schools need to take more responsibility for rangatahi to thrive in and out of school, so they develop real life skills.</p>	<p>Rangatahi want their educational experience to prepare them for “the real world”</p> <p>Rangatahi noted that as a taura of kura kaupapa, they felt like they operated outside of the “real world”, while learners in other education settings learnt within the system and were in a pipeline to be successful in wider society. They noted the importance of learning to live in a Pākehā environment, which the rangatahi agreed they received less in kura kaupapa than in other education settings.</p> <p>“Lots of people go to mainstream to learn how to live in a Pākehā country ... Our governments and systems have been built for Pākehā and so as, Māori, we have to learn how to live in a Pākehā environment.”</p> <p>The pipeline to tertiary study is much clearer for learners on other pathways than for those who come out of kura kaupapa, but there is still a need for more transitional support for taura Māori in each setting.</p> <p>A significant reason for rangatahi shifting from kura kaupapa to other secondary school settings was to strengthen the pathway to higher education or to the workforce. They perceived that other secondary schools prepare learners for life better than kura kaupapa. The pathways in place and resources that schools have was identified as a key reason for making the decision to change.</p> <p>“My parents moved our whole whānau so that I could get into the zone for a mainstream secondary school. At the time I wanted to be a doctor and my kura didn’t offer any sciences.”</p>
<p>Streaming can have detrimental effects on rangatahi and their career trajectory when incorrect assumptions are made about their ability and aspirations</p>	<p>The rangatahi in this group had mixed experiences with streaming. The majority noted that on reflection, it unfairly disadvantaged them in their academic trajectory. On the other hand, other rangatahi felt enabled to achieve academically because of being streamed into higher classes. However, all participants agreed that streaming was detrimental to the academic achievement of rangatahi when the appropriate level for learning was not correctly determined:</p> <p>“The assumption behind streaming that our rangatahi are not capable, which is putting Māori kids into low classes and not actually teaching them at an appropriate level is sh**.”</p> <p>This was a specific experience for one participant:</p> <p>“I was put into all the lowest classes for English and maths. I wish they’d pushed me a bit further because I was in all those easy classes so I’d just f*** around and just did the bare minimum.”</p> <p>On the other hand, streaming can be positive when it is used for enabling rangatahi Māori to achieve their academic and career goals:</p> <p>“Even though I was at kura, they streamed me to a school next door that had a gifted and talented class. Personally, it was really positive for me being put in that environment because I wasn’t getting that extension at kura and there was no push academically. So that kind of streaming had a positive impact on my life.”</p> <p>Being streamed based on whānau connections</p> <p>A taura explained the impressions siblings give a teacher may affect you further down the line, whether it be positive or negative. In this example, a taura was made to change maths class five times in Year 8 due to the teacher’s impression of her sibling. This has had lasting impacts and has led to her questioning her ability to do maths.</p> <p>“Always kind of have high expectations of your siblings if you did bad then they’d put you straight in the cabbage class even if it were just one assignment.”</p> <p>Streaming can be detrimental to the career trajectory of rangatahi</p> <p>Streaming affects the confidence and self-esteem of rangatahi. In many instances this impact is negative:</p> <p>“I always kind of wanted to do law but I never believed in myself or was articulate enough to be able to do it, or confident enough to do it. I struggled with considering studying law at Uni because of how I was streamed at secondary school.”</p>

SUMMARY OF FINDINGS

What clearly began to emerge across the phases of data collection, interpretation, sense-making, and development of the personas, was a set of consistent findings across the research kaupapa. These are listed below.

