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# **Te Ara Manukura: The factors motivating young Māori to enter university**

A thesis presented in partial fulfilment of the  
requirements for the degree of

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## **Whakarapopoto: Abstract**

Higher education has a significant role to play in the development and progression of a people. Māori highlight for themselves that participation in tertiary education is important and necessary for advancements in mātauranga Māori, economic development, environmental sustainability, health, social well-being and educational achievement. This thesis explores the factors that motivate young Māori to pursue a university degree. In addition, it explores the expectations of young Māori as a result of pursuing a university degree.

Kaupapa Māori methodology underpins the theoretical framework used to direct all aspects of the research project. Te Manu Tukutuku offers a culturally appropriate theoretical framework that illustrates the fundamental principles that underpin the research. Participants were recruited through established social relationships and qualitative data was then gathered through semi-structured interviews with eleven young Māori university students in the North Island of New Zealand.

A synthesis of the participants' responses and relevant literature reveal the key factors that motivate young Māori to pursue a university degree, that is, significant relationships and individual strengths. In addition, the expectations of young Māori as a result of pursuing a degree are shown in the context of building and maintaining relationships as well as individual excellence. The significant role of intrinsic and extrinsic motivators in the decision-making of young Māori is also discussed.

The findings of this study are of importance to those involved with the effective achievement, motivation, educational transition and career development of young Māori. This thesis concludes with five key recommendations that relate to the findings of this study and suggestions for future research in this field.

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*Ko te pae tawhiti, whāia kia tata; ko te pae tata whakamaua kia tīna.*

*Seek out distant horizons and cherish those you attain.*

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# Kupu Whakataki: Introduction

*Ko te pae tawhiti, whāia kia tata; ko te pae tata whakamaua kia tīna.*

*Seek out distant horizons and cherish those you attain* (Mead & Grove, 2003, p.257).

Strong leadership among Māori<sup>1</sup> has been vital to the success and resilience of Māori over time (Durie, 2005, 2006; Walker, 1996). Today, that leadership may be more important than ever before with increasing globalisation and economic and ecologic downturns (Durie, 2011b; Katene, 2009). The tertiary education sector has a significant role in, not only the development of the professional workforce and high calibre academic leadership, but also leadership within whānau, hapū, iwi and communities (Diamond, 2003; Katene, 2009; Matthews, 2011). There are some indications that Māori participation in tertiary education is expanding. This growth is primarily occurring in polytechnics and wānanga, who often provide either lower course fees, closer location to home or a strong Māori influence in the curriculum and prevailing culture of the institution (Waitangi Tribunal, 1999). In addition, there is a steady increase in university participation (Education Counts, 2010). Positive Māori development increasingly depends on improved participation in science and technology, high professional standards, and qualifications benchmarked against the best in the world (Durie, 2003; Te Puni Kokiri, 2003).

The proportion of Māori holding a bachelor's degree qualification or higher has doubled over the past 10 years, although, Māori remain considerably lower than other ethnic groups, at less than half the national average (Tertiary Sector Performance Analysis and Reporting, 2009). This deters Māori from greater participation in the development of the workforce and a society that has the ability to meet the challenges of today and the future (Durie, 2003). The Ministry of Education (2008c) aims to have more people achieving qualifications at level 4 and above by age 25. Young people are being targeted as they are more likely to complete a qualification, study full-time and have fewer other commitments (Ministry of Education, 2008c). Māori, however have higher rates for mature (25 years +) university student participation (Ministry of Education, 2008c). This study focuses on young Māori, however, it is recognised that greater Māori participation and achievement in tertiary education by all age groups will result in positive outcomes for Māori development as a whole (Durie, 2011b). This includes greater standards of health, housing, employment, and economic resources (Durie, 2011b).

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<sup>1</sup> Note: Words in the Māori language occur throughout the thesis as it is appropriate given the nature of the research and that it is an official language of New Zealand. On occasion, Māori terms are defined, however, for further clarity a glossary can be found at the conclusion of the thesis.

‘Te Ara Manukura’, literally translates to ‘the pathway of leaders’, and sets out to explore the people and experiences that contribute to the decisions made by young Māori today to pursue a university degree. Young Māori in the context of this research refers to 18-25 year-olds. This research examines the following two questions:

1. Te Pae Tata: What are the factors that motivate young Māori to pursue a university degree?
2. Te Pae Tawhiti: What are the expected outcomes of young Māori that will occur as a result of pursuing a university degree?

The two research questions posed are framed under the whakataukī, or proverb, at the beginning of this chapter. ‘Te Pae Tata’, or horizons that are near, enquires about the situational and relational factors that motivate young Māori to pursue a university degree. While ‘Te Pae Tawhiti’, or distant horizons, enquires about the expected outcomes of young Māori while at university and as a result of pursuing a university degree. Both questions are underpinned by a strengths-based approach (Maton, Schellenbach, Leadbeater, & Solarz, 2004; Saleebey, 2009) that aims to demonstrate best outcomes, rather than deficit theorising (Bishop & Glynn, 1999; Durie, 2003; McRae, Macfarlane, Webber, & Cookson-Cox, 2010).

This research project was undertaken to fulfil the requirements of a master’s degree and the topic was shaped largely by my passion for Māori success and Māori development, particularly in the field of educational achievement. As a young Māori university student myself, I understand that the pathway and journey for other Māori students are distinct, yet are comparable on a broader level. This research provides an opportunity to investigate this further and provide an insight into the factors that motivate young Māori to pursue a higher educational pathway. Furthermore, this is an opportunity for eleven young Māori to share their journey and where they intend to take it in the future. This research is important for those who are involved in the education of Māori and their career pathways. This includes parents, whānau, educators, career advisors and young Māori themselves.

To investigate the research questions, the **literature review chapter** presents three key areas. Initially, ideas and theories about motivation and education are presented, including traditional Māori concepts of learning, contemporary perspectives of the personal motivation of Māori in education and Western perspectives of personal motivation in education. Secondly, the literature explores the motivations and decisions that influence choices about tertiary study. Finally, the literature review focuses on Māori transition to tertiary education.

The **methodology chapter** describes how Kaupapa Māori (L. Smith & Reid, 2000) underpins the research project and is the basis for the theoretical framework illustrated by ‘Te Manu Tukutuku’. Kaupapa Māori methodology has been used to develop a framework that is

theoretical, workable, and transferable. This framework, 'Te Manu Tukutuku', was developed to demonstrate the principles and values that are employed in this research project. Some of these principles and values are reflections of those found in previous Kaupapa Māori research frameworks, while others have emerged as the research developed. Significant ethical practices are presented that are in accordance with the Massey University Human Ethics Committee. This chapter also presents the research methods used, including research design, sample selection, data collection and data analysis.

The **findings chapter** presents the data collected through interviews with the participants. Initially, some background about the participants is presented, for instance, information about their whānau, education, identity and involvement with te ao Māori. The chapter then discusses the foundations of the decisions made by participants in relation to their transition to university. Furthermore, the responses from participants that unravel the two key research questions is discussed, that is, Te Pae Tata, the factors that motivate young Māori to pursue a university degree and Te Pae Tawhiti, the expected outcomes of young Māori that will occur as a result of pursuing a university degree.

The **discussion chapter** synthesises the key findings from this study and the appropriate literature as highlighted in the literature review. The discussion will be centred on the two key research questions. The discussions related to these questions are encapsulated in two key themes: whakawhanaungatanga and rangatiratanga. Furthermore, this chapter discusses how intrinsic and extrinsic motivational orientations are exhibited in the findings.

Finally, the **conclusion chapter** highlights the recommendations that emerged from the themes as described in the discussion chapter. The recommendations have implications for those involved with the effective achievement, motivation and transition of young Māori. The boundaries of this research project will then be discussed as well as propositions for future research.

## **Te Arotake Mātātuhi/Mātākōrero: Literature Review**

This chapter explores a range of literature that is pertinent to the factors that influence young Māori to go to university. Due to the dearth of literature concerning this, broader themes within the literature are examined. These are summarised in three key sections:

1. General thinking about motivation in education and learning
2. General thinking about transition to tertiary education
3. Māori transition to tertiary education

### **General thinking about motivation in education and learning**

This section will focus on the social and individualistic notions of motivation in regards to education and learning. It will demonstrate the general ideas, theories and models that relate to the investigation of the transition of young Māori from secondary school or employment to university. In support of the Kaupapa Māori methodology employed in this study, this section will initially focus on traditional Māori concepts of motivation and learning. Also, the current body of literature on Māori perspectives of motivation in education will be discussed, including many that have been influenced by traditional Māori perspectives. Finally, Western perspectives of motivation in education will be discussed.

### **Traditional Māori concepts of learning**

A number of key authors, historians, artists and essentially tohunga (experts) have enriched the current pool of literature with traditional mātauranga Māori (Māori knowledge) at a national level (e.g. Hiroa, 1949; Mead, 2003; Ngata & Jones, 1959; Pere, 1994, 1997; Royal, 2003; Walker, 2004) and at a whānau, hapū and iwi level (e.g. Jones & Biggs, 1995; O'Connor, 1997; Royal, 2008). These key sources draw on ancient teachings of Hawaiiki and Aotearoa. Traditional mātauranga Māori was generally reserved for particular students in order to protect the knowledge (Pere, 1997). However, due to dwindling use of traditional Māori knowledge and culture, a purposeful strategy by Māori as a part of the resurgence of Māori society has increased accessibility in modern times (Walker, 2004).

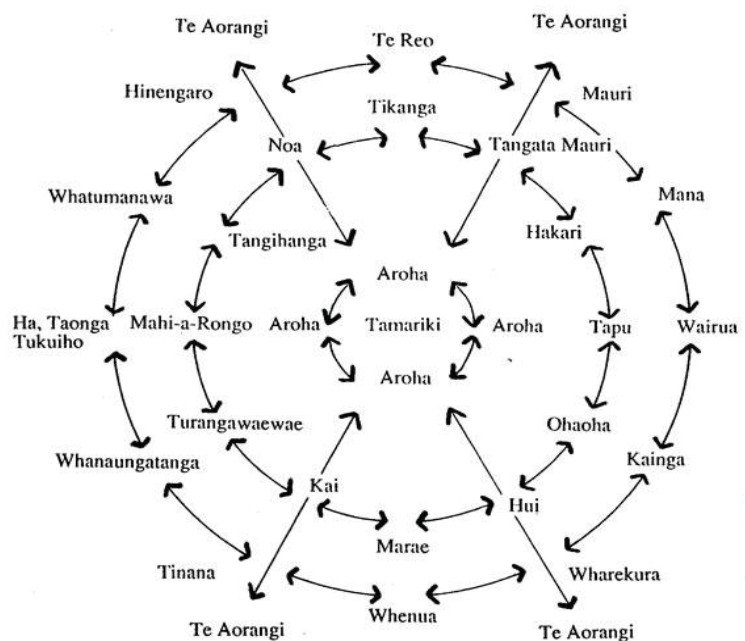
The 'Māori world view' is largely based on whakapapa, which Walker (1996) explains as "the description of the phenomenological world in the form of a genealogical recital" (p. 13). The significance of this traces back to the Māori cosmological narratives of creation. Commonly known is the separation of Ranginui (sky Father) and Papatūānuku (earth Mother) by Tāne Mahuta (god of humankind and forests) to let light into the world after his brothers had failed to do so (Walker, 1996). 'Tāne te toko i te rangi' is the name that represents the

propping up of the heavens by Tāne Mahuta with his legs (Walker, 1996). The Kauri and Tōtara canopy trees of the forest thus demonstrate the propping up of the sky. Through whakapapa this narrative formulates metaphors and emphasises the landscape as a living entity and is a “demonstration of problem solving thinking ... built into Māori thought” (Walker, 1996, p. 15).

Directly related to whakapapa are the concepts of whānau (extended family) and whakawhanaungatanga (the process of building family-like relationships). These concepts are crucial to the understanding of learning and education in a Māori world view. These provide a sense of belonging and a sense of relating to others in the context of collective identity and responsibility (MacFarlane, Glynn, Grace, Penetito, & Bateman, 2008). In an educational sense, the concept of whānau can include the collective agency and responsibility of the family, the school, and the student. Established and maintained relationships such as these provide the “balance for individual learning and achievement against responsibilities for the well-being and achievement of the group. Within such a worldview, education is understood as holistic, collective, experiential and dependent upon a free exchanging of teaching and learning roles” (MacFarlane et al., 2008, p. 102).

The exchanging of teaching and learning roles is key to the increasingly acknowledged concept of ‘ako’ (reciprocal learning) within the New Zealand education sector (Ministry of Education, 2008b; Pere, 1994; Stucki, 2010). Bishop (2001) discusses how ako occurs when “the teacher does not have to be the fountain of all knowledge, but rather a partner in the conversation of

learning” (p. 205). Dr. Rangimarie Pere depicted the inter-dependent factors that impact on a person’s educational experience and understanding. She stated that “the university of ancient Hawaiiki is the universe. Education in this context knows no boundaries” (Pere, 1997, p. 5). The following image shows a Māori educational framework where institutions are inter-dependent.



Whakaahua 1. Maori educational framework

(Pere, 1997, p. 5).



Traditional Māori perspectives have greatly influenced areas of modern day research for Māori. Evident in many Maori-centred and Kaupapa Māori research projects are influences of traditional Māori art, oral histories, written histories, te reo Māori (Māori language) and a range of traditional values and principles, such as whakapapa, manaakitanga, whanaungatanga, koha, te reo, mauri, mana, wairua, kaingā, and whenua (Irwin, 1994; G. Smith, 1990; L. Smith & Reid, 2000).

Māori narratives and art forms provide a values-based approach to Māori motivation. For instance, the poutama, a widely-distributed tukutuku (lattice weaving) design, visually demonstrates the growth of a person, striving ever upwards (see *Whakaahua 2.*). One oral tradition discusses the poutama as illustrating the journey of Tāne Mahuta to the heavens to gain ‘ngā kete o te wānanga’, t

he three baskets of knowledge (Royal-Tangaere, 1997). Many traditional Māori songs also express such quests for knowledge (Ngata & Jones, 1959).



*Whakaahua 2. Poutama design on tukutuku panel*

(Christchurch City Library, n.d.)

The layered steps of the poutama represent the many dimensions of a person that can develop. While these dimensions are distinct, they are also inter-connected. Learning and development is not only important in an intellectual sense but also in a physical, emotional, social, spiritual and cultural sense. The plateau of each step represents a period of time for the task or activity to be understood through “titiro, whakarongo, [and] kōrero (repeating, practising, sorting, analysing, experimenting and reviewing)” (Royal-Tangaere, 1997, p. 48). Once the task or activity has been achieved the learner ascends, as did Tāne, to the next step (Royal-Tangaere, 1997).

Many other narratives of Māui-tikitiki-a-Taranga and Tawhaki, the migration to Aotearoa, and the various kōrero specific to each whānau, hapū and iwi show common motivational themes (M. K. Durie, 2011; O'Connor & MacFarlane, 2002; Ware, 2009). Dominant themes include communal benefit, mana, utu, acquiring new knowledge, relationships, manaakitanga, whanaungatanga, and balance (tapu/noa) (Walker, 2004; Warren, 2009). Many Māori and non-Māori researchers have drawn on these traditional concepts to gain an understanding of the past, make sense of the present and inform the future (e.g. Bishop, 1996; G. Smith, 1990, L. Smith & Reid, 2000).



## **Contemporary perspectives of the motivation of Māori in education**

Much of the literature surrounding the motivation of Māori to engage and to further their education supports the notion that motivation is dependent on both internal and external factors (Bosmann-Watene, 2009; Kay, 2008; Latu, 2004; Lavery, 1999). Many researchers have considered achievement motivation for Māori in the education sector where key themes include discourse orientation, relationships, the value of education and cultural connections, as discussed below.

Early studies of Māori achievement motivation and aspirational traits were heavily guided by Western methodologies and theoretical frameworks (Ausubel, 1965; Williams, 1960). Williams (1960) applied a 'scale of Maoriness' to Māori participants and considered this alongside their level of achievement motivation. His results showed that the more Māori were brought up in a Māori cultural setting the greater their achievement motivation was (Williams, 1960). In comparison to their Pākehā counterparts, Māori Teachers' College students were shown to have similar levels of achievement motivation.

About a decade later, Hoffman (1968) and Julian (1970) considered achievement motivation, achievement aspirations and attitudes among Māori secondary school students. In comparing Māori with non-Māori, no significant differences were found for the antecedents of achievement motivation. However, significant differences were observed between the academic achievement motivations of the two groups, with Māori having significantly lower academic achievement motivation than their non-Māori counterparts (Hoffman, 1968). Overall, both studies found more similarities than differences between Māori and non-Māori.

One of the early forms of Kaupapa Māori research concerning Māori and education from student perspectives is Tait's (1995) study on the success of Māori students at secondary school. The methodology of the study aimed to empower student participants by providing them with a voice. The overall aim of the study was to identify themes which dominated students' perceptions of achievement and to suggest ways in which those perceptions were produced and reproduced (Tait, 1995). She concludes that the defining attitude of the Māori student sub-culture was an uncertainty of achieving success based on the students' themes of school and language use. These perceptions are argued to originate from family, class, and school experiences. This uncertainty about success in education then impacts on the rate of participation of Māori in tertiary education, which is reflective of Māori tertiary study participation rate prior to 1999 and Māori university participation today (Ministry of Education, 2005).

More recent research has identified influences that promote achievement motivation (Bishop, Berryman, Cavanagh, & Teddy, 2009; Bosmann-Watene, 2009; Katene, 2004, as

cited in Bosmann-Watene, 2009<sup>2</sup>; Kay, 2008; McRae, Macfarlane, Webber, & Cookson-Cox, 2010), rather than engaging with a deficit construction of Māori, whereby Māori success is defined in relation to non-Māori success. Relationships with key people within the school and home environment have been shown to be important influences in the students' motivation levels. Extrinsic motivation and intrinsic motivation<sup>3</sup> were shown to play a role in Māori students' achievement motivation, with extrinsic motivation often being more influential than intrinsic motivation.

Bosmann-Watene (2009) concludes that the chief external motivating factor for young Māori women to achieve success is whānau. Particularly, this included parents, wider social systems and role models/mentors. Positive parental influences and other key support persons were found to be essential motivators. Internal motivating factors were also identified, such as:

- An intrinsic desire to be self-determining and having interest and enjoyment in their achievements
- A strong work ethic and being goal orientated
- Having a high level of self-efficacy which reflected being confident and having self-esteem (Bosmann-Watene, 2009, p. 85).

In collaboration with previous research, her findings proposed that internal motivating factors are influenced by the external motivating factor of whānau, which is then influenced by social and cultural environments, although these can be interchangeable.

Katene (2004, as cited in Bosmann-Watene, 2009) explored Māori students' perspectives on what motivates them to learn and behave, to understand whether existing theories of motivation are relevant to young Māori and how Māori culture might influence motivation. The Ministry of Education (2008b, 2010b) promotes Māori retaining their culture and maintaining it as a strength to move forward in the upcoming generations. Within a Kaupapa Māori methodology Katene (2004) facilitated focus groups of Māori students at a mainstream secondary school that were identified by teachers as highly motivated through demonstrating positive behaviour and achieving academically (Katene, 2004, as cited in Bosmann-Watene, 2009). The findings are summarised in eight principles which reflect factors motivating Māori students to achieve:

- Manaakitanga – a sense of belonging through a conducive and positive environment
- Awhina – helpfulness from teachers increases learning opportunities

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<sup>2</sup> Note: Katene's thesis has restricted access; therefore I have not been able to cite it personally. Bosmann-Watene's thesis, however, provides a thorough overview of Katene's work.

<sup>3</sup> Note: Extrinsic and intrinsic motivation is discussed in greater detail in the following section about Western perspectives of personal motivation in education.

- Ngāwari – clear and precise instructions. Effective communication between teacher and student is a necessity in developing motivation
- Aroha – reciprocal respect between teacher and student
- Whakangungu – encouragement. Praise and reinforcement can assist with developing a sense of personal empowerment
- Ākonga ake – student’s metacognitions. Things that are interesting for the individual are more likely to initiate self-motivation. External triggers such as parents generate goals and positive reinforcement that assist continued motivation
- Tikanga – Māori culture. Half of the participants felt that this enhanced their motivation because of their sense of identity and connection to their culture. The other participants indicated that they were motivated to learn more about their culture
- Utu – reciprocal relationships. Some participants were motivated by negative experiences while others were not (Katene, 2004, as cited in Bosmann-Watene, 2009, p. 17).

Over the last decade, the National Certificate of Educational Achievement (NCEA) has been implemented as the main qualification in secondary schools in New Zealand and it has been thoroughly analysed and amended to improve student educational outcomes. In a study that examined the relationship between NCEA design and student motivation and achievement, “teacher affiliation in particular related positively to student motivation and achievement, and this was particularly for Māori students” (Meyer, McClure, Weir, Walkey, & McKenzie, 2009, p. 9). Furthermore, motivation was shown to be a predictor of achievement.

Kay (2008) sought to understand the positive reasons for the academic success of Year 13 Māori students who gained NCEA Level 2 and who returned to school to study for NCEA Level 3. Semi-structured interviews were conducted with thirteen Year 13 students attending a large, urban, mainstream, co-educational, decile 4, New Zealand secondary school. Parents, teachers and a principal were also interviewed. Her findings showed that all of the students interviewed stressed the importance of family. In particular, this included one family member or significant adult in their life who valued education and supported the student by influencing and encouraging their motivation and self-efficacy. The next strongest influence on the students’ academic success was building positive relationships with their teachers, followed closely by the positive influence of their friends. Students perceived that the principal had little effect on their individual achievement. Self-motivation was found to be mainly extrinsic, while indications were that intrinsic motivation often had to be prompted.

In a similar study, McRae, Macfarlane, Webber and Cookson-Cox (2010) identified five key themes that contribute to Māori succeeding at school based on a study of successful Year 13 Māori students at a Rotorua secondary school. The five common themes were: Role models and quality relationships; valuing education; supportive environments; discipline and

self-motivation; and strong links to ‘te ao Māori’. Participants identified that barriers for their peers that were not doing so well in school were a direct contrast to the key themes identified as contributing to Māori student success (McRae et al., 2010). Both Durie (2003) and Penetito (2004) affirm the importance of Māori access to te ao Māori and a responsibility of the education system to contribute towards this goal.

In a study that asked Māori and Pacific Island secondary school students about their attributional beliefs and motivations, it showed that they appreciated being a part of a larger, well-structured group when learning mathematics (Latu, 2004). Again, external motivational factors were shown to give students more encouragement, while intrinsic motivation was shown to be lacking (Latu, 2004).

The recent implementation of the Te Kotahitanga model into some mainstream New Zealand secondary schools, aimed at improving educational outcomes for Māori, has had a major focus on a positive relationship between teacher and student (Bishop et al., 2009). The 2010 evaluation of Te Kotahitanga showed that the teacher professional development programme had impacted on Māori students attitudes about their learning as Māori, student learning and behaviour and student achievement (Meyer, Penetito, Hynds, Savage, Hindle, & Sleeter, 2010). Furthermore, there was a significant increase in University Entrance attainment in Te Kotahitanga schools compared with matched school samples (Meyer et al., 2010).

Other reports have shown that partnerships between parents and teachers are significant to the realisation of potential in students (Bevan-Brown, 2005; Bevan-Brown & Taylor, 2008; Ministry of Education, 2012). Furthermore, children need opportunities and experiences where they are challenged (Bevan-Brown & Taylor, 2008) and opportunities to take leadership roles in positive social change (Mitchell, 2009; Webster, Warren, Walsh-Tapiata, & Kiriona, 2003).

## **Western perspectives of motivation in education**

Western motivation theory has traditionally focussed on the individual and individual needs. The application and research of Western motivation theories has been widely researched in educational settings, including reinforcement theory, social cognitive theory, cognitive theory, self-worth theory, self-system theory and goal theory (Schunk, Pintrich, & Meece, 2008; Stipek, 2002; Weiten, 2004). Some significant perspectives and theories that relate to educational outcomes and career decision-making are outlined below.

Many motivational theorists can agree that people show a great variety of motives and of those, many distinguish between biological and social motives (Weiten, 2004). Biological

motives are related to bodily needs such as hunger, thirst and sleep, while social motives relate to social experiences. Examples of this include:

- Achievement motivation (the need to excel)
- Affiliation motive (the need for social bonds)
- Autonomy motive (the need for independence)
- Nurturance motive (the need to nourish and protect others)
- Dominance motive (the need to influence or control others)
- Play motive (the need for fun, relaxation and amusement) (Weiten, 2004, p. 384).

Achievement motivation is most often discussed where education is concerned and is defined as “the need to master difficult challenges, to outperform others, and to meet high standards of excellence” (Weiten, 2004, p. 403). McClelland (1961) highlighted the importance of achievement motive in terms of progress and productivity of entire societies (Winter, 1992). He perceived need for achievement as a spark that ignites economic growth, scientific progress, inspirational leadership and masterpieces in creative arts (McClelland, 1961).

Building on McClelland’s original theory of achievement motivation, Atkinson (1957, 1974, 1981, 1992) has identified situational determinants of achievement behaviour. The tendency to pursue achievement in a particular situation is explained by Atkinson’s equation for strength of motivation as  $\text{Motive} \times \text{Expectancy} \times \text{Value}$ . These three major factors are described:

- Motive: The strength of one’s need for achievement, and viewed as a relatively stable aspect of personality
- Expectancy: The perceived probability of one’s success on a specific task, which varies from task to task
- Value: The incentive value of success on a specific task (Atkinson, 1957; Weiten, 2004).

Furthering the work of Atkinson is Weiner’s (1985) attribution theory of motivation. This theory outlines the attributional behaviour of people towards success or failure and how this impacts on motivation. Three key dimensions have implications for individuals’ motivation and affect:

- Locus of control (internal vs. external)
- Stability (stable vs. unstable)
- Controllability (controllable vs. uncontrollable) (Schunk et al., 2008; Weiner, 1985).

The ‘locus of control’ dimension is concerned with the cause of success or failure being internal or external to the individual. For instance, internal causes are attributed to

personal ability or effort, while external causes are attributed to task difficulty or luck (Schunk et al., 2008). The stability dimension has major implications for the locus of control dimension. The stability dimension refers to the cause of ability being stable and fixed or unstable across situations and over time (Schunk et al., 2008). Finally, the controllability dimension refers to how much control a person has over a cause. Weiner (1985) argues that the out of the three dimensions, stability dimension is most closely related to expectancy of success.

Self-perception of ability is a major contributor to current perspectives of motivation (Pajares, 1996, as cited in Alderman, 2008). Self-efficacy, or “a judgement students make about their capability to accomplish a *specific* task” (Alderman, 2008, p. 69) demonstrates key ideas around beliefs about competence (e.g. Bandura, 1997). There are two types of expectancies in thinking about possible outcomes of behaviours: outcome expectancy and self-efficacy expectancy. ‘Outcome expectancy’ is the individual’s expected positive or negative outcome following an action, while ‘self-efficacy expectancy’ is a person’s own judgment of their capability to carry out the skills, actions, or persistence required for the given outcome (Bandura, 1986). Self-efficacy expectancy is shown to be more influential in motivation (Alderman, 2008), that is, how effective we perceive our abilities and talents. Self-efficacy is then significant in a range of areas, such as athletic ability or career choice. Perceptions of positive self-efficacy are most commonly acquired by three major sources: prior task accomplishment (success is internal and controllable), vicarious learning (watching the task being performed successfully by others who we view as similar to ourselves) and persuasion (a reliable source convinces us that we can accomplish the task) (Brophy, 2004).

### **Orientation of motivation**

The types of motivation orientation in the Self-Determination Theory (SDT) (Ryan & Deci, 2000) have also shown to be particularly useful in assessing students’ achievement motivation and have been associated with important psychological consequences (Kay, 2008; Gavala & Flett, 2005; Latu, 2004; Lavery, 1999; Ross, 2008). This can be particularly important in investigating the motivation of young Māori in their post-secondary school decisions. As some studies have shown differences in academic motivation across ethnic groups (Fulugni, 2001; Lavery, 1999), this may help to better understand and accordingly improve student learning environments and support systems for Māori students. This theory largely divides motivation of behaviour into two categories: intrinsic and extrinsic.



### *Intrinsic motivation*

Intrinsic motivation is identified as “the doing of an activity for inherent satisfaction”, or doing an activity out of interest or enjoyment rather than separable consequences (Ryan & Deci, 2000, p. 56). It is an important and pervasive type of motivation that reflects “the natural human propensity to learn and assimilate” (Ryan & Deci, 2000, p. 54). Lavery (1999) discusses three main types of intrinsic motivation as: to know, to accomplish things, and to experience stimulation. Intrinsic motivation ‘to know’ occurs when someone performs an action for the satisfaction of learning something new or trying to understand something new. Intrinsic motivation ‘to accomplish things’ occurs when someone engages in an activity for the pleasure experienced when accomplishing, creating something or challenging oneself. Intrinsic motivation ‘to experience stimulation’ occurs when someone engages in an activity that elicits stimulation, such as sensory, aesthetic experiences, fun and excitement.

A sub-category of SDT is cognitive evaluation theory (CET) and it argues that interpersonal events and structures that contribute to ‘feelings of competence’ during an activity can increase intrinsic motivation. However, this can only occur when they are accompanied by a sense of autonomy, where there is a sense of choice rather than conformity. Home and classroom environments can assist or hinder intrinsic motivation by promoting a sense of autonomy and competence (Ryan & Deci, 2000). Ryan and Deci (2000) also note that within the education system, intrinsic motivation is seen to be less evident with each advancing school year. This may be explained by the requirements of students in compulsory education settings, to be assessed and graded and engage in activities that may not intrinsically interest them (Good & Brophy, 2000). The general assumption may then be that by the tertiary level, students will be predominantly extrinsically motivated.

### *Extrinsic motivation*

For the many activities that are not inherently interesting or enjoyable to a person, extrinsic motivation needs to be explored. Extrinsic motivation contrasts with intrinsic motivation, in that the behaviour is motivated by external reinforcements and that activities are done “to attain some separable outcome” (Ryan & Deci, 2000, p. 55). It has multiple sub-categories of varying forms of extrinsic motivation: External regulation, introjected regulation, identification regulation, and integration regulation. ‘Externally regulated’ behaviour is controlled purely by external rewards or punishment (Ryan & Deci, 2000). ‘Introjected regulation’ is somewhat external as it is dependant on self-esteem, that is, motivation to avoid guilt or attain pride with a strong focus on approval from others (Ryan & Deci, 2000). ‘Identification regulation’ is a more autonomous form of extrinsic motivation, as

the person identifies with and values the importance of a behaviour or task (Ryan & Deci, 2000). Finally, ‘integrated regulation’ occurs when identified regulations have been fully assimilated to the self. Ryan and Deci (2000) emphasise that “the more one internalizes the reasons for an action and assimilates them to the self, the more ones extrinsically motivated actions become self-determined” (p. 62).

Intrinsic and extrinsic motivations are seen as separate continuums, each ranging from high to low. They are also, time and context dependent (Schunk et al., 2008). So the level and orientation of motivation is characterised by the activity and the time in which it takes place. The orientation of motivation can differ for each person for the same activity.

## **General thinking about transition to tertiary education**

This section outlines the context of the current literature surrounding the motivation to participate in tertiary studies and highlights the major factors that influence student choices about tertiary study. Firstly, the factors that contribute to the decisions of prospective tertiary students are complex. A number of factors are highlighted in the literature, with some mixed results, on the significance of each factor on student decisions and motivations. Socio-economic status, parents, families, academic achievement, school teachers and career advisors are some of the key factors discussed. The literature also shows that groups that have traditionally been underrepresented in tertiary education are also faced with a range of issues that prevent them from equal access and participation in the tertiary sector.

There is a range of literature in New Zealand and overseas that explore the factors that contribute to the decision-making process of prospective tertiary students (Evans, 2000; Leach & Zepke, 2010). In a thorough review of the current literature Leach and Zepke (2005) synthesized 13 key findings, grouped into four key themes, of the decision-making process of prospective tertiary students.

## **Decision-making**

The first theme focussed on understanding how decisions are made by prospective tertiary students. The complexity of the decision-making process was highlighted. Student decision-making is “a complex nexus in which habitus, personal identity, life history, social and cultural contexts, actions and learning are inter-related” (Bloomer & Hodgkinson, 1997, p. 46). Others also argued that students’ opportunity to choose is limited (Brennan, 2001; James, 1999, 2000). However, Leach and Zepke (2005) did agree that decision-making can be modelled. A widely used model is that of Hossler & Gallagher (1987). The three-stage model focuses on ‘predisposition’, such as family background, degree of self-belief, and



nature of schools attended; ‘search’, the exploration of post-school options based on a number of variables; and the ‘choice’ stage, which is based on whether entry is received, whether the right courses are available and whether costs and rewards are in balance. These three stages are suggested to interact with each other in complex ways (Cabrera & La Nasa, 2000). The motivation of young Māori to participate in university will need to be considered in each of the three stages. Furthermore, the initial decision to stay on in education post-secondary school has been shown to start earlier than the expected Years 11 and 12 (Kern, 2000; Marquez, 1998), while, specific decisions about programmes and university are usually made later (Cabrera & La Nasa, 2000; Harker, Slade, & Harker, 2001; Payne, 2003).

### **Socio-economic status**

Socio-economic status (SES) is arguably the strongest predictor of tertiary study (Chalmers, 2001; Choat, 1998; Looker & Lowe, 2001; O’Dowd, 1996; Stage & Hossler, 1989; Wagenaar, 1987) and has been shown to be important at all stages of the decision-making process (Cabrera & La Nasa, 2000). SES has the potential to influence students’ participation in tertiary education in a range of ways, such as access to resources, health, self-esteem, and tertiary costs. The total cost of attending tertiary institutions and available financial assistance is equally important to the perceived ability to pay for and the rate of return of a tertiary education, whether accurate or not (Looker & Lowe, 2001; Perna, 2000). When perceived costs are high, those with lower incomes and resources are less likely to participate in university (Marquez, 1998; Looker & Lowe, 2001; Parente, Craven, Munns, & Marder, 2003). Financial aid, then, is useful in counteracting this, as long as sufficient information is provided. Hossain, Gorman, William-Mozely and Garvey (2008), for example, noted that there was a lack of knowledge among indigenous school students about scholarships and bursaries in Australia.

While cost is an important factor in student decision, cost as a barrier appears to have diminished for Māori due to the utilisation of Student Loans and Student Allowances (Jefferies, 1997). Māori, on average, have lower loan balances when they leave study than non-Māori, which is due to more Māori studying at the certificate and diploma level (Education Counts, 2005). Five years after study, however, Māori are less likely to have made progress towards payments of their student loans than non-Māori (Education Counts, 2005). Some data suggests that academic preparation for college (university) however, is more important than SES in college destinations (Cabrera & La Nasa, 2000). SES is identified as parental education, parental occupation and parental income. Not surprisingly

then, parents are identified as another major factor influencing students, primarily at the predisposition and search stages of decision-making (Cabrera & La Nasa, 2000; Payne, 2003).

## **Family**

The literature overwhelmingly demonstrates the impact of families' experiences in tertiary education. Studies show that students are more likely to consider a tertiary education and are better equipped to navigate through application and enrolment procedures if their family has experience in tertiary education (Cabrera & La Nasa, 2000; Nguyen & Taylor, 2003; Payne, 2003). For instance, in a New Zealand study, Lauder, Hughes, Dupuis and McGlinn (1992) find that university entry is typically seen as an expected outcome for children from professional or managerial backgrounds (Chalmers, 2001). Conversely, low SES families are more likely to encourage their children to enter the workforce or vocational training following secondary school, as university education is seen as a more risky career path and more removed from family experience. It is also important to note that information has been found to be best obtained through inter-personal relationships, while mass marketing is overrated (Brennan, 2001; James, 2000; James, Baldwin, & McInnis, 1999; Lilley, 2010). This information is best utilised when information sharing occurs between students, families, schools and tertiary provider representatives during the choice process (Boyd, Chalmers, & Kumekawa, 2001).

## **Achievement and schooling**

Another influential factor for students' choice is academic achievement and in particular academic ability and achievement at secondary school (Jefferies, 1997; Maani, 2000; Nguyen & Taylor, 2003). Jefferies (1997) noted that low levels of Māori achievement at the primary and intermediate level have a major bearing on the low levels of achievement at the secondary level. The evidence of the school's effect on students' decisions is mixed. For 'non-traditional' students, such as those from lower socio-economic backgrounds, minority ethnic groups, age-mature groups and women, schools have been shown to have a significant influence on predisposition and decision-making (James, 1999). In New Zealand, the Ministry of Education (2008a) aims to increase the presence and engagement of all students and consequently leaving secondary school with meaningful qualifications.

Schools have the potential to positively influence students' decisions primarily through teachers and career guidance staff. While some studies show that teachers have a mild or low influence on students' tertiary decisions (Keller & McKeown, 1984; Lilly, Armitage, & Thomas, 2000), others report that teachers are very influential, particularly for

low SES students (Bland, 2002; Boyd & McDowall, 2003; Boyd, McDowall, & Ferral, 2006; Connor & Dewson, 2001; Reay, David, & Ball, 2001). For instance, Bland (2002) reported that “over 50% of the participants praised particular teachers for their role in directly motivating them and providing a high degree of care” (p. 6). Jefferies (1997) also notes that “negative experiences with teachers and low teacher expectations have a major bearing on Māori participation and achievement” (p. 148) (e.g. Bishop & Glynn, 1999; Bishop et al., 2009; Kennedy, 2001). Schools organisational and administrative factors, rather than schools’ demographic composition have also been shown to have an effect on students’ participation and success in higher education (Shulruf, Hattie, & Tumen, 2008).

### **Career development practitioners**

The Australian study by Chesters et al. (2009) considers “a dominant discourse of indigenous secondary school students as likely to leave school early and unlikely to take up a health career” (p. 26). This dominant discourse then shapes the school and tertiary transition experience for many indigenous students regardless of capabilities and aspirations. Their study found that only 18% of Victorian secondary school career advisors or guidance counsellors who responded to the survey were equipped with the knowledge, skills and understanding to effectively advise and support an indigenous student who expressed an interest in a health career. Therefore, it is stressed that career development practitioners need to have access to professional development in working with indigenous students to potentially change the school and tertiary transition experiences of indigenous school students. However, they also emphasise that career advice to indigenous students should be a shared responsibility between the government, policy makers, educators, career development practitioners and tertiary institutions. A New Zealand study on the role of career advisors for Māori students showed that the transition from school to university is heavily dependent on career advisors in schools, especially since the introduction of the NCEA assessment process (Taurere, 2010). The study showed that career advisors can exercise agency in a positive or negative way in terms of their individual evaluations and judgements which then impacts on the tino rangatiratanga (self-determination) of each student (Taurere, 2010).