SECONDARY SCHOOL/KURA KAUPAPA

- Kura kaupapa learners invariantly expressed a sense of pride in their cultural capital and connection to te ao Māori.
- Rangatahi could clearly identify their mentors and support systems.
- They could clearly see experiences in the compulsory education pathways that had not met their expectation nor helped them on their education journey.
- In retrospect, they noted that they were unaware of the significance of making good subject choices for future pathways and of the failure of kura to explain this significance, leading to downstream barriers to career pathways.
- There was variation between the kind of career support and advice experienced.
- A frustration was expressed in terms of how te reo Māori was taught in non kura kaupapa and tertiary settings.
- Rangatahi were proud of their culture and Māoritanga and pleased with how many learners are choosing to take te reo Māori as a subject choice.
- Many identified a problem with te reo Māori teaching: it focused on catering for beginners and on gaining standards.
- Participants experienced both highs and lows when expressing their identity as Māori – casual racism still exists along with accusations of cheating and receiving handouts because of specific support for Māori.
- Many rangatahi view being Māori as an asset and intend to leverage it to their benefit, especially with employers.
- There was a sense of responsibility to whānau in terms of financial investment in tertiary study.
- Often university was seen as the only option that secondary schools funnel smart learners into.
- The motivation for study was not higher salary but mahi that was connected to their community or to a passion.

UNIVERSITY

- Many experienced systemic racism.
- Many had feelings of being worn down by the system, of being the only Māori learner in their class, and attending courses catering for Pākehā learners.
- Taurira from kura kaupapa or bilingual settings were often forced back to the basics in te reo and tikanga Māori, undermining their confidence in kura kaupapa.
- The transition from a te ao Māori environment to te ao Pākehā was difficult, made so by being unprepared for the relative lack of supports.
- Many of the rangatahi were subjected to degrading messages such as "you would only end up on the benefit".
- Challenges of the expense of university and the inability to gain consistent working hours led to some tauria not carrying on with study.
- The support from one specific kaiawhina was acknowledged by all members of this rōpū – described as being relatable, personable, and genuinely interested and invested in their growth.
- Other support mechanisms noted were parents, particularly mothers, Māori student associations and often reliance on themselves.

EMPLOYED

Due to the wider age range of respondents who were employed, their ability to bring hindsight and experience to the reflection on transitions was evident:

- Retrospectively the rangatahi acknowledged they had no idea what career or higher learning path to pursue.
- Limited conversations about future options at school, options being removed due to misbehaviour at secondary school, wanting to chase money instead of passion, and feeling pressure from whānau to go to university.
- The importance of taking courses that supported 'adult' skills and development (e.g., accounting and economics courses) were seen as core skills for financial literacy, saving and taxes.
- Retrospectively, rangatahi noted the benefit in courses like tourism, history and accounting that taught more practical skills, and life skills that are of most relevance to them now.
- Like the other rōpū, whānau support was extremely influential, particularly from their parents.
- This rōpū also emphasised the importance of networking to their current success in that they have a strong influence on where rangatahi end up.
- All rangatahi identified key people who supported them into their job (e.g., a past teacher, old boss, kapa haka tutor, or whānau)
- They emphasised the importance of treasuring the people who champion you.

IN TRANSITION (RANGATAHI NOT CURRENTLY IN EMPLOYMENT AND/OR TRAINING)

- At times rangatahi perceived that no-one within the tertiary system 'connected' with them which made them feel isolated.
- Rangatahi blamed themselves for not reaching out for help and having too much pride to reach out to support systems such as whānau and friends.
- Faced challenges going from full immersion Māori environment to a mainstream environment.
- Many felt that they were not prepared for the transition from kura kaupapa to post-secondary study.
- Some of the rangatahi in transition reported they were automatically enrolled in Māori, PE and unit standard classes.
- Most of the tauira did not know what streaming was before being put in these classes but quickly learned that they had been labelled

according to their perceived ability which in turn had an impact on their perception of their own skills.

- As a result of multiple transitions from secondary school, tertiary study, training courses, and unemployment, these experiences highlighted for them the importance of waiting until you are ready and finding your passion, so you are motivated rather than traversing aimlessly.
- Some of the rangatahi noted that they had begun their training course or university/tertiary study without the mindset, confidence, or motivation for success.
- Some felt because they were not provided with that guidance at secondary school, they needed those gap years so they could find this understanding on their own.