### **Non-traditional students**

Those traditionally underrepresented in tertiary education, such as those from lower socio-economic backgrounds, minority ethnic groups, age-mature groups and women have often been referred to in the literature as ‘non-traditional’ students (James, 1999). It is important to consider why such groups are ‘non-traditional’. Such examples include male-

dominated societies, Western institutions, and social class hierarchy (Escobar, Fernandez, Guevara-Niebla, & Freire, 1994). Leach and Zepke (2010) noted that some ‘non-traditional’ ethnic minorities “do not have nor seek the social and cultural capital offered by tertiary study” (p. 13). ‘Non-traditional’ ethnic groups are also often more likely to choose study in order to improve their communities (Parente et al., 2003; Perna, 2000). It is also observed that ‘non-traditional’ groups are diverse and that within group differences are substantial (Hutchings & Archer, 2001). Essentially, ‘non-traditional’ students are affected by the same range of issues in decision-making as ‘traditional’ students, however, some data demonstrates that the issues are often more intense for ‘non-traditional students’ (Buckskin, 2001; Parente et al., 2003). Parente et al. (2003) explore the aspirations of indigenous students in Australia and argue that a lack of aspiration for further study impacts on the decision to not move onto further study. Similar findings are shown by St. John’s (1991) study with Latinos.

With a more deficit approach of ‘bridging the gap’, Hossain et al. (2008) highlight some of the needs, attitudes and knowledge of Australian indigenous secondary students when considering admission to university. They also suggest strategies to improve students’ perception of study and provide the types of assistance that they need to meet enrolment requirements and completion of study at university. Some of the barriers for indigenous students’ enrolment at university are financial hardship, higher academic expectations, racism and prejudice from university staff or students. The findings of their research suggest that scholarships and bursaries need to be developed and publicised, tutorials and learning support needs to be promoted and universities need to establish and maintain relationships with local indigenous communities (Hossain et al., 2008).

In another deficit approached study, Boyd and MacDowall (2003) focus on the transition support provided for diverse ‘at risk’ students at low decile schools in New Zealand. Students in the study are identified by the school as “being at-risk of leaving school unprepared for the transition to the workplace or further education/training” (Ministry of Education, 2000, as cited in Boyd & MacDowall, 2003, p. 6). Student decision making was positively affected by the ‘Innovative Pathways from School’ programme that provides information, advice, guidance and career development. Approximately a third of the students that participated in this research were of Māori descent. Later, in the final report of the research project they presented their findings that included the follow up interviews with the students after they had left school (Boyd et al., 2006). There are seven main aspects of the programme that emerge as supporting the students’ retention and transition. These included:

- offering a relevant curriculum to create positive attitudes towards school
- the use of student centred pedagogies to build relationships

- access to careers and transition support
- learning by doing: providing ‘real’ experiences
- bridges to the tertiary environment
- opportunities to gain qualifications
- opportunities to develop life skills (Boyd et al., 2006, pp. 133-139).

The study suggests that these supports are more important for students from low decile schools who may have not experienced much academic success and whose family frames and reference may not include tertiary study or a broad range of occupations (Boyd et al., 2006).

## **Māori transition to tertiary education**

The following section investigates key literature that focus on the motivation of Māori to participate in a range of tertiary institutions in New Zealand, including universities, polytechnics and wānanga. It is important to note that Māori students’ academic motivation may vary from institution to institution and from different types of tertiary providers. There are three established ‘wānanga’, for example, who aim to address the tertiary education needs of Māori under Kaupapa Māori frameworks (Durie, 2011b; Waitangi Tribunal, 1999). This section initially acknowledges the Western foundation of the New Zealand education system and that the curriculum and culture of mainstream universities largely remain within this frame today (Walker, 1996).

In the early years of European settlement, Māori welcomed new technology that Pākehā offered to enhance their current lifestyles (King, 2003). Over time however, ‘advancement’ in society often forced Māori to abandon customary values, practices and a loss of cultural identity and language (Walker, 2004). The education system has had an immense role in this by relegating Māori language and culture to the depths of a few rural pockets of Māori communities (Selby, 2007; Simon & Smith, 2001; Walker, 2004). Māori were then faced with two alternatives: assimilation or a ‘return to knowledge’ by going against the grain of the established dominating power and influence (Foucault, n.d., as cited in Walker, 2005). Many Māori decided against assimilation and chose the returning pathway to knowledge, although the navigation of this journey would be guided by the constraints of the dominant culture (Walker, 2005).

Many of the significant advances in Māori social, economic and cultural revival are attributed to the first three Māori university graduates, Sir Apirana Ngata, Sir Maui Pomare and Sir Peter Buck (Te Rangi Hiroa) (Durie, 2011b). These three men believed that advancements of Māori would occur by working within the framework of Western democracy

as well as retaining Māori language and culture (Durie, 2011b). This is exemplified by Ngata's (n.d.) famous words:

*E tipu, e rea, mō ngā rā o tōu ao; ko tō ringa ki ngā rākau o te Pākehā hei ora mō tō tinana.  
Ko tō ngakau ki ngā taonga a ō tīpuna hei tikitiki mō tō māhunga, ā, ko tō wairua ki te Atua,  
nāna nei ngā mea katoa.*

*Grow and branch forth for the days of your world; your hands to the tools of the Pākehā for  
the welfare of your body, Your heart to the treasures of your ancestors as adornments for  
your head, Your spirit with God, who made all things* (as cited in Mead, 2003, p. 48).

In the last two decades, there has been a significant increase in Māori participation in all levels of education (Durie, 2011b, p. 159). This is largely attributed to political reforms and the Kōhanga Reo movement in the 20th century. Policies and programmes began to recognise social justice, the Treaty of Waitangi and indigeneity (Durie, 2011b). The Māori led Kōhanga Reo (Māori language immersion early childhood) movement gave rise to Kura Kaupapa Māori (Māori immersion primary school), Wharekura (Māori immersion secondary school), Wānanga (Māori tertiary education centres) and a range of iwi and hapū educational initiatives (Durie, 2011b). Furthering the foundations of gains made by Māori within the education sector is necessary for wider Māori development. Some studies that contribute to this are explained in this section.

Jefferies (1997) provides us with a view of the parameters of Māori participation in tertiary education. He highlights many important aspects that impact on Māori students' educational experience and suggests strategies for improvement. Factors influencing Māori students' participation in tertiary study are raised at different times throughout their lives and contribute at varying degrees. Not surprisingly, limited achievement in compulsory education was shown to be a, if not the, major barrier to entry into tertiary education. Other major barriers outlined by tertiary students in Jefferies' (1997) study were:

- The number of teachers who fail to interact effectively with their Māori students
- Schools and institutions that did not cater to the needs of Māori
- The cost of tertiary study
- A lack of role models
- Ineffective career advice and support
- A lack of confidence in their own ability
- Racism and intimidation (p. 148).

Jefferies (1997) also highlights other barriers such as parental attitudes, greater whānau commitments, location, health problems, alcohol and drug abuse,



physical/mental/sexual abuse and peer pressure. While many of these factors outlined are barriers for all students, they are over-represented factors in the Māori population. He goes on to suggest possible strategies for improvements, such as growth in Kaupapa Māori programmes, bridging programmes, affirmative action programmes, teacher cultural competency, increasing the number of Māori teachers and research focussed on the needs of Māori within the sector. Since Jefferies (1997) publication, Māori rates of participation in tertiary have increased significantly (Ministry of Education, 2005). However, a large portion of these students are in lower levels of tertiary study, therefore investigations of this kind are still important (Education Counts, 2011a).

Lavery (1999) found that Māori were very much extrinsically motivated to achieve in comparing academic motivation between Māori, Pākehā, Chinese and Pacific Island university students. While differing motivational profiles were observed for each ethnic group, the profiles did not all relate to their respective achievement levels. For instance, Chinese students scored the highest on the total intrinsic motivation scale, however also scored highest on the amotivation sub-scale, which has previously been associated with negative educational outcomes. Pacific Island students showed similar results, with the exception of the amotivation score, to those of Chinese students. She suggests that the similarities may be due to many of the students in these groups being immigrants to New Zealand in pursuit of a better education and the high value that these cultures place on education (Lavery, 1999).

Māori and Pākehā motivational profiles were similar, with the exception that Māori had a particularly high level of external regulation, greater than all of the other ethnic groups studied. Lavery (1999) suggests that this may be a result of Māori students' efforts to 'prove' themselves in a Pākehā world and that the external reward such as a degree is proof of success in this world and thus resulting in pride from their iwi. Her results are somewhat surprising, in that intrinsic motivation has been previously associated with positive educational outcomes but did not necessarily correspond with high achieving ethnic groups. She acknowledges however, the danger of imposing the Western motivational constructs on other cultures from which it was not derived. She goes on to recommend that future research should relate the concept of academic motivation to other motivational concepts to fully understand motivation among different cultures, as well as use more qualitative methods of inquiry (Lavery, 1999).

Reports presented on behalf of the Labour Market Dynamics Research Programme, Māori have a vocational approach to tertiary study (Cunningham, Fitzgerald, & Stevenson, 2005; Leggatt-Cook, 2008). Māori students were more likely to state that their motivation to study was that they wanted a qualification for a job or a career (62.5%). These results were

consistent with the non-Māori sample (67.4%), and inconsistent with mixed Māori students<sup>4</sup> (37.5%), although the mixed Māori sample size was very small (Leggatt-Cook, 2008). Mixed Māori were more likely to state that they wanted to get a qualification that might be generally useful for future employment. However, as these studies were undertaken as part of the Labour Market Dynamics Research Programme and were focussed on Māori workers and employment it is not surprising that their findings had a strong vocational outcome. The exact questions posed to participants about this topic were not published, so it is difficult to see what options participants had. In addition, another limitation may also be that there was no evidence of which tertiary institution the students attended or what field they were studying.

Reid (2010) investigated how cultural values influence career process for Māori. Through examining 22 Māori from a range of life stages (rangatahi, pakeke and kaumatua) she found that relationships were, and are the life blood of career choices for Māori. A new typology of cultural career identities was developed based on cultural and career features. The three categories include:

- Cloaked - where culture and career were seen as separate entities, one unrelated to the other. They draw support from their friendship networks
- Seekers - who very easily are able to combine career and Māori cultural themes in their career decision-making, draw enormous support from their friendship networks and have generally held a lot of different types of jobs
- Keepers - who retain strong links with whānau, hapū and iwi. Throughout their career they have focussed on the benefits for their iwi and place importance on their sense of identity as Māori (Reid, 2010, pp. xiii-xiv).

The transition of young Māori from secondary school to post-school opportunities has also been investigated (Mitchell, 2009). This study reveals that schooling experiences and in particular, the treatment of Māori students by teachers, plays a significant role in transitioning for young Māori. Mitchell (2009) argues that there is a culture of failure that is perpetuated at secondary school and is exacerbated by out of school experiences. She recommends that young Māori should have greater opportunities to ‘talk back’ through the education system about the reality of post-secondary school transition for Māori.

Increasing the number of Māori entering the field of science, mathematics and technology is discussed as being of great importance as we increasingly become part of a technological society (Hook, 2007). However, Māori have low numbers studying in these subjects at secondary and tertiary level, as well as seeking professions in this area (Education Counts, 2011a). This is highlighted as area that is necessary for positive Māori development

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<sup>4</sup> Note: Mixed Māori are defined by Leggatt-Cook (2008) as those “who identified as Māori/Pākehā, Māori/Pacific, or Māori/Pākehā/Pacific” (p. 11), as opposed to those who identify as solely Māori and non-Māori.



in the future (Te Puni Kokiri, 2003). Teacher role models are shown to be significant in Māori decisions to pursue careers in the sciences (Hook, 2007; Martin, 1996).

The following two studies offer factors that contribute to the motivation of Māori students while they are attending university that may be useful for consideration. Bennett (2001) explored the relationship between cultural identity and academic achievement of Māori undergraduate university students. He found that having a positive cultural identity was associated with a number of positive psychological and educational outcomes. Furthermore, he concluded that if stress factors and psychological symptoms are minimised then self-efficacy can be maximised and Māori student's motivation to seek higher education would increase.

Academic enjoyment and motivation has been shown to be moderated by stress, feelings of comfort or discomfort, and the sense of academic control at university (Gavala & Flett, 2005). While cultural identity showed no moderating effects, “a comfortable academic environment that students’ perceive as culturally-congruent increases perceived psychological well-being and academic enjoyment and motivation” (Gavala & Flett, 2005, p. 52).

## **Conclusion**

In conclusion, traditional Māori perspectives on education and motivation are embedded in traditional Māori art, oral histories, written histories, te reo Māori, and Māori tikanga. The key principles that are outlined in the literature of this chapter are whakapapa, whānau, whakawhanaungatanga, ako, poutama and the quest for knowledge. Exploring the contemporary perspectives of the motivation of Māori in education reveals the significance of discourse orientation, relationships within the home and school environment, internal motivating factors, valuing education and cultural connections. Western perspectives highlight the range of individualistic motives that relate to social experiences, such as achievement motivation, attributional behaviour and self-efficacy. It also highlights the various factors and dimensions that are important in considering individual motivation. Intrinsic and extrinsic motivators are useful in considering motivational orientations in a range of educational and research settings.

Literature related to general transition to tertiary education reveal that the decision-making process is a multifaceted process in which factors such as family, academic achievement, socio-economic status, school teachers, school composition and career advisors contribute. Literature related specifically to Māori transition to tertiary education is limited, although shows that there are various long-standing barriers that Māori face and strategies to realise Māori potential continue today. There are varying results from the literature on the

level of internal and external motivation orientation of Māori and comparisons with Pākehā largely show similarities, rather than differences.

## **Āria Rangahau: Methodology**

This chapter discusses the theoretical underpinnings that inform this research and the research methods used to investigate the research questions:

1. What are the factors that motivate young Māori to pursue a university degree?
2. What are the expected outcomes of young Māori that will occur as a result of pursuing a university degree?

Kaupapa Māori is the key methodology that shapes the choice of methods used, the theme of enquiry and the desired outcomes. This chapter discusses the specific theoretical framework that guides this research and highlights the significant ethical considerations for this research project. The chapter then discusses the research design, sample selection, data collection and data analysis.

### **Āria Māori: Kaupapa Māori Methodology**

Kaupapa Māori methodology is at the core of this research project and permeates throughout the various components. Māori knowledge, epistemologies and tikanga are privileged in the formation, interpretation and production of this research thesis. That is, the decisions about the research design, procedures, data collection, data analysis, and reporting processes. Both the researcher and the participants identify as being Māori, therefore a significant portion of the direction of the research project was controlled by Māori and this is a critical element of Kaupapa Māori research (L. Mead, 1996<sup>5</sup>). Furthermore, this research project aims to contribute to the wider pool of knowledge that seeks to enhance Māori development. It aims to investigate the factors that influence young Māori transition to university, as well as maintaining their autonomy and self-determination. Concurrently, this supports efforts towards the remedy of deficit theorising that Māori face within the education sector, as well as in other sectors. The use of Kaupapa Māori is pertinent to this study as it is culturally relevant and appropriate (Irwin, 1994) as the ultimate objectives align with the broader Māori aspirations for development.

In considering a methodology, it is evident that there are a range of sources that provide perspectives, definitions and explanations on what Kaupapa Māori research is (Hudson, Milne, Reynolds, Russell & Smith, 2010). I feel privileged to have access to the breadth of literature of Kaupapa Māori research, as Māori values and practices have only had a space to be validated in research over the last couple of decades (Bishop, 1996; Daniels, 2007; Pihama, 2001; Pihama, Cram & Walker, 2002; G. Smith, 1990; L. Smith, 1999; L.

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<sup>5</sup> Note: References of L. Mead and L. Smith within this thesis refer to the same person.

Smith & Reid, 2000). Graham Smith (1990, as cited in L. Smith & Reid, 2000, p. 9) initially formed six principles of Kaupapa Māori research: tino rangatiratanga (the self-determination principle); taonga tuku iho (the ‘cultural aspirations’ principle); ako Māori (the culturally preferred pedagogy’ principle); kia piki ake i ngā raruraru o te kaingā (the socio-economic’ mediation principle; whānau (the extended family structure principle; and kaupapa (the ‘collective philosophy’ principle). And many other researchers have further defined and expanded on these principles (e.g. Bishop, 2005; Pihama, 2001; L. Smith, 1997).

Although these guidelines have been formed, there are numerous ways of enquiry that can fit within Kaupapa Māori methodology. Different iwi, hapū, whānau, individuals, sectors and combinations of those in academic or community settings hold different views about what their ‘kaupapa’ is. Linda Smith (2011) discusses that like Kura Kaupapa Māori, Kaupapa Māori research emerged from struggles and dissatisfaction of the piecemeal approach of to mātauranga Māori within the dominant paradigm. A space for Kaupapa Māori, however, is expanding. She stresses that Kaupapa Māori,

*“...is more than and less than, other comparative terms. It is more than and less than a theory; it is more than or less than a paradigm; it is more than and less than a methodology. It is something more fluid ... there’s a sense that you can continue to create what it will be” (L. Smith, 2011, p.10).*

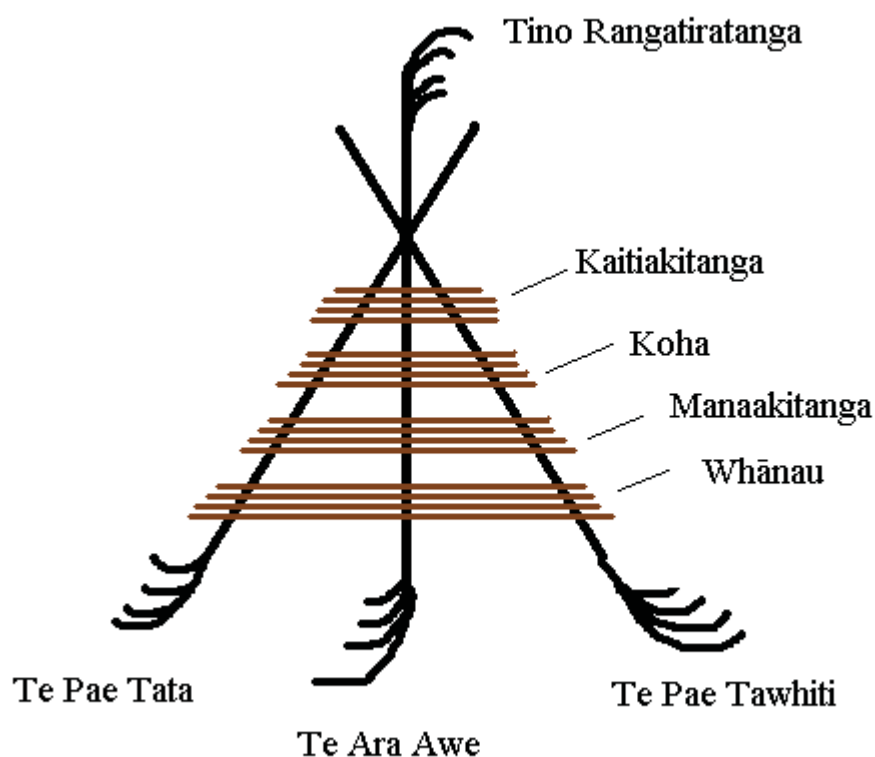
Linda Smith (2011) encourages young researchers to figure out their own pathway, in terms of Kaupapa Māori research. Therefore specific theoretical frameworks may be required for each researcher, research programme or research project.

I gather that I make my own decisions as to how I employ Kaupapa Māori and what it will look for a particular research project conducted at a particular time. This allows me to be guided by my identity as tangata whenua, as Ngāti Raukawa ki te Tonga, Ngāti Toarangatira, Ngā Rauru, Te Ātiawa, Te Ātihaunui-a-Pāpārangi and as a member of my whānau. The theoretical framework is also steered by my understandings of te reo Māori and tikanga Māori and the socio-historical context of Māori in Aotearoa. More importantly, it is intended that Kaupapa Māori methodology in this research, is drawn upon, yet also provides me with an opportunity to make a contribution.

## **Te Manu Tukutuku: Theoretical framework**

‘Te Manu Tukutuku’ illustrates the theoretical framework that guides this research project. Manu Tukutuku is one of the many names for traditional Māori kites (Best, 1976; “Manu”, 1977; Maysmor, 2001). Manu Tukutuku were traditionally used for communication, warfare strategy, transport, ceremony, celebration and recreation (Maysmor, 2001). The

manu taratahi, or triangular kite, has been used for the purpose of this framework and gains its name from the projecting plume at the upper end (taratahi - one point) (Maysmor, 2001). It typically has three kākaho (culms of toetoe) tied together to form the apex of the kite, and an extra culm is added in the centre with the plume projecting upwards. Raupō leaves or aute bark are tied horizontally on the frame. Manu tukutuku have various spiritual connections. Like many other Polynesian cultures, traditional kites are associated with particular deities and karakia (chants) are often offered as kites ascend (Maysmor, 2001).



*Whakaahua 3. Te Manu Tukutuku: Theoretical Framework*

There are four fundamental principles within this framework that are inter-dependent and are represented by the toetoe culms; Te Pae Tata, Te Pae Tawhiti, Te Ara Awe and Tino Rangatiratanga. Te Pae Tata (close/near horizon) and Te Pae Tawhiti (distant horizon) stem from the whakataukī, or proverb, that urges you to pursue your aspirations, while cherishing those that you attain. “*Ko te pae tawhiti, whāia kia tata; ko te pae tata whakamaia kia tīna*” (Mead & Grove, 2003, p.257). There are also four guiding values within this framework that are represented by the horizontal clusters of covering.

## **Ngā Kākaho: Fundamental Principles**

### *Te Pae Tawhiti: Aspirations*

Te Pae Tawhiti demonstrates the aspirations we have that propel us to develop and move forward. There are many places and spaces that Māori continue to strive and work towards that contribute to enhancing Māori development (Durie, 2011b). Te Pae Tawhiti, in regards to the research project, focuses on the greater goals and aspirations of Māori, particularly within education (Durie, 2003). As a researcher, the processes and completion of a master's thesis is the distant horizon and will continually be extended as sights are set on other distant horizons.

### *Te Pae Tata: Qualities and assets*

Te Pae Tata signifies the fruition of aspirations seen in Te Pae Tawhiti. This principle focuses on holding and cherishing personal and collective qualities, for instance, ngā taonga tuku iho (the gifts handed down from ancestors) and the pathways that have been cleared for us. A number of Māori initiatives have been key to greater Māori development, such as those in health, education, Treaty settlements (Durie, 2003), media and politics (Durie 2011b; Walker, 1996). Te Pae Tata, in regards to the research project, is an acknowledgement of what participants bring with them, their history, their tupuna, and their experiences. Te Pae Tata, for me as researcher, is to acknowledge and effectively utilise the skills and knowledge that I have acquired from within and outside of the academic environment.

### *Te Ara Awe: Strengths-based approach*

*"Our future should not be built on today's problems, but it should be built on the aspirations we have for our children and our grandchildren" (Durie, 2011a).*

The central lower plume illustrates Te Ara Awe (a strengths-based approach). There is a growing movement that promotes a strengths-based approach to research and social policy which seeks to counter the limitations of traditional deficit-based approaches (Bosmann-Watene, 2009; Kay, 2008; Maton, Schellenbach, Leadbeater & Solarz, 2004; McRae, Macfarlane, Webber & Cookson-Cox; Thomas, Gray & McGinty, 2012; Ware, 2009). Deficit approaches to research and social policy perpetuate the belief that those in 'need' are the source of the problem rather than the source of solutions. A strengths-based approach has directed this research project from inception. The research questions provided a strengths-based frame throughout the research as they focus on the affirmative view of Māori educational achievement rather than Māori educational failure (Mc Rae et. al., 2010).

Furthermore, this thesis usually avoids using comparative measures with non-Māori as this reinforces deficit theorising by measuring Māori against non-Māori standards (Durie, 2006b).

### *Tino Rangatiratanga: Self-determination*

The central upper plume illustrates the principle of Tino Rangatiratanga being a major principle guiding this research. Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination, independence and chiefly authority (Durie, 1996, 2003; Walker, 1996; Māori and Indigenous Analysis, n.d.). Tino rangatiratanga strongly relates to the revitalisation of Māori as a people and Māori initiatives in sectors such as justice, health, housing, employment and other social services (Durie, 2011b; Walker, 1996). The notion of Tino Rangatiratanga asserts and reinforces the goal of Kaupapa Māori initiatives by allowing Māori to control their own culture, aspirations and destiny (G. Smith, 1990). In this study, opportunities for both the researcher and the participants to maintain their autonomy through their contribution to the research are considered. Participants, for example were given the opportunity to read and edit the transcripts of their interview. This allowed them greater control of the information that they had supplied as well as giving them an opportunity to add any further thought on the interview questions. Participants were also given the choice whether their names and identifying factors were included in the final report. This gave them the option to publically own their story or not. The researcher also avoided taking the position of the expert, but rather approaching the research as a reciprocal relationship in which reciprocal learning occurs and participants are empowered (Bishop, 1996).

### **Ngā Raupō: Guiding Values**

The four guiding values are illustrated by the horizontal coverings of Te Manu Tukutuku: Kaitiakitanga, Koha; Manaakitanga, and Whānau. As illustrated in *Whakaahua 3* they are linked to each of the fundamental principles.

### *Kaitiakitanga: Guardianship*

This relates to the protecting of knowledge and confidentiality of the participants as well as responsible stewardship (Kamira, 2006; Pohatu, 2004). Following the interviews, the audio and electronic text documentation of the interviews were largely controlled by the researcher. I, as the researcher, take on the role of kaitiaki to ensure that the information continues to belong to the participants, thereby maintaining their integrity by acknowledging that it is their intellectual property (Walker, 1996, p. 173).



### *Koha: Contribution/Reciprocity*

Koha (Mead, 2003) is an important value in this research. A koha is a gift laid down at a hui, or meeting, as a contribution to the running of the hui. This, often, is reflective of the mana (prestige) of the manuhiri (guests) or offering group (Bishop, 1996). “The process of ‘laying down’ is a very powerful recognition of the right of others to self-determination” (Bishop, 1996, p. 221). For this research, informed consent is linked with koha. The extent of involvement by participants in the research is presented and offered to them and they as the ‘hosts’ then have the control over their involvement. In this context, I see myself as the manuhiri as I am figuratively going onto their marae by asking them to share their experiences and story. Both tangible and intangible koha were offered to the participants in this study. At the commencement of each interview I shared my personal background, iwi connections and my own journey to and through university as a young Māori as my initial koha to begin the research process. The interviews concluded with shared kai (food) that I provided (L. Smith, 1999) and the gifting of a voucher to each participant.

### *Manaakitanga: Hospitality*

One interpretation of manaakitanga, demonstrates the root words as ‘mana’ (prestige) and ‘aki’ (to uplift) (Royal, 2004). Therefore, manaakitanga is the art or ritual of uplifting mana, and is significant to the attitudes that individuals or groups develop or have towards others (Royal, 2004). Manaakitanga requires that the research is a collaborative and a reciprocal process (Cram & Pipi, 2000). I attempted to be accommodating to the needs of the participants. This included giving them choice about time, place, length of the interview, whether the interview was conducted in te reo Māori or in English and providing kai to share.

### *Whānau: Extended Family*

Like tino rangatiratanga, whānau sits at the core of Kaupapa Māori research as it is an integral part of Māori culture (Smith & Reid, 2000). This principle acknowledges the relationships between and within groups of people. Within this study, it acknowledges the responsibilities and obligations of the researcher to nurture and care for the researcher-participant relationship, as well as the other relationships of the participants. Therefore, to protect those relationships, the use of information about third parties from the data is avoided in the final publication. In addition, the recruitment of participants in this study was based on whakawhanaungatanga (the process of making and sustaining relationships), whereby established social networks were used (Bishop, 1996).

## **Tikanga Rangahau: Research Ethics**

During the initial stages of the research project, an application to the Massey University Human Ethics Committee was approved (MUHEC: Southern B, Application 11/36) (See Tāpiritanga (appendix) 1). Informed consent was gained from all participants as per the MUHEC approval (See Tāpiritanga 2). Information sheets were provided in English and/or te reo Māori and included a brief overview of the study, including aims of the study, participant criteria, what is expected of participants, data management and participants rights (See Tāpiritanga 3). Written consent has been stored securely and will be kept securely by the researcher for five years from the time that the interviews took place.

Participants were assured that they could choose to withdraw from the study at any point of the interview process, ask questions about the study at any time during participation, be given a summary of the final report and ask for the audio recorder to be turned off at any time during the interview. They were advised that the information collected is to be used for the purposes of this thesis. As a Māori university student, I acknowledged that a conflict of interest was possible to occur due to personal connections. While this may be viewed as a disadvantage of subjectivity and researcher bias, I considered that it was of equal or a greater advantage due to numerous common understandings and the low effects of power relations (Ormond, 2004; Ware 2009).

In accordance with the 'Code of Ethical Conduct for Research, Teaching and Evaluation involving Human Participants' provided by MUHEC (2009), this research project requires that Māori cultural concepts are respected and supported during an ethical review, including principles implicit in the Treaty of Waitangi, te reo Māori and collective ownership of knowledge. This provides further justification for the use of a Kaupapa Māori research methodology for this study. All of participants were Māori and great effort was taken to ensure that tikanga Māori was taken into account. Participants were provided the opportunity to conduct the interview in Māori, English or interchangeably both, as I am bilingual. Participants were also advised that they can invite a kaitautoko (support person) to the interview if they choose so. This provides an opportunity for an advocate of the participant to ensure that ethical procedures are adhered to and that the participant feels comfortable (C. Smith, 2007, as cited in Daniels, 2007). At the end of each interview, participants were invited to join the researcher for kai (food) that I had provided and given a voucher as an acknowledgement of their time and contribution. Participants were advised that if any of the processes of the study caused distress, my supervisors or I would be available to provide support. Audio recordings of the interviews are kept on a password locked computer, only accessible to the researcher and her supervisors, on request. I was also conscious of the

setting and others around when discussing the research project with the participants, whether by face-to-face contact, telephone, e-mail or online social media.

In order to provide opportunities for participants to have greater control and tino rangatiratanga, participants were provided with the option to be identified in the research. Ethical permission was sought and granted upon the confirmation that I would seek to minimise harm to third parties identified in the interviews, such as whānau. Ten out of eleven participants gave written consent to be named and identified in the final report. The one other participant declined written consent, but later gave verbal consent. In line with one of the guiding values outlined in the theoretical framework, kaitiakitanga became significant as I considered the implications of participants being named and identified with their personal quotes. I considered omitting all of the participants' names. However, as tino rangatiratanga is a prevailing principle of the research, the self-determination of the participants became primary. Participants were given the opportunity to review their full interview transcript shortly after the interview and were given another opportunity to see the excerpts from the interviews that were to be used in the final thesis. After seeing the excerpts, participants could then decide if they still agreed to being identified. As a result, ten of the eleven participants are personally named and identified in the thesis, while one of the participants chose to have their identity remain confidential and pseudonym is used.

## **Te whakatakotoranga o te rangahau: Research design**

Qualitative data was collected through in-depth, semi-structured interviews as conversations. This approach was used in order to “minimise the tendency for researcher imposition by offering the researcher’s own sense making and theorising on the experiences and explanations of the interview participants” (Bishop et al., 2007, p. 2). Although the interview method can be more time consuming than other methods of data collection, it is superior in gaining a deeper understanding of individual biographies. Semi-structured interviews offer the opportunity to develop a dialogic relationship, based on mutual trust, openness and engagement (Burgess, 1984; Haig-Brown, 1992; Oakley, 1981). Interviews as conversations are argued to be best seen as a metaphor, which focuses on depth, detail and “a holistic understanding of the interviewee’s point of view” (Patton, 1990, p. 108). The process of ‘kanohi kitea’ (the seen face) during face-to-face interviewing is an aspect that aligns with Kaupapa Māori research methodology. It emphasises the importance of physical presence as a means of cementing one’s membership credibility (L. Smith, 1999).

Although there was no intention of causing harm to participants, the nature of the research method of face-to-face interviews has the potential to elicit negative events,

relationships or environments of the participants that relate to the research topic. MUHEC (2009) stresses that harm such as emotional distress and embarrassment must be minimised. In order to subdue these negative feelings, participants were told before and after that their privacy and confidentiality are of high priority to me as the researcher. The participants were told that they were free to decline to answer any question during the interview and whether they would be identified in the final report.

### **Te roopu whakamōhio: The sample group**

The sampling method used was primarily purposive sampling as the investigation aimed to draw information from a particular group of the population (Davidson & Tolich, 2003), that is, young Māori university students. Eleven participants aged 18 to 25 years were recruited. This age group was used as the Ministry of Education highlights this as a priority for tertiary education in New Zealand (Ministry of Education, 2010a). All participants needed to be studying towards a Bachelor's degree or higher at a North Island, New Zealand university. Quota sampling (Coolican, 2004) was also used as it was important to get a quota of students from different university departments and of each gender. This was done under the assumption that motivations to pursue particular courses differ across departments and for each gender.

The method of recruitment was based on the tikanga of whakawhanaungatanga, which allows time and space to establish relationships and the action of engaging with established relationships (Bishop, 1996; Edwards, McManus & McCreanor, 2005). In the first instance, I attempted to personally approach potential participants by face-to-face contact and this occurred for four participants. When initial face-to-face contact was difficult to achieve, participants were then recruited by telephone or a social networking website<sup>6</sup> (Moreno, Fost, & Christakis, 2012). Two participants were recruited by telephone and two were recruited by a social networking website. Three participants were recruited through existing participants, in a snowball sampling method (Coolican, 2004). Of these, one participant approached me to discuss their possible involvement, as he had heard about the research from other potential participants. The two others were recruited by existing participants at my request.

Participants were personally given or e-mailed an information sheet about the research project in English and/or te reo Māori. Follow-up dialogue with the participants to discuss interview times and further information about the research included phone calls, phone messaging, e-mail and online social network messaging. The methods of recruitment took

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<sup>6</sup> Facebook was the social networking website used and the researcher always used private messaging, rather than public, to make contact.

into consideration what was appropriate for the sample group, for instance, social networking websites are highly used by the target age group (18-25 years) for communication with a range of social relationships (Pempek, Yermolayeva, & Calvert, 2008). It was often described by the participants as their most reliable method of contact.

### **Kohikohinga kōrero: Data collection**

Following the acceptance of participants to be involved in the research, a time convenient to the participant and the researcher was made. Participants were given a choice of the location of the interview that was of convenience and comfort to the participant, that is, at their home, the researcher's work office or a private room located at their tertiary institution. To ensure that participants were not identified by others as a result of observing the participant and the researcher conversing about the research or observing the participant prior and subsequent to the interview, the interview room was selected on its potential to provide privacy before, during and after the interview. Participants were required for one interview of up to 60 minutes with the researcher. They were given the option to bring a support person to the interview. None of the participants chose this option, although two participants were interviewed together.

At the commencement of the interview the researcher explained the contents of the information sheet and the consent form and asked them to fill out the consent form. If they agreed to be audio recorded, the audio recorder was then turned on. All of the participants gave written consent to be audio recorded. Participants were given the option to have a copy of the audio recording of their interview sent to them. Three participants chose this option. I then introduced myself, described what the research was about and why they were chosen to participate. Their rights as participants were reiterated and they were given the opportunity to ask any questions that they had at that point. The interview questions were then asked under the following topics: profile questions, decision to go to university, influential people and places (whānau, school), participation in te ao Māori, internal factors, barriers to participate in university, at university, and personal hopes, dreams and aspirations. They were then asked if they had anything further to add and then they were explained the following procedures surrounding transcripts and what would happen to the data. They were advised that I would transcribe the audio recordings. This allowed me to be immersed in the data (Patton, 2002). Transcripts were then returned to each of the participants to make any amendments at their discretion. All participants were given a koha of vouchers as a token of gratitude for their contribution at the conclusion of the interview.

## **Tātaritanga kōrero: Data analysis**

Upon the return of the interview transcripts from the participants, the analysis process began. The transcripts were coded to identify and collect “areas of theoretical and empirical interest” (Davidson & Tolich, 2003). A thematic analysis was then employed. The coding themes were guided by the overall research questions. In the first instance, the transcripts were coded into themes or sub-themes identified after a review of the current relevant literature. Many new themes also emerged from the data. Data coding was undertaken on HyperRESEARCH, a computer qualitative analysis tool. The coded material was then put on an Excel spreadsheet table to compare findings within and between participants. A primary goal of the data analysis process was to ensure that the analysis of the data was based on what the experiences meant to the participants rather than what it meant to the researcher (Bishop et al. 2007).

## Ngā Kōrero, Ngā Hua: Results

This chapter presents the data collected through interviews with the participants. Initially, demographic information about the participants is discussed to provide insight into the sample group and to give context to the participants' responses. The chapter includes specific information about each participant and a synthesis of all participants' responses. This includes background, the foundations of decisions made by participants in relation to university, responses about who and what motivated them to go to university; and what their expected outcomes were for going to university.

### Ngā kaiwhakamōhio: The participants

Eleven Māori full-time university students between the ages of 18 and 25 years took part in the study; with five males and six females. Ten were undertaking a Bachelor's degree, in which most were 1st and 2nd year students, while one was studying towards a master's degree. It is valuable to have participants who have recently experienced transition to university as well as some participants who have had a longer period of time to reflect on their transition experience. Participants attended a university in the North Island of New Zealand. All participants were studying on campus, although two were also studying some papers by distance.

- Four participants were studying business (majors included accounting and sport management)
- Two were studying social sciences (majors included Māori studies, education, and English)
- One was studying in creative arts
- Two were studying science (majors included human nutrition and genetics)
- Two were studying education (majors included early childhood and primary education)

*Ripanga 1. Participants' area of study, year of study and gender.*

	Business	Social Science	Art	Science	Education
1st year	2 (F, M)	2 (F, F)			1 (F)
2nd year	2 (M, M)			1 (M)	1 (F)
3rd year			1 (M)		
Masters				1 (F)	



## **Tuakiri: Identity**

While all participants identified as Māori, most (9) of the participants also identified with New Zealand European or Pākehā ethnicity, with one who also identified with Pacific Island ethnicities. They all identified with one or more particular iwi that are based in Te Tairāwhiti, Waikato, Taranaki, central and lower North Island areas. While interested in their subject area, all have activities outside of study that they are passionate about, such as sport and physical exercise, spending time with family and friends, socialising, music, art, Māori culture, te reo Māori, kapahaka and other performing arts, church, international cultures, personal development and ‘gaming’(electronic games).

## **Whakatipuranga: Caregivers and their occupations**

Five participants were primarily raised by both of their parents, whose main occupations, while the participants were at secondary school, included teacher, principal, farmer, homemaker, receptionist, meatworker, manager of an iwi rūnanga and a commercial driver. Four participants were primarily raised by solo mothers, whose main occupations, while the participants attended secondary school, included homemaker, tertiary student and teacher aid. Two participants were primarily raised by their grandparents, who were retired, although one of these participants spent her senior secondary school years with her mother, who was a secondary school and wānanga teacher.

## **Te hononga o ngā whānau ki te whare wānanga: Families’ connection to university**

Participants were also asked about their family’s involvement with universities. The majority of participants (9) reported having at least one extended family member who had gone to university, with some (4) reporting at least one immediate family member. Only three participants reported having a parent with a university qualification. For two participants, going to university was a common thing in their family, which included having at least one parent, older siblings and extended whānau who had been to university. Seven participants reported that going to university was uncommon in their family, although they had one or two members in their extended family that had gone to university. This included a parent, a grandparent, a sibling, a cousin, or an uncle. Two other participants, on the other hand, reported being the first in their whānau to attend university.