ALTERNATIVE EDUCATION

- These rangatahi spoke clearly about a range of personal and educational experiences that saw them opting out of a 'mainstream' education and choosing alternative education.
- They articulated the challenges of moving to multiple schools and homes, and the related negative impact on their education.
- A major impact of these changes was on arrival at a new school, the teacher expected them to be at a higher level of competence, but rarely, if ever, supported them to get there.
- They also noted changing homes and swapping schools was quite difficult.
- The negative impact of streaming was discussed.
- Streaming may have seemed like a small and minor decision for the school, but the ramifications for one of the learners led to non-attendance at secondary school to pursue an

alternative education setting.

- Rangatahi highlighted the need for teachers to have a better understanding of mental health and how aspects of school life can be detrimental to mental health and wellbeing.
- A significant point was the need for teachers to understand the magnitude of their actions when learners are suffering anxiety and depression.
- Asked what advice they may give their former teachers to encourage them to stay in the mainstream, they pointed out the importance of feeling included and supported by the teacher to achieve their goals.
- The rangatahi appreciate and notice when teachers honestly want to help.
- They also want to be checked up on without being expected to be at the same level as everyone else.

PARK FIVE: TE ARA

WHAKAMUA — WHERE TO NEXT?

CALL TO ACTION

NGĀ HOHENGĀ KEI TUA – THE CALL TO ACTION

Karauna (Government)	<ul style="list-style-type: none"> • Ensure educational policy considers the transitions between institutions, not just the institutions within the system. For example, the transition between kura kaupapa and tertiary study. • Ensure policies at government level result in educators continuing to increase their cultural capabilities so that they can effectively teach rangatahi Māori at all levels of education and raise success levels. • Remove the practice of streaming learners into unit standards which only exacerbates the long-term systemic failure and increases learners' sense of low self-worth and low self-esteem.
Mātauranga matua (Tertiary education)	<ul style="list-style-type: none"> • Develop dedicated bridging programmes, designed for kura kaupapa learners considering tertiary study so that they are well prepared to cope in the tertiary environment. • Focus on developing successful relational teaching and learning environments that provide positive experiences for rangatahi Māori and learners from diverse cultures. • Actively engage with rangatahi Māori ensuring they are included and supported in their studies. • Ensure the staff at their institutions have the knowledge, skills, energy, and empathy to effectively mentor rangatahi Māori in their care. • This should include strengthening pastoral care specifically for Māori including early intervention, regular check-ins, and one-on-one support. • All staff members including teaching, support and administration staff receive compulsory introduction to culturally responsive teaching and learning. • Embed specific requirements to develop policies and strategies around recruitment, support, and retention of kura kaupapa learners in tertiary institution policy. • Encourage kura and tertiary settings to revisit the content of course material and the quality of learning environments to ensure they support the mental health and wellbeing of rangatahi. • Acknowledge and support rangatahi with respect to the additional challenges they may face in courses especially when English is their second language. • Consider the additional 'loading' on rangatahi Māori across the entire tertiary sector as they are often looked to and relied upon to be the 'cultural expert' in their respective courses. Increased cultural competence and professional responsibility of staff will possibly reduce this.