## **Whakaakoranga: Education**

Six participants attended primarily mainstream education, which offered Māori as a subject. One of these six also attended a high school teen parent unit for one year. Another participant was educated at a mainstream primary school that is situated near their marae and then moved onto a Māori boarding school for their secondary school education. Three of the participants had part of their primary education at Kura Kaupapa Māori and then moved onto mainstream secondary schools that offered Māori as a subject. One participant was educated entirely through Kaupapa Māori education, Kōhanga Reo through to Kura Kaupapa Māori and then onto Wharekura, where English as a subject was introduced.

## **Ā muri i te kura tuarua: Post-secondary school**

Many of the participants (8) transitioned directly to university after secondary school. This includes four that undertook university bridging courses or repeated 7th form in order to gain University Entrance and improve on a particular subject area needed for their degree. Two of the participants that began on university bridging courses withdrew and gained employment elsewhere for a period of time before returning to complete their studies. Of these two, one was due to the participant finding it difficult to navigate the university system at the time and the other was due to the bridging course not providing the requirements of university entrance needed to proceed.

Following secondary school, three participants, did not immediately enter university. One participant attended a performing arts school, and later worked as an alternative education tutor. Another participant participated in some tertiary education (University and Polytechnic) during her time at secondary school and worked in a number of jobs before attending university, including, an assistant at a radio station, a waitress and a bar manager. Another participant was involved in a number of occupations, most significantly managing his own businesses, prior to attending university.

## **Te Reo Māori: Māori language**

Four participants reported having minimal fluency in te reo Māori, with all expressing a desire to learn more. Four reported having medium fluency in te reo Māori, while three reported having high fluency, two of which went to Kura Kaupapa Māori.

## **Hononga ki te papa kāinga: Connection to original home**

In terms of participation with traditional kinship groups, four participants responded that they maintained active ties with their own marae, hapū or iwi. Four were somewhat

active, including one participant who maintains ties to an urban marae. Some stated that they were more active when they lived near their papa kāinga (original home), or when they return for periods of time. Three had minimal or no involvement with their marae, hapū and iwi. Most of the participants shared their desire to improve their fluency in te reo Māori, knowledge of mātauranga Māori and re-connect to their papa kāinga, that is, marae, hapū and iwi. Those studying to become teachers aspired to improving their ability in te reo Māori so that they can pass it on in the future.

### **Te āhurutanga i ngā takiwā Māori: Comfort in Māori settings**

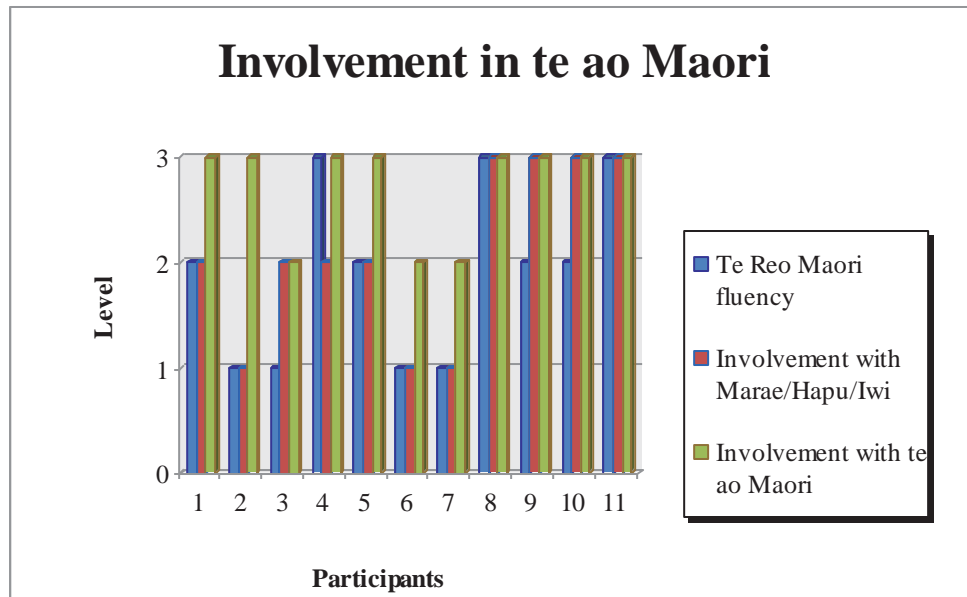
While levels of fluency in te reo Māori and participation in their own marae hapū, and iwi varied among participants, all participants expressed a sense of comfort and belonging in Māori settings. This includes traditional and non-traditional Māori kinship groups, such as on marae, Māori communities, Māori institutions, Māori hui and kapahaka (Māori performing arts). The majority (8) felt very comfortable in these settings, while others (3) felt a moderate amount of comfort in these settings, whereby their comfort level varies between and within different Māori settings. The following are examples of how comfortable participants felt in Māori settings:

*“[I feel] more comfortable in that [Māori settings] than any other lifestyle” (Nopera)*

*“I don’t mind it [Māori settings], I’m comfortable when I’m in it, but if it comes to singing songs that everyone knows...I don’t know it” (Kyle F)*

*“On my own [marae], very very very comfortable...but if I’m on someone else’s marae I’ll just be like very cautious of what I do...I keep quiet” (Ngarita)*

The following graph illustrates the level of te reo Māori fluency, involvement with participants' own marae, hapū and iwi, and how comfortable they feel in Māori settings for each individual, as described above. Predictably, those that spent some or all of their schooling at Kura Kaupapa Māori are shown to have a medium to high level of fluency in te reo Māori and high comfort in Māori settings (columns 8, 9, 10 and 11). The trend shows that those with greater te reo Māori fluency and hapū and iwi involvement, are generally more comfortable in Māori settings and in their identity as Māori.



*Whakaahua 4. Comparison of the participants' level of te reo Māori, involvement with papa kāinga and comfort in Māori settings*

(0=None, 1=Low, 2=Medium, 3=High)

## **Ngā tūāpapa ō ngā whakataunga: The foundations of decisions**

### **Nonāhea te whakataunga where wānanga: When they decided to go to university**

Three of the participants referred to always having thought of going to university, with two of them speaking of this as largely due to having many in their family who had already gained university qualifications. Of these, only one participant transitioned immediately from secondary school.

*“My mum’s side of the family went to university and I always knew I was going to go to uni, but I never knew what I was going to study” (Nopera)*

Another participant who had a lot of family who had been to university did not go to university immediately after secondary school and worked for a few years.

*“My dad’s father was like ‘everyone must go [and be educated]’ ... So I think a lot of dad’s brothers and sisters, there’s eight of them, and most of them have got*

*qualifications behind them ... And it's quite influential, for them to go to university and become something. 'Don't sit around and let it come to you because you'll be working at a factory for the rest of your life', or something like that. But a lot of my cousins have all got degrees ... so it's just almost the thing to do. Graduate, wear the korowai and have the photo up on the wall. Everyone's waiting for me now. I'm like 'I'm coming'' (Mereana)*

On the other hand, of the participants who had always expected to go to university, one participant spoke of this in contrast to her family's educational experience. Although she was primarily raised by her grandparents, her parents' lifestyles motivated her to further her education. This participant also worked for a few years before going to university.

*"My mum dropped out of school... Education wasn't that [important] for her...My dad didn't become anything, he lived in Australia...and I just always thought 'I don't want to be like them', 'I want to finish school, I want to go to uni', you know. I just want better things for myself than what they had" (Hina)*

Seven said that they made their decision to go to university during secondary school; two in third form (year 9), three in fifth and sixth form (year 11, 12) and two in their final year (year 13). On the other hand, one participant decided a few years after completing secondary school.

### **Te take ō te whare wānanga: Why university**

Participants spoke of wanting to go to university rather than any other tertiary institution because of a range of reasons:

- national and international credibility and recognition of the qualifications
- greater job prospects
- their role models had attended university
- the courses that universities offer that other tertiary providers do not offer
- the high promotion of university at their secondary school
- the location
- knowing current students in the university
- the excellent sports reputation of the university.

Some described their impressions of universities prior to arriving at university.

*"[University is more] advanced, flashier, or acceptable" (Mereana)*

*"None of my [immediate] family have been to university, it was sort of like I really wanted to do something that no one else had done. I think that's why I wanted to go, but specifically because of the stuff that I wanted to study which is science. You can't really study at polytechs, you have to go to uni" (Christina)*

*"I just wanted a piece of paper that qualified [me, and] ... backed me up to get a job. So I didn't just want an average job, I wanted ... to get quite a good job, [like] management roles" (Kyle P)*

Being the first in his family, this participant reflects on his lack of knowledge about tertiary study and the options that were available to him.

*“When I was at high school, I actually didn't know about any of the [other tertiary education providers], I knew the wānanga were there, [I] didn't know why they were there [or] what they did. I wasn't given any options at school. ‘Just go to uni’. They didn't actually help us at school, that was the problem ... Not saying, ‘this is what you do, this is how you enrol, this is what's available to you, and this is what it's going to be like, being Māori’. They didn't prepare me for that. So pretty much it was, ‘you're smart, [and] you need to go to uni’ ... pretty much my whole life, I was told what to do and I did [it], and I did it well. So when they said ‘go to uni’, I was like ‘okay I'll go to uni, whatever that is’. I turned up and I was like, ‘holy hell, I've never seen so many fair people before’” (Jason)*

### **Te take ō te kaupapa ako: Why that course of study**

The decision about what course of subject areas was influenced by a range of factors. Having an interest or passion for a field or subject was one of the factors that came through in the interviews. Some (3) of the participants indicated how one or more secondary teachers instilled this passion,

*“I knew I wanted to [be a teacher], just wasn't sure I was going to, and then when I tried uni, definitely” (Chanté)*

Others (3) had life-long passions that they chose to pursue as a career

*“I've always been interested in sport, loved sport my whole life” (Kyle P)*

Another motivating factor for their chosen subject was something that they were good at.

*“I mean, other than Māori, sport is what interests me the most and probably the only thing that I think that I am good at. So I thought it would be easier for me to study something that I'm interested in” (Nopera)*

*“When I was at high school, and passed really well in all my classes pretty much so, I just found that people were coming to me for help and asking me cause they were kind of scared of the teachers. So I was just there in math class and so it was all the boys that were failing. [I] would sit there help[ing] them do their maths, and I was like, ‘hey I kind of like doing this’. I kind of like teaching them...With sports, I always took sport classes and [was] house leader ... The whole leadership role kind of motivated me to ...teach, cause that was what I was good at” (Awhina)*

On the other hand, other participants were motivated by a field that would challenge them.

*“When things get easy I get bored and then I don't want to do it. And so figured that business was going to be a challenge where I wouldn't want to give up because it's something that I don't know, and it'll be good for me in the future” (Hina)*

A couple (2) of those that had been working following secondary school chose subject areas to get the qualifications to support their current/previous occupation.

*“It [university] would help in building my business and becoming an entrepreneur”  
(Kyle F)*

*“I realised how, I guess working over the last year at the high school, how rewarding it is as well. The feeling of being able to teach kids and them being able to grow from that and learn things and be able to go on their own journey in life ... So that's what inspired me to become a teacher” (Mereana)*

Another participant chose a subject area that makes him different sets him apart from others.

*“When I was at high school, everyone was good at Māori but no one was good at science, no one was good at maths. So I sort of had it in my mind...if I can do it then I will be different” (Jason)*

### **Te take ō te whiriwhiri whare wānanga: Why that particular university**

The majority of participants (9) described how their decision to attend their current university was partly (2) or significantly (7) based on proximity to their home, family and friends. This ensured more frequent contact with their support systems and, for some, being a support system for their family. One participant discussed how being closer to home was partly due to financial restrictions. Some (6) were influenced by members of their family, friends or teachers who had previously attended that particular university. Other participants (2) chose a particular university because of the reputation of excellence of that university in a particular subject area. While another was influenced by the physical appearance of the university campus and another was influenced by receiving a scholarship for that particular university.

*“Yeah only two hours [travel] to mum and dad” (Mereana)*

*“I lived here, all my family is here, so it was a no brainer... [and] it's definitely good having your friends here” (Kyle F)*

### **Te Pae Tata: The factors that motivate young Māori to pursue a university degree**

There are numerous factors that concurrently contribute to the motivation of young Māori to go to university, as identified by the participants. They include personal relationships with parents, teachers, whānau, partners, friends, career advisors and principals, as well as other influences such as financial, personal skills and self-motivation.



All of the participants could name people that had motivated them to go to university. Most of the participants (10) discussed their school teachers as key to their decision to go to university. Of these, the majority had referred to one or two particular secondary school teachers that influenced their decision. Some (5) were also highly motivated by their parents and some (4) by other family members. A few (3) described their partners and others (3) described their friends or colleagues as significantly motivating them to go to university. Fewer participants talked about their career advisors (2) and principals (2) as significantly motivating them to go to university.

*Ripanga 2. Personal relationships that significantly motivated participants to go to university.*

Participants	Teacher(s)	Parent(s)	Other family	Partner	Friend(s)/ Colleague(s)	Career advisor	Principal
1	•	•				•	•
2	•					•	
3	•						
4	•				•		
5	•	•		•			•
6	•			•			
7					•		
8	•		•				
9	•	•	•		•		
10	•	•	•	•			
11	•	•	•				
Total	10	5	4	3	3	2	2

### **Kaiako: Teachers**

Teachers were predominantly (10) discussed by the participants as a significant factor that motivated them to go to university to get a degree. The only other participant said that teachers were encouraging but they did not contribute to his motivation to go to university. Of those that were motivated by teachers (10), the majority (8) referred to one or two secondary school teachers that significantly motivated them to go to university. On the other hand, two participants said that many or most of their teachers motivated them to go to university. Across all of the participants motivated by teachers, the strong relationship between the participants and their teachers was evident. These relationships involved trust, genuine care, high expectations, encouragement through active support and the sharing of

passion, knowledge and expertise. Participants talked about their relationship with these particular teachers extending beyond the classroom.

*“I think a lot of our teachers were always putting that idea into our head. ‘Think about what you want to do after school, career, what you want to do at uni’. But probably the person that was there was my ... [subject] teacher ... she had all the information, if ...I asked her a question... she steered me in the right way... She knew people in the community at... [University] ...She had a genuine interest in us, that's what I felt... She had a relationship with all the students...She genuinely... cared for us, whereas a lot of our other teachers, there was maybe one or two others that you kind of had that good relationship with, but everyone else was like, you went to class and that was it, and outside of class, [they] didn't really have much interest in you...or it didn't seem like that at the time” (Hemi)*

*“I just think that if there was the biggest thing that you could take away from my kōrero with you would be that teachers are the main reason why I'm at uni today ... because they go that extra mile to help me and I think that's what our students need for success in the future. That's why I want to be a teacher, because I want to go the extra mile for my students, and as a Māori student ... definitely that one-on-one time, cause that's what sometimes we need” (Awhina)*

Teachers were motivators by providing participants with encouragement to further themselves and the expectation that they will be successful.

*“There was my ... [subject] teacher, at college ...who was my favourite teacher and ... she always used to ask, are you going to further yourself, whether it be this or anything else. And I'd be like ‘yeah, yeah I will’, but she definitely influenced me to go to uni, cause she always pushed [me],... to better myself...That's probably why she's my favourite teacher” (Hina)*

*“My ... [subject] teacher at high school, she was one of my major motivators to go to uni... She was the one who told me to push myself, try something that I've never tried before ...She was the one who really motivated me to go to uni. You know every other teacher; they just want you to pass, you know, just to do well with life and stuff, but she wanted better...She was a directive lady without being too harsh. She expected us to go to uni ...me and the rest of our form ...So without saying it...we didn't want to let her down... She was just a major influence in my life...she still is. I still keep in contact with her” (Nopera)*

Similarly to the example above, the following quote shows an example of participants being motivated by the approval of or impressing the teachers that they had good relationships with.

*“I was going to be a hairdresser and he [teacher]told me, ... he didn't agree with that, ... He was just like, ‘if I ever see you cutting my hair, I'd turn around and slap you’, I was like, ‘oh okay’” (Chanté)*

While teachers often motivated participants to go to university, they were also often (7) the key people that helped them get to university, in terms of giving career pathway advice and support.

*“I think that she [teacher] jacked up ...the bridging course that I did, got me onto that” (Hemi)*

*“Probably one teacher in particular ... she thought that I was doing well in high school and she thought, you know, just keep on track and she'll help me. She helped me ...do the enrolment form and all that” (Kyle P)*

*“I got a little bit of inspiration from one of my teachers, who went to ... [University] to do design. She came back, and showed us all this stuff and was trying to recruit us. Which is pretty much what she did, because I was like, ‘wow this is exactly what I want to do’” (Ngarita)*

## **Mātua: Parents**

Five of the eleven participants discussed their parents as being significant in motivating them to go to university. Noteworthy, at least one parent of these participants had a university or teaching qualification. One of the participants was able to draw on a personal experience of the moment that she decided that she wanted to go to university.

*“The moment I decided to go to uni was the moment that I stood up and did a haka for my mum at her Māori graduation. I was like 13, 14 maybe ... So seeing my mum graduate when she was a solo mum of two children ... I watched everything that she did, all her hard work into her studies for four years and then she graduated. That was kind of like the moment, ‘no yeah, I’m going to go and follow in her footsteps, cause if she can do it solo then I can do it just being me’” (Awhina)*

The participant’s mother’s educational experience at university provided her the motivation and the self-efficacy to pursue a university qualification. Another participant spoke of her father who encouraged her to persevere during secondary schooling when she had a long absence from school after the passing of her grandfather and a decline in health of her other grandfather.

*“But, it was my dad who just gave me the ol’, ‘Oi what are you doing, you’re not doing this for the rest of your life’ type thing. ‘Make your mind up’. This was near the beginning of year 13. He says ‘what are you going to do?’ And so I say to him, ‘oh I’ll just go get a job, I’ll work full-time down at the meatworks’ and he’s like, ‘you’re not bloody doing that’, so it was thanks to my dad that I was still in high school” (Ngarita)*

And this support continued through the trials that she faced as she began her bridging course at university and making a decision of what to do following the completion of her course.

*“I just said to him, ‘I think I wanna be a teacher’ and then he laughed, like a little giggle and then he was like, ‘are you sure?’ And I was like, ‘yip’, and he was like ‘ohh okay then, yip we’ll give it a go’. Because he wasn’t letting me move back until I had found something...So I enrolled for the early childhood [degree]” (Ngarita)*

In some instances, parents were not directly involved with the participants' secondary school education and their post-school decisions, yet continued to be a motivating factor to do well in education and to attain it at high levels. One participant, for example, described going to secondary school at a Māori boarding school which limited his mother's ability to support his academic work, but he was motivated to do well for her.

*"My mum just wants me to get a degree and she's pretty much the only person I want to make happy...I actually want to get it more for her than myself...I'll get out [of university]...I don't care what happens ...maybe I'll get a job, I'll be happy after that, cause she'll be happy... it's just me...so you know, my mum really counts on me"*  
(Jason)

Three of the participants expressed that their parents were indifferent about them attending university, but they were generally supportive of the participants' decision. There were some parents that were unsure about the participants decision to go to university as they wanted them to work and were worried about the length of time that university degrees takes.

*"[My parents'] ...view was as long as you've got a job, you know, what ever that job is, as long as you're earning money then you're sweet, as long as you're doing something, [and] as long as you're not on the dole"* (Hemi)

*"[My parents] didn't mind where I went to, as long as I've got a job, [and] stayed out of mischief"* (Kyle P)

While some of the participants (5) spoke of their parents motivating them to go to university, fewer (4) talked about their parents being instrumental in navigating their way to university. For instance, one participant repeatedly talked about receiving and asking for support and advice from her father during her secondary and tertiary education. Most of the participants' parents valued university education and supported the participants where they could, although only a few discussed specific details of how they helped them navigate their way into university.

*"I don't think my family had that much ...they were on the financial side and helped me with all that, but when it comes to decisions about choosing a path ... cause they never went to university so... they didn't really know much, when it comes to that kind of stuff"* (Hemi)

*"I think my parents, they were just happy, I didn't really listen to my parents ... I think I was more set to do what I wanted ...my parents didn't really have to tell me to do anything"* (Christina)

*"My mum, she thought it was a good idea, yeah she wanted me to go to uni, but never really enforced it on us or anything, like it was a nice idea if we went but [she] wasn't pressuring us to go or anything, but she's happy I'm here now"* (Chanté)

## Whanaunga: Other whānau members

Of the participants, three stated that their other family members, other than their parents, were significant motivators for them going to university, while four spoke of other family members as mildly motivating them. Those who had a number in their family that had gone to university, and in particular, had older siblings who had gone to university, discussed how this was a great advantage in their decision to go to university. Their siblings provided them with realistic expectations and emphasised the benefits of gaining a university degree.

For others that had only a few of their family that had been to university, two participants described a whānau member that they admired who had gone to university. One participant described in detail about her high regard for her uncle who led a life that she aspired to.

*“He's [Uncle] just got all these things under his belt and he's been all over the world, he now works with heaps of famous people and their house is in ...[overseas city], him and his wife. But he has to go places for his work and stuff, that's sort of what I want to do...He's probably the one that influenced me the most...I want to be like him ...He's just done so many things and he knows so many things ... when he comes home he always tells us stories of what he's done and I'm just like, 'I wanna meet those people and I want to be just like you'” (Hina)*

One participant also talked about her son being a strong motivator for her to persevere with her secondary school education and further her education at university.

*“[I] got pregnant at 16 ... and then he [son] really influenced me not to give up...I wasn't going to let it [pregnancy] push me away and push my dreams aside. So it really motivated me to stick to my dreams and then come to uni. There were opportunities, like the government set up the ... [teen parent school] to still get education for teen mums. They pay for all the child care ... I could still go to school and study, so there was no reason why I couldn't [study]” (Awhina)*

Other whānau members that had not been to university were also motives to go to university. Grandparents of some of the participants, for instance, were often motivators in terms of knowing that furthering themselves or excelling in something, such as university, would make them proud. Another described her great-grandfather, who she did not get to meet, and how he had attended the same university helped her have confidence to do it as well.

*“My Nan was probably my biggest influence ..., her and my grandad, were like, 'be better than what you are today and always just strive to be great'” (Kyle F)*

*“My great grandfather came to ... [university]. He was dead before I was even born ...but yeah, because my grandfather had done it, I thought yeah it mustn't be that hard” (Christina)*

*“Yeah my grandparents always expected me to go to uni. So I guess they always knew that I would, cause I always use to say, ‘when I finish school I’m going to go to uni’ ...So they’re quite proud, my grandparents, that I am at uni now” (Hina)*

### **Hoa rangatira: Partner**

Three participants reported that their partner was instrumental in their transition to university. The first example here describes one participant who spoke of his girlfriend who helped him achieve at secondary school and motivated him to reject the status quo and follow a similar education pathway to her.

*“She [girlfriend] was the one that helped me, you know get on track to study, so she was a big influence...Before then, I was pretty much a mischief and didn’t do my school work. Then 6th form I just thought, I don’t really want to get left behind so [I] put my head down and just start[ed] studying and it paid off” (Kyle P)*

*Interviewer: “...You said that you didn’t want to get left behind, what does that mean?”*

*“I guess from my partner, because she was one of those 3 people who were Māori [that went to university from my school] ...so I was like, might as well, don’t really want to get side tracked away, go to ...a useless job maybe, I didn’t really want to go into that path” (Kyle P)*

*“The other one would be my partner. He’s ...my big support system, my rock. The only reason I’m here is because of him, because he pays for me to get everything ... student loan only goes so far so I’m quite... lucky that I do have him because he pretty much supports me financially and all that stuff” (Chanté)*

*“She [girlfriend] just supports me. She’s like my mum, whatever happens” (Jason)*

### **Hoa/kaimahi: Friends/Colleagues**

Only three participants talked about their friends or colleagues as being a major motivator for going to university. All of these participants spent at least a year working before beginning their current course at university. Friends in secondary school were rarely discussed as a significant motivator. One participant was influenced by a friend that was already going to university who shared his own positive experiences with him. In addition, this participant was motivated by his business partner and mentor.

*“‘You should come to uni bro, far just come bro’ ...he was always telling me to come and then ...it was like ‘mean I’ll come’ ... So he was one of them [motivators] ... [business partner’s name] was the other, and my mentor, she said I should go to uni too ... she’s like a one-on-one coach” (Kyle F)*

Similarly to above, colleagues, including an employer, motivated another participant to go to university.



*“He [employer] always encouraged me to go to uni ...They [colleagues] were all real cool, then I [was] just like ‘okay I better, I’m gonna do it, I’m gonna do it’. I always thought it was too hard” (Mereana)*

In both of these cases, the participants went to university to study a degree that would further themselves in their current employment. Another participant was also motivated by friends that were already completing degrees.

*“My friends that I met in my year that I did the bridging course at [Institution name] ... all the friends that I met who had already started doing their degrees ...they probably influenced me the most” (Hemi)*

### **Tumuaki me ngā kaiawhina rapuara: Principals and career advisors**

Two participants specifically talked about their secondary school career advisor as significantly helping them get to university.

*“I just came down with my teacher ... [who] showed us around campus. She was our careers advisor ...she was the one that helped me decide what I wanted to do in life pretty much. So she wanted to show me options and she took me on that trip to [another tertiary institution] and then brought me down here ...oh and my partner ...She was cool, she went out of her way for students. So we came down for a day-trip and [she] showed us around here” (Chanté)*

*“Definitely through our career advisor at high school, she helped me out a lot ...she took the time to sit there and write up everything. So she helped me put my application in for [university] and just sat there and told me what the people would like to hear, how to present myself ...We had to have an interview to get into here [university course], so she put me through an interview in her office and [she was] just really helpful” (Awhina)*

Two participants talked about their principal or deputy principal helping them.

*“I had a principal that just went out of her way for me when I was pregnant and just stood there by me and got me in to the... [Teen parent school]. And just [gave] really good references” (Awhina)*

Although one of these participants was grateful for this support he also felt that the work done for him became a disadvantage for him in the long run.

*“Studylink was [a] bit of a hassle because no one really came into help us at the time, like student loan and allowances. And I couldn't do it at home or anything because mum didn't know what the hell was going on. I didn't know what I was doing, as clever as I was ... I didn't even know what was happening. I didn't even know what student allowance was. The only reason why I did ... was my deputy principal did it for me, I wasn't there, she just did it for me, ‘yep you're enrolled’. Instead of saying this is how I enrolled you and this is what you're in ...she just said, ‘yip I've enrolled you, you're sweet to go’ ... So I was like ‘okay, where do I go?’” (Jason)*



## **Te ngākau oha, koha me te aroha: Altruism**

One participant felt that he was largely motivated by the approval, satisfaction and benefit of others, rather than subject interest and getting a job. He perceives that his significant motivators relating to helping people are socially unacceptable.

*“I feel a bit stink that I'm here for all the other reasons other than science and getting a job afterwards. I feel stink. I've got so much drive and determination from all the ... people who want me to get it ... That's why I'm here, as stink as that sounds, it is the reason I'm here. ...Its just dumb that I'm doing it for everyone else except myself, but if it drives me that much I may as well do it. You always [have] got to go with whatever drives you, because the reality is that there's nothing in this world that interests me other than helping out other people, I think that's where I get the drive from. ...Science, I'm interested in the most out of all the others, [but that] doesn't mean I'm interested in it that much that I'm passionate about it. ... [I] want to do the best that I can for them, [I] just want to give back to all those that helped me be who I am, as well as help other people now” (Jason)*

## **Te pūtea: Financial influences**

The majority of participants referred to Government funded study loans and study allowances as subduing their concerns about the cost of university. They all spoke of the long-term benefits, in terms of wealth, that they expect, and many see the costs involved as a good investment. For instance, after being asked about concerns of costs one participant responded,

*“Oh yeah, but when I'm a millionaire (laughs)” (Nopera)*

Some (5) spoke of receiving scholarships before coming to university and how that helped ease financial strain. A few talked about working hard before coming to university to support the upcoming costs of university.

*“I might put financial stress on them [parents] and so that's why I tried to work as much as I could, like from November to like January at McDonalds to try and make enough money to try and come” (Ngarita)*

## **Personal skills, experiences, personality characteristics**

Having particular skills and personality characteristics helped many of the participants transition to university. Largely, high self-efficacy was a key trait that participants had. Self-efficacy is the judgement that a person makes about their capability to accomplish a future task (Alderman, 2008). Participants described themselves as having high confidence, having a strong passion for their subject, having a ‘big goal’ and having a strong work-ethic.

*“I didn't look at [university as] being hard I just thought that ... you need to put the work in like everything else” (Christina)*

Many participants also talked about being skilled in a particular area that contributed to believing in their ability to undertake a degree at university, such as good communication skills, social skills, event management skills, business experience, te reo Māori and Māori cultural knowledge, artistic ability, and good leadership qualities.

It was difficult to elicit information from the participants about their personal skills and qualities that had an impact on their decision to go to university. Some discussed how they did not consider their individual personal skills and qualities when they were deciding to go to university. Those that did, discussed skills that were associated to their subject area at university, therefore pursuing a degree where their strength was. Others described general traits that were significant, such as being goal-orientated, being confident in oneself, having good social skills. For those that had been in the workforce, their skills and personal qualities were usually related to their profession. Two participants also talked about the knowledge that they brought with them and how they were motivated to share it with university lecturers and students.

### **Kiri akiaki: Self-motivation**

Some participants discussed great personal drive and self-motivation. In some instances, they valued gaining a university degree regardless of prompts from personal relationships.

*“I think they [parents] didn't encourage me and that was because I had already set my mind to do it. ... They did support me, but they didn't have to push me into it because I already wanted to come here. ...For me...the big overall thing that I think makes people come to uni is [that] they have to want to themselves. It's good to have family support, but you'll find that the ones that get made to come, they actually don't last, they don't have that [self-motivation] ...to do the work and at the end of the day, you're the one that does the work, not your family” (Christina)*

*“I didn't want to go [to university] because everyone was telling me to go. I just wanted to do my own thing” (Kyle F)*

### **Te Pae Tawhiti: The expected outcomes of young Māori that will occur as a result of pursuing a university degree**

The factors that motivate young Māori to participate in university and pursue a university degree are not necessarily the factors that contribute to the successful navigation of getting into university. After making the decision to go to university, participants were supported in this decision in a number of ways. The following section will describe the main factors that were identified by the participants as helping them get to university.

## **Ō waho: External motivators**

### **Mahi/Umanga: Vocational motivation/Career**

All of the participants spoke of the benefits of university for their future and in particular, greater job prospects. Predictably, all of the students were motivated by attaining vocational skills or a qualification that contributed to their career aspirations as a result of going to university. The nature of their desired occupations varied, however, most of the participants expressed wanting to have greater vocational choice and flexibility. Jobs that were enjoyable and that had greater salaries were desirable.

*“I want to do something that I'm motivated to get up and do and you spend a lot of time at work...That was the main thing for me. I wanted to like my job. ... The money side was just a bonus” (Christina)*

*“The main thing would be to travel around the world and help as many people as I can” (Hina)*

Some focussed on gaining the qualification as being a key factor to obtaining their preferred job by qualifying their ability in their particular area.

*“I knew what I wanted to do, which is teaching, and I knew I had to get the qualifications to do it. That was the only way in ... I was working in ... a factory job. I didn't want to do that forever. I knew if I wanted to have a good job and good pay, I had to go to uni and get the qualifications ... and that was the drive” (Hemi)*

### **Reciprocity**

Most (7) of the participants were motivated by making a contribution back to their whānau and communities. Some participants were motivated to be a role model for others.

*“When I worked at high school, I worked with a lot of Māori kids, there's a lot of Māori kids that went to that kura. ... I'd always like encourage them to go and do something. 'Think about your options in life, don't just think about today and your friends and getting into fights'. But then I got to a place where I need[ed] to go and do those things for myself and find out what it's like for myself, before I can show them and teach them more about what they're doing. So a real big influence... [were] the kids I worked with and being able to encourage [them] more, but me encouraging myself to do [it] .... I was like, 'no I can't do it, too scary', but then I was totally opposite to what I'm saying to these kids. So that was a huge influencing factor...definitely practicing what I preach” (Mereana)*

*“I'm the first boy ever from my high school to go to uni. ... I kind of wanted to go, just so the younger kids can see, we can go to university. We're not just a Māori school, we can actually go beyond kura, because there are a lot of graduates from ... [School name] that work straight away, instead of going to get a degree or something. ... Whenever I go back to school they always ask me, 'how's uni and stuff' and I was like, 'oh mate, it's mean'. I try and tell them how good it is and just try and motivate them to go off to uni. ...Everything I do is not for the school, it's for me. But I want my*

*achievements to motivate those kids that are still going to kura, that's how I've always seen it. I mean it's not just for me, but it's for everybody else as well"* (Nopera)

Another participant discusses his role in supporting Māori on a societal level.

*"I have to [do well]. It's important that you do because Māori aren't making it, so I sort of took the responsibility on my shoulders"* (Jason)

### **Mana: Status and prestige**

Some participants expressed being motivated by attaining pride for themselves and among others.

*"When I was at high school, everyone was good at Māori, but no one was good at science. No one was good at maths, so I sort of had it in my mind ... 'if I can do it then I will be different', and [the] same thing happened. [I] came to uni, 'if I can crack science then I'll be different'. ... There aren't many Māori students in science ... I see their royal blue capes and I'm like, I'm gonna get that one day, I'm gonna have that Harry Potter suit. I always tell everybody I'm only graduating because I want to wear that suit, that [graduation] robe, that's the only reason I'm here"* (Jason)

*"That was probably something, to show off my skills to my lecturers and peers"* (Hemi)

*"[I wanted to] set my own path because none of my other cousins have graduated and I come from a really big family, like hardly any of my cousins have even made it through high school. So first I wanted to make it through high school and then through uni ... being the first one in my generation to pass is what motivated me to go to [university] and study"* (Awhina)

### **Ō roto: Internal motivators**

#### **Rapu mātauranga: Obtain knowledge**

All of the participants were motivated to go to university for the satisfaction to know and to learn new things. Seven strongly agreed with this, while four agreed that this played a minor role. Of those that were highly motivated by learning, one participant spoke of wanting to learn more to make a difference in the future, particularly through teaching. Another spoke of the passion that she has for science and how she often felt restricted at school, by not being challenged enough in this area. Another participant spoke of wanting to learn the "school side" of business, which would complement his entrepreneurial work outside of university.

*"I went there [university] to learn [and] ... to help me. My thought behind it was 'if I'm going to go to uni then I want to use it in real life. I want to go to uni, get a degree and then, not be one of those people that have a degree but don't do what their degree is"* (Kyle F)

*"They [teachers] gave me the passion for science, because they were so passionate about it. It sort of rubbed off on me and I was like, '[I] need to know more'. ... I always wanted to know ... I couldn't... just accept it and I'd be like 'why' ... I was motivated by learning new things. I always liked learning new things"* (Christina)

Those relatively motivated by learning new things, said they did not think about it at the time or that they were motivated more by external motives, such as getting a degree.

### **Te wero me te tutuki: Challenge and accomplish**

Some of the participants (5) were evidently motivated to go to university by the thought of challenging themselves to accomplish something. The remaining agreed with this somewhat when prompted. A few wanted to challenge themselves at university as they often felt that secondary school was too easy or not challenging enough.

*“I decided to do business because I get bored when stuff is too easy. I was going to do Māori visual arts because I can draw and stuff. I'm pretty artistic, but I found that when I was at school, when things get easy I get bored and then I don't want to do it. [I] figured that business was going to be a challenge where I wouldn't want to give up because it's something that I don't know, and it'll be good for me in the future” (Hina)*

*“I always felt like I wasn't challenged enough [in science] because ... you'd be saying, 'but what is this for', and the... [teachers] just don't have time to tell you more. Like for whatever reason” (Christina)*

Others described how challenging themselves is intrinsically a part of their personality.

*“If I see something then I'll challenge myself and I ... don't like failing, I don't fail, I just don't think about it. ...that's the kind of person that I am” (Awhina)*

After withdrawing from university for a couple of years, one participant discussed the constant drive to challenge himself. When asked about being motivated to go to university by the thought of challenging himself he responded,

*“I have always been that way [challenging himself], even though I've been through all this, I'm still the same, I ... haven't changed, it'll never change I think” (Jason)*

### **Pārekareka/Whakawhanaungatanga: Fun & Excitement/Social aspect**

Another internal motivator of many of participants (7) to go to university was the thought of fun and excitement that they would experience at university. Primarily, this was related to meeting new people and making new friends. They were interested in meeting people from different cultures and backgrounds, meeting like-minded people, and those that had friends at university wanted to be a part of the social student groups already established within university. A couple of participants were also motivated by being apart of the sport teams of the university.

*“The thing that I wanted to do was to meet other people that were interested in the same things I was interested in” (Hemi)*



*“All the people [from] different cultures, [I was] looking forward to meeting a different group of people, because back home there's a different mentality about the way of thinking and doing things. ... [I] look forward to that, meeting people from different backgrounds” (Christina)*

Another two participants were excited to be moving to a larger city than their hometown.

*“This is a huge town to me. Everyone else [thinks] it's so small, ...but for me it was a big thing, and I was like, ‘man I can like go to the shop and its open at night time, because they don't close at 6’, and that was exciting, and going clubbing, can't really do that back home” (Christina)*

### **Whakapāhunutanga: Discouragement about going to university**

While some (3) of the participants did not experience discouragement about going to university, others (4) experienced some discouragement and others (3) experienced strong discouragement.

*“Everyone was pretty supportive. With my dad, not that he didn't, he was just questioning what I was doing. It was a good thing, it made me question if it was the right thing, if what I was going to study was right, all that kind of stuff” (Hemi)*

*“Yeah, family...some of the people that encouraged ... me to go, would also have another opinion, ‘why do you want to go, are you sure you can do this’ ... I mean it made me second guess why I wanted to go to university” (Nopera)*

The following two quotes are from a participant who experienced strong discouragement about her educational success from a student counsellor/dean and other students at her secondary school.

*“I thought, ‘I'm going to give this year a...good go.... And then the student counsellor pulls me over and says, ‘I'll let you know now, you won't be able to be a prefect’, I was like ‘Woah! Not that I wanted to be, but thanks for telling me’ and she was like, ‘but do you think it's because no one knows who you are that you don't get involved in things’, and I knew every single person in my year level, so I didn't know what the heck she was talking about.... I was just like, ‘okay, alright’, and just walked away” (Ngarita)*

*“There'd be a group of them [students at her secondary school] that would actually say, ‘oh so what are you going to do for the rest of your life, are you going to be a PaknSav person or something like that’. I'd be like ‘what's wrong with being a PaknSav person’. They'd be like ‘nothing’ and they'd smirk and stuff like that” (Ngarita)*

While this participant spoke about one teacher that did motivate him go to university, he went on to discuss other teachers who had low expectations of him.

*“[In] fifth form, [I] was kind of mischief, but then as time went on, I started to put my head down and decided to go to uni. But the teachers thought that I probably wouldn't make it” (Kyle P)*

Although all of the participants did enter into university education, they did have concerns regarding university. The most common concern was having a fear of the unknown, being too hard, fear of failure, financial hardship, financial and time commitment, lecture styled teaching, assignments and exams.

## **Conclusion**

This chapter highlights the key information from the interviews that relate to the research questions. Initially, a background on the sample group and some of the foundation of participants' decisions is provided. Participants largely decided to go to university while they were at secondary school, and university was seen as reputable for some courses and for employment. Decisions about subject area of study at university was influenced by their passion for a subject, a subject that they are good at, a subject that challenges them, a subject that sets them apart from others, or a subject that contributes to their previous/current employment.