Kura tuarua (Secondary education)	<ul style="list-style-type: none"> • Ensure the school provides opportunities for rangatahi Māori to have the pride in their cultural capital connections to te ao Māori. • Take responsibility to encourage greater levels of success for taura by ensuring mentors and support systems are in place, and that chosen curriculum subjects are appropriate and are suitable pathways to success. • Ensure rangatahi understand the significance of making good subject choices for future pathways. • Take greater responsibility for the transition to higher learning, and employment opportunities including the sharing of information with taura and whānau. • Emphasise a range of pathway options post compulsory education, ensuring all have equal mana and status. • Remove the practice of streaming learners into high and low ability classes that send a long-term negative message. • Rangatahi Māori must be active, fully informed participants in choosing their subjects, especially 'practical' subjects as a means of streaming (e.g. PE) as they compound negative outcomes. • Continue to grow the importance of focusing on te ao Māori being infused in the compulsory school curriculum and celebrated in school culture. • Actively work to abolish all forms of racism in the school, including casual racism, as these are most harmful to the wellbeing of rangatahi. • Teachers need to be very aware of, and understand, all forms of racism and have zero tolerance for any incidents of put downs or negative inferences, including from the wider school systemic level or the actions of individuals. • Ensure whānau are engaged with the school and well-informed of the chosen pathways of their tamariki along with successes gained and supports needed. • Provide rangatahi and whānau with information regarding financial support to attend tertiary learning, e.g., scholarships, hostel placements.
Kura kaupapa (Māori immersion schools)	<ul style="list-style-type: none"> • Explore the transition for kura kaupapa learners' post-school particularly in relation to university/tertiary support systems. • Increase the subject options for taura to ensure that they have the equitable educational and extracurricular opportunities. • Support learners in making appropriate subject choices as they prepare to make transitions to the next stage of learning or work. • Liaise with tertiary providers to ensure that rangatahi Māori have the opportunity to build on their cultural capital rather than re-enter at basic course levels. • Better prepare rangatahi for the transition to university and/or other tertiary or employment environment. • Ensure whānau are engaged with the kura and well-informed of the chosen pathways of their tamariki including successes gained and supports needed. • Provide rangatahi with available information regarding financial support to attend tertiary learning, e.g., scholarships, hostel placements.
Whakamahi (Into the workforce)	<ul style="list-style-type: none"> • Be vigilant about identifying and abolishing racism in the workplace. Actively listen to the concerns of the employee and deal with them honestly and efficiently. • Recognise and encourage a positive work ethic, attitude, and achievements. This may include encouraging enrolment in further training, gaining qualifications such as a range of driving licenses or IT based certificates or further training to support the chosen employment.

TE MUTUNGA – CONCLUSION

Our engagement with rangatahi was more robust, informed, and meaningful than if we had just asked rangatahi for their voice – what we wanted was their informed voice. We sought to bring our collective voice (participants and ours) together as we generated shared understandings and findings through an iterative process that resulted in deeper engagement, and a richer more nuanced view of the transitions that rangatahi Māori face.

The foregoing research illuminates a range of practices, issues, and key points in education to employment transitions. From these we derived a call to action or set of expectations that we believe are leverage points from which meaningful and longitudinal change can occur.

We extend a wero to those involved in any component of the education to employment journey for rangatahi Māori

to enact, support, and promote our call to action. Critical for any change is the involvement of rangatahi Māori. We have taken the first step by having rangatahi Māori working with rangatahi Māori in conducting this research and articulating the 'calls to action'.

Nāu te rourou, nāku te rourou, ka ora ai te iwi – with your food basket and my food basket the people will thrive is a common whakatuaki. It encapsulates our mahi and this project as it acknowledges and celebrates the relationship formed with SWA. This relationship bears a wealth of new knowledge that can leverage change to support positive outcomes for rangatahi Māori and their transitions ahead.



REFERENCES

Business and Economic Research Ltd, Te Rūnanga o Ngāi Tahu. (2017). *Income Equity for Māori*. Business and Economic Ltd. www.Maorifutures.co.nz/Income-Equity-for-Maori.pdf (maorifutures.co.nz)

Business and Economic Research Ltd, Waikato-Tainui, Southern Initiative, Te Rūnanga o Ngāi Tahu. (2019). *He awa ara rau. A journey of many paths*. Business and Economic Research Ltd. www.Maorifutures.co.nz/wp-content/uploads/2020/08/He-Awa-Ara-Rau-A-Journey-of-Many-Paths-Nov-2019.pdf

Cavanagh, T., Macfarlane, A., Glynn, T., & Macfarlane, S. (2012). Creating peaceful and effective schools through a culture of care. *Discourse: Studies in the Cultural Politics of Education*, 33(3), 443-455.

Glaser, B.G. & Strauss, A.L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. New York: Aldine De Gruyter.