Considering Te Pae Tata, the factors that motivate young Māori to pursue a university degree, teachers were predominantly attributed with motivating the participants. Some participants identified family, friends and partners and fewer identified career advisors and principals as significantly motivating them to go to university. Responses that related to Te Pae Tawhiti, the expected outcomes of young Māori that will occur as a result of pursuing a university degree, reflect both extrinsic and intrinsic motivating factors. Extrinsic factors included employment and career, reciprocity and mana. Intrinsic factors included gaining knowledge, being challenged and fun and excitement through social interactions. Some participants experienced discouragement towards going to university from family, teachers and other students at secondary school.



## **Tātaritanga: Discussion**

This chapter will synthesise the findings in the previous chapter with the relevant reviewed literature. The literature will be used to compare and contrast with the findings to determine how the findings are placed within a wider context. Findings fall under two key research questions. The first being, Te Pae Tata: What are the factors that motivate young Māori to pursue a university degree? This question addresses the people and personal experiences that motivate and lead young Māori to university. The findings related to this question are encapsulated in two key themes: whakawhanaungatanga and rangatiratanga. Whakawhanaungatanga, in this sense, are the relationships that have been significant motivators in the pathway of young Māori to university. Rangatiratanga highlights the personal characteristics and circumstances that motivate young Māori to go to university, that essentially reflect leadership qualities.

The second question is, Te Pae Tawhiti: What are the expected outcomes of young Māori that will occur as a result of pursuing a university degree? This question addresses the expected outcomes, both tangible and intangible, that motivate young Māori to go to university. The findings of this question will be considered under the perspective of motivation orientation of young Māori to go to university and pursue a degree, that is, are their motivations underlined by intrinsic or extrinsic motivation. Findings under this question have also been encapsulated by the themes whakawhanaungatanga and rangatiratanga. Whakawhanaungatanga, in this sense, focuses on their expected and desired outcome related to the building and maintaining of relationships as a result of gaining a university degree. Rangatiratanga then focuses on the expected outcomes of individual excellence, leadership, ownership and prestige, yet is exercised in the context of collective identity (Macfarlane et al., 2008).

### **Te Pae Tata: What are the factors that motivate young Māori to pursue a university degree?**

The key finding that highlights whakawhanaungatanga is the strong positive relationships that motivated young Māori to pursue a degree at university. The majority of participants identified one or two secondary teachers that significantly motivated them to go to university. For some participants, family, friends and colleagues were also significant motivators, with few participants discussing career advisors or principals as significantly motivating them to go to university. Further findings were found to be guided by

rangatiratanga, which reflects the personal autonomy, strength and leadership of the individual, which is exercised in the social context of collective identity (Macfarlane et al., 2008). The findings that are discussed under rangatiratanga are the way that participants viewed how their personal skills and attributes, their educational background and their taha Māori contributed to their motivation to go to university.

## **Whakawhanaungatanga: Motivating relationships**

### **Kaiwhakaruruhau: Positive role models are crucial**

What is evident from the findings of the present study is that the decisions of young Māori about participating in university has been sparked or reinforced by key relationships with role models or mentors. In this sense, role models or mentors are those that have strong, positive relationships and whanaungatanga with and who then guide these young Māori in a number of aspects of their lives. This includes parents, teachers, siblings, grandparents, uncles and aunts, friends, partners and colleagues. This directly reflects Bishop et al. (2009) and McRae et al. (2010) findings that role models and quality relationships contribute significantly to Māori succeeding at secondary school. Furthermore, the results of the present study reinforce Bosmann-Watene's (2009) findings that whānau, including parents, wider social systems and role models, are key to the success of young Māori women. Consistently, Reid's (2010) study found that relationships are fundamental, or the 'life blood' in Māori career choices.

### **Kaiako: Teachers are significant in supporting transition**

Almost unanimously acknowledged by the participants were the personal relationships that participants had with individual secondary school teachers and the direct impact of this on their motivation to go to university. The actions of these teachers were often described as going 'above and beyond' what is generally expected from a teacher and that the teachers had genuine care and interest in their students.

*"Teachers are the main reason why I'm at uni today ... because they go that extra mile to help me... that's why I want to be a teacher, because I want to go the extra mile for my students, and as a Māori student...definitely that one-on-one time, cause that's what sometimes we need" (Awhina)*

Increasingly, there is more research supporting the significance of the role that teachers play in student motivation and achievement through effective teacher relationships (e.g. Bishop & Berryman, 2006; Katene, 2004, as cited in Bosmann-Watene, 2009; Macfarlane et al., 2008; Meyer et al., 2009). Some of the literature highlights the important

role that schools, teachers, and career guidance staff have, particularly for non-traditional students (Boyd et al., 2001; Connell, 2004). As the results of the present study show, few of the participants had immediate family members that had attended university, thus schools are very important for guidance and support related to tertiary and university study.

Another finding of the present study was the high expectation of success that those teachers had for these young Māori. In some instances, this was in contrast to other teachers or some members of their family. Influential teachers challenged Māori students to push themselves further.

*“You know every other teacher, they just want you to pass, you know, just to do well with life and stuff, but she (teacher) wanted better” (Nopera)*

Tait’s (1995) study demonstrated the high rate of negative perceptions that Māori students’ had of their ability to achieve at school that was reinforced at school. A number of other studies have shown the significance of teacher expectations on student achievement (Kennedy, 2001; Bishop et al., 2009). Mitchell (2009) for example, argues that a culture of failure is perpetuated at school and Bishop and Glynn (1999) report of the deficit theorising that has existed in society among teachers and the barriers that it has caused for Māori. Durie (2003) notes that one of the significant principles that must guide Māori education is best outcomes and zero tolerance of failure.

Other studies extend the significance of the role of teachers by arguing their pivotal role in the successful transition to tertiary studies (Bland, 2002; Boyd et al., 2006; Connor & Dewson, 2001; Jefferies, 1997; Mitchell, 2009; Reay et al., 2001). Kay’s (2008) and Bosmann-Watene’s (2009) findings, on the other hand, showed that teachers’ impact on academic success was secondary to family. Furthermore, others studies contrasted the findings of the present study showing that teacher influence rated medium, low or not at all on students’ tertiary decisions (Keller & McKeown, 1984; Lilly et al., 2000; James, 2000; Wagenaar, 1987).

The subject of the teacher was not usually reflective of the chosen area of study of the participants. This demonstrates that positive teacher relationships are not based on classroom achievement or subject area, but rather motivating across disciplines and building self-efficacy in a broader sense than within their classroom. This may contribute to the statements that Bland (2002) makes about greater numbers of low SES (Socio-economic status) students enrolling in Education courses as their teachers are their role models. Although, he also points out that this is a common area of study among low SES students (Bland, 2002). On the other hand, the subject area of a few teachers who were significant motivators for the participants was directly related to the subject area that they pursued at university. This was

particularly the case for those studying in the sciences and education fields. Similarly to Bland's (2002) findings, one participant in the present study, who had significant positive relationships with the majority of her teachers, went to university to study to become a teacher. As Māori are highly underrepresented in studying the natural sciences (Education Counts, 2011a; Hook, 2007), it is expected that participants who were studying sciences had strong and positive relationships with their science teachers.

*"I think they [teachers] gave me the passion for science; because they were so passionate about it, it sort of rubbed on me" (Christina)*

This is consistent with Martin's (1996) study that showed that Māori working in the science field highlighted a strong theme of teacher role models.

### **Whānau: Families are important**

For some participants, their family or a significant member of their family was a strong motivating factor to their participation in university, while others described their family as having a minor role in their decision to participate in university. Parents who had been to university or parents who worked as teachers were often described as being significant motivators to go to university. In these instances, other family members, such as an older sibling, a grandparent, an uncle or their child, were often discussed as secondary to their parents' contribution to their motivation to go to university, apart from one participant who was highly motivated by her uncle who had been to university. Many of the influential family members led by example through their own educational experiences;

*"The moment I decided to go to uni was the moment that I stood up and did a haka for my mum at her Māori graduation" (Awhina)*

Very often the long-term mentoring relationships existed pre- and post-transition:

*"I was like 'I'll work full-time down at the meatworks' and he's like, 'you're not bloody doing that', so it was thanks to my dad that I was still in high school ...I just said to him, 'I think I wanna be a teacher' and then he laughed, like a little giggle and then he was like, 'are you sure?' And I was like, 'yip', and he was like 'ohh oh okay then, yip we'll give it a go', because he wasn't letting me move back [home] until I had found something" (Ngarita)*

Furthermore, the narratives demonstrate that where academic role models were not present in their family or whānau, their parents or grandparents were supportive and encouraged of their academic success at secondary school, but not instigative of tertiary study.

The present study showed that parents' occupation and highest level of qualification showed great variation amongst the young Māori interviewed. Parents' value in education was shown to have more of an influence on young Māori participation in university. For most

participants in the present study, one or two members of their family had been to university and usually provided them with enrolment support and realistic advice about university. This is consistent with Cabrera and La Nasa's (2000) findings that those with family who have a tertiary education were more likely to consider a tertiary education and are better equipped to navigate the application and enrolment procedures.

The current literature seems to highlight socio-economic status as a significant factor of decisions pertaining to university participation (Chalmers, 2001; Choat, 1998; Looker & Lowe, 2001; Parente et al., 2003). As details of SES were difficult to attain, it is hard to comment on the effects of this within the participant group. Although as commented on earlier, parent's occupation and highest level of qualification varied between participants.

### **Hoa: Partners, friends and colleagues can be influential**

The findings of the present study showed that partners, friends and colleagues can be the very influential, although this was only the case for three of the participants. Similarly to Kay (2008), this study showed that positive influences of friends are secondary to whānau and teachers. However, Reid's (2010) study argues that two out of the three categories of Māori cultural career identities ('seekers' and 'cloaked') were shown to draw a large amount of support from their friendship networks. While, the other cultural career identity ('keepers'), who retain strong links with whānau, hapū and iwi, were less supported by friends.

### **Te rapuara mahi: Career advice is largely found inter-personal relationships**

While most participants did not discuss career advisors as key motivators for going to university, two participants did discuss how significant their career advisor's support was for their tertiary study decisions and preparation. The majority of others, however, discussed teachers at their secondary school that provided career advice that significantly impacted on their tertiary study decisions. Taurere (2010) argues that Māori students' tino rangatiratanga, or self-determination, is not possible without the support of an advocate, such as a career advisor. This is reflective with one of the participant's experience of not being in control of his transition to tertiary.

*"I wasn't given any options at school, 'just go to uni'. They didn't actually help us at school, ...not saying, 'this is what you do, this is how you enrol, this is what's available to you, and this is what it's going to be like, being Māori'. They didn't prepare me for that" (Jason)*

Of those that had parents or family members who had been to university, all got career advice from those family members. This is comparative to Brennan (2001) and James (2001), who argue that inter-personal relationships have a significant role in providing career

information, rather than mass marketing. Like the findings of Boyd et al. (2001), career information is best utilised when information sharing occurs between a range of inter-personal relationships, such as whānau, friends, schools and tertiary education representatives.

## **Rangatiratanga: Personal strengths**

### **Pūkenga: Personal skills and attributes**

Personal skills and attributes that contributed to their decision-making about university were sometimes acknowledged, although many of the participants found this difficult to explain. Two whakataukī (Māori proverbs) may shed light on this finding. “E kore te kūmara e kī ake ki a ia he māngaro ...The kūmara does not announce it is tasty” (Mead & Grove, 2003, p. 36), which describes how personally talented young Māori are, but it is often of their nature not to boast about themselves. The other whakataukī relevant here is, “Ehara taku toa i te toa takitahi, engari he toa taki tini ... My strength is not that of a single warrior but that of many” (Mead & Grove, 2003, p. 24). Collective effort is seen as necessary for the successful completion of a project. The findings in this present study show that individual worth was often seen in the context of those around them.

*“One of my influences would definitely be myself, my strength is from the group, which is from my family, from my teachers and from everyone else, but then I am self-motivated to stick in there and keep going” (Awhina)*

Similarly to Kay’s (2008) study, self-efficacy was evident among the majority of participants and “lay most credit for developing this self-efficacy on their family members, significant adult and on teachers, with some given to their friends” (p.102).

### **Whakatutukitanga: School achievement and retention is important**

The young Māori interviewed in this study came from a range of educational backgrounds, including co-education mainstream schooling, Kura Kaupapa Māori and Wharekura, a unisex Māori boarding school and a teen parent school. Due to the sample size it was difficult to determine any school composition influences. The same variation could be said about the educational experiences of these participants as some did very well at school, while others struggled through their schooling, including those that failed to gain University Entrance in Year 13. International and national studies show that student school achievement is positively associated with plans for university study (Cabrera & La Nasa, 2000; Harker et al., 2001; Jefferies, 1997; Stage & Hossler, 1989). Stage and Hossler (1989) go on to suggest that without school achievement, tertiary education is rejected early as an option and post-school career options are greatly affected.



Consistent across all participants was that they continued to attend school to Year 13, except one participant who chose to leave school after Year 12 to study a bridging course at a university. This shows that perseverance in the school system is important and is consistent with research and Governmental reports encourage students to stay at school longer and gain meaningful qualifications (Ministry of Education, 2008a). However, students must also be encouraged to achieve highly to avoid the ‘holding pattern’, which describes the “context where Māori and Pasifika students are expected to remain in school but not encouraged to excel; or ...only expected to fail” (Mitchell, 2009, p. 64).

### **Tuakiri Māori: Māori identity is key**

While participants were diverse in their level of connection and activity in te ao Māori, the consistent feature across all of the participants was a sense of comfort in Māori settings and identifying as Māori. This aligns to the whakataukī that states asserts that to know yourself, your whakapapa and cultural heritage, is to never be lost. “E kore au e ngaro; te kakano i ruia mai i Rangiatea; I shall never be lost; the seed which was sown from Raiatea” (Hiroa, 1949, p. 37). A vision that the Ministry of Education has aligned for is that “a Māori identity will not fade: it is derived from ancestors, passed down from generation to generation, and lives on in our mokopuna” (Ministry of Education, 2010b, p.10). The narratives from the present study reinforce one of Katene’s (2004, as cited in Bosmann-Watene, 2009) key motivating factors for Māori, that motivation is enhanced by their sense of identity and connection to their culture. The narratives also showed that Māori at various levels of connection to te ao Māori, the Māori world, successfully navigate their way through a largely western education system to university.

*“[I feel] more comfortable in that [Māori settings] than any other lifestyle”  
(Nopera)*

*“I don’t mind it, I’m comfortable when I’m in it, but if it comes to singing songs that everyone knows ...I don’t know it” (Kyle F)*

While this supports McRae et al. (2010) findings about Māori succeeding at school being linked to strong connections to te ao Māori, it also demonstrates that Māori who have less fluency in te reo Māori and experiences within their own hapū and iwi continue to navigate the education system and transition effectively. Durie (2003), however, highlights that education should be consistent with the goal for Māori to live as Māori, that is, having access to te ao Māori, while Penetito (2004) argues that an increase in quantity and quality of Māori knowledge in schools would empower Māori. This is echoed by the Ministry of Education (2008b) in the Ka Hikitia, Māori Education Strategy 2008-2012 that seeks to



enable Māori to live as Māori within te ao Māori, New Zealand and the wider world. This continues to be a challenge for universities within New Zealand and future pathways have been proposed (Durie, 2011b; Māori Tertiary Reference Group, 2003).

## **Te Pae Tawhiti: What are the expected outcomes that motivate young Māori to pursue a university degree?**

The expected and desired outcome of young Māori that motivate them to pursue a university degree is grouped into the two key themes: whakawhanaungatanga and rangatiratanga. Whakawhanaungatanga, in this sense, focuses on their expected and desired outcomes related to the building and maintaining of relationships as a result of gaining a university degree. The findings show a strong premise of tauutuutu (reciprocity) as a positive outcome of gaining a university degree, as well as making new social connections. Rangatiratanga then focuses on the expected outcomes of individual excellence, leadership, ownership and prestige, yet is exercised in the context of collective identity. Many key findings were correlated to this theme. Exploring new horizons as an individual and as a member of a greater collective, such as whānau, communities, or the wider Māori society was a key finding that emerged. Other significant expected outcomes that were shown in the findings were learning new things, greater employment and life prospects. Furthermore, findings included within the themes of whakawhanaungatanga and rangatiratanga will be considered against the perspective that motivation orientation is underlined by intrinsic or extrinsic motivation.

### **Whakawhanaungatanga: Building and maintaining relationships**

#### **Hōnonga hou: Making new social connections**

Another outcome expected by participants was to make new social connections. This included wanting to meet people from different cultures, like-minded people, social or political university student groups and university sports teams.

*“The thing that I wanted to do was to meet other people that were interested in the same things I was interested in” (Hemi)*

This consistently relates to Latu’s (2004) findings that Māori students appreciate being a part of a larger, well-structured group when learning. While this concerns external relationships, the aesthetic value of meeting new people would be categorised by the Self-determination Theory as both extrinsically and intrinsically motivating (Ryan & Deci, 2000). The external reward of friendships and social networks displays the extrinsic motivation and the aesthetic value of the activity of meeting new people (Ryan & Deci, 2000).

### **Tauutuutu: Reciprocity**

The present study showed that an expected outcome of university that motivated young Māori to go there was to give back to those who had made a significant contribution to their lives. This was primarily done by either achieving success on behalf of others, or giving back to their whānau or community in some way with the success that they will obtain. There was a general sense of responsibility to those significant people, but also to those that they would potentially help in the future through their careers. Examples include, being a role model to younger members of their community or school, making a significance difference in their field for future generations and taking their achievements as representatives of the greater success of Māori in general.

*“[I] want to give back to all those that helped me be who I am, as well as help other people” (Jason)*

*“There's a... lack of people that ...are equipped to teach Māori things so I just want to be apart of it for the future ... I wanted to be like part of that, [and] influence the future” (Awhina)*

The acknowledgements of those before them and those to come are encapsulated in the notion of whakawhanaungatanga, koha and whakapapa. Similarly to traditional Māori narratives, as noted in the literature review, whakapapa here is ingrained in Māori cognition and spans through past, present and future.

### **Rangatiratanga: Individual excellence in the context of collective identity**

While many participants had social aspirations as a result of undertaking a university degree, individual excellence was seen as a means to attain it. This excellence was displayed in a range of ways, such as exploring new horizons, challenging themselves, increasing their knowledge and having greater occupation and life prospects.

#### **Hōpara i te pae tawhiti: Exploring new horizons**

An expected outcome that motivated young Māori in the present study was to break new ground as an individual. Examples include the desire to be the first in their family to go to university, the first from their school to go to university, pursuing a career area where Māori were few, or making a significant difference to their particular field.

*“When I was at high school, everyone was good at Māori but no one was good at science, no one was good at maths, so I sort of had it in my mind ...if I can do it then I will be different” (Jason)*

*“[I wanted to] set my own path because none of my other cousins have graduated and I come from a really big family ... being the first one in my generation to pass is what motivated me to go to [university] and study” (Awhina)*

This demonstrates the high ‘achievement motive’ among participants, described by Weiten (2004) as “the need to master difficult challenges, to outperform others and to meet high standards of excellence” (p. 403).

### **Te wero: The desire to be challenged**

While the majority of the participants expected and accepted that university would challenge them, some desired the challenge that university could offer them. In the present study, some participants desired the challenge of university as they were not challenged enough at secondary school.