Green, S. & Schulze, H. (2019). *Education Awa: Education Outcomes for Māori*. Business and Economic Research Ltd. <http://www.Māorifutures.co.nz/wp-content/uploads/2020/08/BERL-Education-Awa-Education-Outcomes-for-Māori.pdf>

Hong, B., Arago-Kemp, V., Macfarlane, A., & Poulton, R. (2015). *He awa whiria — Braided rivers: Braiding across cultural paradigms* [Conference presentation]. Australasian Evaluation Conference.

Macfarlane A. (2004). *Kia hiwa ra! Listen to culture: Māori learners' plea to educators*. Wellington: NZCER Press.

Macfarlane A. (2015) Sociocultural foundations. In A. Macfarlane, S. Macfarlane & M. Webber (Eds.), *Sociocultural realities: Exploring new horizons*: 19-25. Christchurch: University of Canterbury.

Macfarlane, S. (2012). *In pursuit of culturally responsive evidence based special education pathways in Aotearoa New Zealand: Whaia ki te ara tika* [Doctoral Dissertation. Christchurch, NZ: University of Canterbury]. <http://dx.doi.org/10.26021/10046>

New Zealand Ministry of Education. (2011). *Tataiako: Cultural Competencies for Teachers of Māori Learners*. Ministry of Education. <https://teachingcouncil.nz/assets/Files/Code-and-Standards/Tataiako-cultural-competencies-for-teachers-of-Māori-learners.pdf>

New Zealand Ministry of Education, The Southern Initiative and The Auckland Co-design Lab. (2020) *Know me. Believe in me. Kia mārama mai, kia whakapono mai*. [https://static1.squarespace.com/static/55ac5ee5e4b08d4c25220f4b/t/5ef251a166316810b7369b82/1592939049452/](https://static1.squarespace.com/static/55ac5ee5e4b08d4c25220f4b/t/5ef251a166316810b7369b82/1592939049452/Know+Me+Believe+in+Me+Book+of+Insights+Web2020.pdf)

[squarespace.com/static/55ac5ee5e4b08d4c25220f4b/t/5ef251a166316810b7369b82/1592939049452/](https://static1.squarespace.com/static/55ac5ee5e4b08d4c25220f4b/t/5ef251a166316810b7369b82/1592939049452/Know+Me+Believe+in+Me+Book+of+Insights+Web2020.pdf)

Smith, L. T. (1999). *Decolonising methodologies: Research and indigenous peoples*. Dunedin, NZ: University of Otago Press.

The Social Wellbeing Agency. (2021). *Ngā Tapuae technical guidance Analysing Māori student transitions in the Ngāi Tahu takiwā*. <https://swa.govt.nz/assets/Publications/guidance/Nga-Tapuae-Technical-Report-Final-2021.pdf>

The Southern Initiative and The Social Wellbeing Agency. (2019). *Having a Baby in South Auckland*. https://swa.govt.nz/assets/Publications/reports/J000443-SIA-Print-Collateral_-_Case-study-2.3-FINAL-DIGITAL-v2.pdf

List of Reports

<https://ako.ac.nz/assets/Knowledge-centre/NPF-15-001-Youth-Guarantee-Pathways-and-Profiles-Project/youth-guarantee-project-final-report.pdf>

KAIRANGAHAU MĀORI

Our team of rangatahi researchers

Acknowledgement:

Tokona te Raki acknowledges the rangatahi and whānau who generously invested their time and energy into this research. Their voices weave the fabric of this research. Their stories will help transform the future, as this project supports transforming the compulsory and tertiary sectors.



Delane Luke
Kairangahau Māori (Qualitative)



Harmony Te Raki
Kairangahau Māori (Qualitative)



Māui Brennan
Kairangahau Māori (Big Data)



Madison Simons
Rangatahi Labs Director
Ngāi Tahu (Ngāti Waewae),
Ngāti Whātua, Te Roroa,
Ngāti Kahungunu, Ngāti Porou



Hinepounamu Apanui-Barr Kairangahau
Māori (Big Data)
Ngāi Tahu, Ngāti Porou,
Ngāti Hine



TOKONA TE RAKI
Māori Futures Collective