*“I always felt like I wasn't challenged enough [in science] because ... you'd be like, ‘but what is this for’, and the... [teachers] just don't have time to tell you more. Like for whatever reason” (Christina)*

*“ I decided to do business because I get bored when stuff is too easy ...I found that when I was at school, when things get easy I get bored and then I don't want to do it” (Hina)*

While, all young Māori may not be considered gifted, Bevan-Brown and Taylor (2008) have presented three basic conditions that are needed to nurture giftedness and this corresponds well to all young people. They argue that young people need to be in a nurturing, responsive environment and their talents and curiosity need to be valued. (Bevan-Brown & Taylor, 2008). Young people need to be shown that their learning is a worthy endeavour and be given quality time, attention and patience. Furthermore, Bevan-Brown and Taylor (2008) argue that gifted children need opportunities and experiences that challenge them and develop their abilities. Partnership between whānau and teachers can unearth the nature of the abilities and skills of young Māori and support them to realise their potential (Bevan-Brown, 2005; Bevan-Brown & Taylor, 2008; Ministry of Education, 2012).

### **Mātauranga: Learning and knowledge**

Many of the participants discussed how their desire to learn new things motivated them to go to university, while fewer said it was not a major motivator to go to university. Learning new things and obtaining new knowledge was seen by some as a means of making a significant contribution to future generations, such as through teaching.

*“Learning new things and valuing education specifically. ... Long term I want to teach our children something that's going to be worth teaching” (Awhina)*

Others wanted to learn more about their field of work and apply it to the practical work that they were working in.

*“I went there to learn... if I'm gonna go to uni then I want to use it in real life. I wanna go to uni, get a degree and then not be one of those people that have degree but don't do what their degree is” (Kyle F)*

Others had an intrinsic passion for learning.

*“I was motivated by learning new things; I always liked learning new things” (Christina)*

### **Mahi: Employment**

The findings of the present study show that some young Māori university students expected their university degrees to be credible and to be recognised nationally and internationally. They also expect that it will provide a pathway to a greater income, employment and a better lifestyle.

*“I just wanted a piece of paper that qualified [me, and] ... backed me up to get a job. So I didn't just want an average job, I wanted ... to get quite a good job, [like] management roles” (Kyle P)*

Te Puni Kokiri (2003) argues that positive Māori development will increasingly depend on improved participation in science and technology, high professional standards, and qualifications benchmarked against the best in the world. This also aligns to one of the goals of Māori education advancement, to actively participate as citizens of the world and seize opportunities for Māori advancement, considering the globalisation of societies, such as in New Zealand (Durie, 2003).

### **Te ara pai: Choosing something better**

Some of the participants in the present study were motivated by the undesirable lifestyles and occupations that they or those around them had while growing up. This however, propelled them to consciously make decisions that would result in a better outcome in their perspective.

*“I didn't want to work in a factory job forever. I knew [that] if I wanted to have a good job, and good pay, I had to go to uni and get the qualifications” (Hemi)*

*“I just want better things for myself than what they [parents] had” (Hina)*

These participants realise their positive potential similarly to rangatahi Māori described by Webster et al. (2003) and Mitchell (2009) who were provided an opportunity to lead in positive social change through respective research projects.

## **Te whakahihiko: Motivation orientation**

Are young Māori motivated by intrinsic or extrinsic rewards? For pursuing a degree at university in particular, the narratives from this study demonstrate considerable examples of both, yet extrinsic motivators were shown to be more prevalent than intrinsic motivators.

Examples of extrinsic motivation from the results fall under three categories (Ryan & Deci, 2000). Firstly, 'external regulation' motivation, done purely for external rewards, was exhibited when participants were motivated by getting credible degrees, better job prospects and making friendships. Secondly, 'introjected regulation' is dependant on self-esteem, where individuals are motivated by avoiding guilt or attaining pride with a strong focus of approval from others. In the present study, examples of this included pleasing the desires of their family or teachers and attaining pride through being the first from their school or family to go to university. Finally, the most prominent external motivation exhibited by the participants was 'identified' and 'integrated regulation', where individuals gain a conscious valuing of an activity. The motivation regulation is more internal, yet is still focused on an external outcome that is separate from the behaviour.

Many of the participants had developed an internalised value of a university education. Lavery (1999) found that Māori motivation was much more externally regulated, purely done for rewards, than other ethnic groups such as Pākehā, Chinese and Pacific Island ethnic groups. Both Lavery's (1999) and Kay's (2008) studies showed Māori were more externally regulated than internally regulated. The present study supports Bosmann-Watene's (2009) study, that emphasises that both extrinsic and intrinsic motivators are significant, as well as the clear connections between them.

The desire to challenge oneself and to learn new things is described by Ryan and Deci (2000) as intrinsic motivations as they move a person "to act for the fun or challenge entailed rather than because of external prods, pressures or rewards" (p. 56). Exhibition of intrinsic motivation were also shown through three categories, the motivation of learning new things, the joy of a challenge activity, and the aesthetic pleasure of an activity (see Lavery, 1999). As described above, participants described university as a place that they could enjoy learning new things and feed their passion for knowledge in general or in a particular subject.

The most prominent intrinsic motivator found amongst the narratives of this study was challenging themselves to accomplish or create something. Some participants spoke of university being a welcomed challenge as they felt under-challenged at secondary school and appreciated teachers who would continue to challenge them. Finally, the main aesthetically pleasing motivator that emerged from the narratives was the socialising aspect of university, meeting likeminded individuals as well as individuals from different backgrounds. The

findings of Vallerand et al. (1989, as cited in Lavery, 1999) show that both intrinsic motivation and identification motivation (a type of extrinsic motivation) are positively associated with educational outcomes. External regulation and introjection are either not related or slightly negatively related to outcomes. This supports the findings of this study.

Deci and Ryan (2000) argue that the groundwork for facilitating internalisation is providing a sense of belongingness. Teachers are highly featured in the results of this study, therefore it is essential that students feel cared for and respected by teachers in order to value what they are being taught. Some studies have shown that autonomy supportive, as opposed to controlling, teachers catalyse in their students greater intrinsic motivation curiosity and the desire for challenge (Deci et al., 1981; Ryan & Grolnick, 1986). Similarly, children of parents who are autonomy supportive are to be more likely to encourage spontaneous exploration and to extend themselves than parents who are more controlling (Ryan & Deci, 2000).

While internalising the value of an activity is important, so is the judgement that one makes about their capability to accomplish a task. The present study shows that positive self-efficacy about going to university was largely gained by having at least two of the three major sources, attributing success to being internal and controllable, vicarious learning and persuasion (Brophy, 2004).

## **Conclusion**

This chapter highlights the varying factors that contribute to the transition of young Māori to university that have been identified by the results of this study as well as other relevant sources. Whanaungatanga and rangatiratanga largely summarise the findings related to the research questions. In addition, both extrinsic and intrinsic motivational orientations are highly exhibited by young Māori within this study.

## **Kupu Whakakapi: Conclusion**

This research aimed to identify the factors that motivate young Māori to participate in university as well as the expected outcomes that reinforce their decision. Kaupapa Māori research methodology guided the research process to investigate these aims. Qualitative methods ultimately revealed the key relationships, situational factors and personal characteristics that motivated young Māori to participate in university and to achieve their expected outcomes. These findings were then examined against previous relevant research to provide ultimate conclusions that answer the research questions: What are the factors that motivate young Māori to participate in university? What are the expected outcomes of young Māori that will occur as a result of pursuing a university degree? This chapter presents five key recommendations that have emerged from investigating these research questions with the intention to better support young Māori to pursue their aspirations at tertiary education and for this study in particular, at university. The boundaries of this research project will then be discussed as well as propositions for future research.

The first recommendation outlined is that young Māori need to be supported by key role models to gain self-determination over their own career aspirations. As secondary teachers are highlighted in this study as being the key role models and motivators to go to university, the second recommendation is that teachers need to provide positive, encouraging and holistic relationships with their students. Thirdly, whānau also play a significant role in the lives of young Māori and they need to be supported to have a purposive role in their child's tertiary education. Another key recommendation is that young Māori are secure in their Māori identity and finally, have opportunities to lead and be challenged. While most of the recommendations focus on young Māori, the responsibility also sits with whānau, hapū, iwi as well as government organisations, education providers and communities.

### **Recommendations**

#### **Young Māori need to be supported by key role models to have independence over their learning and career pathway**

It is recommended that young Māori are supported to be independent and autonomous learners and to have advocates that promote self-determination over their career pathway. Young Māori need to have caring and respectful relationships with key role models provide this, including whānau members, teachers, career advisors and others in the community. This is clearly supported by the narratives from this study and Taurere's (2010) study that argues



that it is critical that Māori students have a supportive advocate in order to enhance their tino rangatiratanga, or self-determination in terms of career choices. The findings of this study are also supported by Boyd et al. (2001) who suggest that teachers, career counsellors, representatives of tertiary institutions, as well as parents and family groups should all be involved in information giving and processing.

While the 'externally regulated' motivation of gaining a degree and greater job prospects were important factors they were not as significant as other extrinsic motivators. Role models and advocates of young Māori were shown to be significant extrinsic motivators. The other strong extrinsic motivating factor was being motivated to give back to those who had made a significant contribution to their lives and wider community groups. This study supports that extrinsic motivation that is more internalised, where the individual consciously values the activity holds the greatest influence as opposed to other forms of extrinsic motivation (Ryan & Deci, 2000). Students can gain a more internalised motivation orientation towards education where adult role models show care and respect to students where they feel a sense of belongingness (Ryan & Deci, 2000).

### **Young Māori need positive, encouraging, holistic relationships with teachers**

The clear recommendation based on the narratives of this study is that secondary school teachers need to have positive, encouraging, holistic relationships with their students. The most influential relationships that affected the desire and preparation to go to university as well as the successful transition to university for young Māori were secondary school teachers. The majority of participants in this study described a dedication of teachers that would go 'above and beyond' what is generally expected of a teacher. This was demonstrated through a genuine care and interest in their students. Similar to Bishop and colleagues' (2007) findings, teachers had high academic and behavioural expectations of them. Where, often, young Māori do not have academic role models within their families, teachers have a pivotal role in motivating young Māori to pursue university degrees. These forms of relationships should then be continued for young Māori at university in order that they succeed in this environment and support transition to employment.

While teachers had a pivotal role in motivating the majority of the young Māori in this study to go to university, few participants pursued careers related to the particular subject area of the teachers that they described. This reinforces that teachers have the potential to motivate across subject areas and promote positive self-efficacy. It is also proposed that science teachers understand their pivotal role in motivating and inspiring young Māori to pursue careers in science, as they were the exception in this study that motivated students in their

own subject area. Participants in this study that did pursue tertiary study in science described their science teachers as significant motivators to study at university. This mirrors the findings of Martin (1996) that showed that Māori working in the science field highlighted a strong theme of teacher role models. Similarly, Hook (2007) argues that secondary science teachers have a critical role in the development of young peoples' interest in science. With the scarcity of Māori studying and working in the natural sciences this is significant in the greater economic, ecologic and health development of Māori and Aotearoa as a whole (Hook, 2007).

### **The whānau of young Māori need to be supported to be involved in their child's tertiary education**

Whānau need to be supported to promote and encourage their child through secondary school and be supported to have involvement in their child's tertiary education. Family members who had been to university or initial teacher education programmes were often significant motivators for the participants to pursue tertiary and university degrees. Academic role models within the family are significant motivators but not always necessary. Parents and grandparents with less academic experience were also motivators, yet were usually limited to supporting achievement as far as secondary school. Parents or caregivers of participants in this study were influenced by a strong value of education rather than parental occupations and highest level of qualification, as the level of parental income and highest qualification varied across participants.

Similarly to the general Māori population, the majority of the participants in this study had few or no members of their family who had a university degree. Positive parental support and other older family role models are important for long-term pre- and post-transition. Where academic experience and role models were accessible to young Māori within their whānau, the transition process to university was easier to navigate. This included parents or other whānau members who had been to university and parents who were trained teachers. Similarly, Cabrera and La Nasa's (2000) found that those with family who have a tertiary education were more likely to consider university and are better equipped to navigate procedural requirements to enter university.

### **Secure Māori identities need to be encouraged**

It is also recommended that secure Māori identities are encouraged through increasing access to their cultural heritage and traditions. This research project showed a range of Māori cultural connectedness of participants, although all of the participants shared some sense of

comfort in Māori settings and in their own identity as Māori. A large amount of research (Durie, 2003; McRae et al., 2010; Penetito, 2004) has supported the notion that Māori culture is a motivating factor within education. This aligns with the Ministry of Education's Ka Hikitia strategy that promotes Māori enjoying education success as Māori (Ministry of Education, 2008b). Of those that did not have strong connections to their papa kāinga or have a high fluency of te reo, all discussed dissatisfaction with their connectedness to their own marae, hapū or iwi, as well as their ability to speak te reo Māori. Of these participants, all spoke of wanting more access to te ao Māori, through increasing their fluency in te reo Māori, kapahaka, or contributing to current Māori development.

### **Young Māori need opportunities to lead and be challenged**

It is recommended that opportunities for young Māori to lead and be challenged are supported. Many of the participants in this study demonstrated their aspirations of exploring new horizons as an individual, and often, as an individual amongst a collective. Others also spoke of being motivated by doing something challenging. For example, a participant spoke of being the first to finish school and get a university degree in his entire family, while another participant chose a field of study that would challenge her rather than a field that she was good at. In line with Bevan-Brown and Taylor's (2008) recommendations, young Māori need a variety of experiences, opportunities and resources to challenge them to develop their abilities and skills. Universities need to invest in initiatives that show secondary students where they can be challenged and seek new horizons. This should then be reflected in providing greater opportunities for young Māori to have leadership roles within the university where they are able to enhance their skills and abilities. These initiatives need to be created in collaboration with young Māori themselves (Mitchell, 2009).

### **Research Limitations**

Like all research projects, there are a number of limitations to acknowledge. As the sample size is relatively small and the participants are limited to living in an area of the lower North Island of New Zealand, it limits how representative this sample is of the greater young Māori university student population. The sample size made it difficult to see if situational and background factors were statistically significant, such as school composition. Participants were recruited through whakawhanaungatanga (established relationships) and snowballing methods, which some may view as introducing a bias and reduces the likelihood of representing a cross-section of the target population. For this research, however, these methods were culturally appropriate and suitable for qualitative Kaupapa Māori research.

Using semi-structured interviews to gather the data limits the ability to have high reliability between participants and has a greater chance of researcher bias and subjectivity. However, objectivity within qualitative Kaupapa Māori research is very difficult through the various physical and non-physical relationships between Māori (L. Smith, 2007, as cited in Daniels, 2007). Another limitation of this study is that participants were largely giving post-transition accounts of their transition to university, including some participants who had been at university for some years. This then somewhat relied on the participants' ability to accurately reflect on their thoughts and feelings during their transition to university.

## **Future Research**

There are a number of areas of future research that emerge from the key findings, conclusions, recommendations and the limitations of this study. Future research stemming from the conclusions made in this chapter regarding the role of science teachers could investigate how secondary school science teachers perceive their role as significant motivators and career advisors for Māori students and how it is managed or promoted. This is important given the relatively small numbers of Māori who enter into and graduate from science disciplines (Education Counts, 2011a; Hook, 2007).

Furthermore, the findings of this study surrounding Māori identity could be further explored. Future research could explore how Māori identity and culture is enhanced or diminished for young Māori who go to university and if they continue to enjoy educational success as Māori. Further research could also be conducted in order to identify how young Māori perceive being challenged and how this is being fostered or inhibited during secondary and tertiary education.

The present study finds that young Māori who have gone into the workforce before going to university are highly motivated by friends and colleagues. This can be expected as they are no longer at school with teachers and often have moved out of their family home. For the many young Māori that do not complete their secondary school or gain University Entrance, it would be very valuable to investigate the factors that motivate young Māori, who are in employment, to go to university.

In light of some of the limitations of this research, amendments to the research methods in future research could be useful in providing comparable data. While maintaining the key research questions and objectives, interviews with participants could be conducted at the beginning of their first year at university and subsequently each year as they complete their degree. This would demonstrate the development of motivating factors as well as the significant constant motivating factors. This method would also highlight the motivators that

initiated the transition to university and the motivating factors that impact on retention and completion. Measures would need to be considered to facilitate participants that do withdraw from university, as this information is also very valuable, considering some that will return to university years later. This is important research that needs to occur if universities are committed to more Māori students and graduates.

It would be valuable to continue this investigation with young Māori university students from a range of regions or as well as from study areas that were not investigated in this research project, such as engineering and medicine. Furthermore, I suggest that future research can look at the motivating factors of young Māori to participate in other tertiary institutions, such as wānanga Māori or polytechnics.

## **Conclusion**

This study initially set out to find the factors that motivate, influence, entice and drive young Māori to realise their potential in higher education. Two research questions then provided a direction to investigate this: Te Pae Tata, the factors that motivate young Māori to pursue a university degree, and Te Pae Tawhiti, the expected outcomes of young Māori that will occur as a result of pursuing a university degree. This study provides a collection of relevant literature surrounding young Māori educational motivations and transitions. This study also premieres a Kaupapa Māori theoretical framework, Te Manu Tukutuku, which is tailored to this research and to me as a researcher, yet is flexible where it may be developed or adapted to other research.

This research is important because it highlights young Māori transitions to tertiary education with a strengths-based approach and a Kaupapa Māori framework. The participants have provided insights into their lives that have impacted on their decisions that will largely lead them to places and spaces of success. Te Ara Manukura, or the pathway of leaders, has shown factors that influence the pathway and the expectations of young Māori university students. The leadership pathways that are exhibited by the participant group are seeking new horizons as the first in their family or school to go to university and exploring new endeavours in their various fields. The leadership roles that will develop from young Māori are those among their whānau, hapū, iwi, communities and workplaces within and outside of New Zealand. The flow-on effect of this is has major implications for future Māori development and New Zealand as a whole.

*Ko te manu e kai ana i te miro, nōna te ngahere*

*Ko te manu e kai ana i te mātauranga, nōna te ao*

*The bird that partakes of the miro berry reigns in the forest*

*The bird that partakes of the power of knowledge has access to the world*

(Ministry of Education, 2007).

## Papakupu: Glossary

Aki	To uplift
Ako	Reciprocal learning, learn, teach
Aotearoa	Common Māori name for New Zealand
Aute	Paper mulberry plant
Hapū	Section of large kinship group, sub-tribe
Hawaiiki	Referred to as the physical place from where Māori came from before arriving in Aotearoa and also a spiritual place spirits return to after death
Hui	Gathering, meeting
Iwi	Large kinship group, tribe
Kai	Food, content
Kāinga	Home
Kaitiaki	Guardian, trustee, minder
Kaitiakitanga	Guardianship, stewardship
Kākaho	Culm or stem of plant, such as toetoe or raupō
Kanohi kitea	A seen face
Kapa haka	Māori cultural/performing group
Karakia	Incantation, prayer, chant
Kaumātua	Elder
Kaupapa	Topic, subject
Kaupapa Māori	Māori ideology, Māori principle
Kauri	Large native New Zealand tree
Kete	Basket, kit
Koha	Gift, offering, contribution, reciprocity
Kōhanga Reo	Māori language nest/pre-school
Kōrero	Account, narrative, communicate, speak



Kūmara	Sweet potato
Kura Kaupapa Māori	Māori language immersion primary school
Mana	Intrinsic worth, influence, prestige, ancestral efficacy
Manaakitanga	Hospitality, kindness
Manuhiri	Guest, visitor
Manu taratahi	Triangular Māori kite
Manu tukutuku	Māori kite
Māori	Normal, native, indigenous or belonging to New Zealand
Mātauranga Māori	Māori knowledge
Marae	Courtyard, meeting house
Maui-Tikitiki-a-Taranga	Polynesian ancestor
Mauri	Life principle
Mokopuna	Grandchild, descendant
Ngā kete o te wānanga	The three baskets of knowledge
Ngā Rauru	People who descend from Rauru and whose geographic boundaries are in southern Taranaki, New Zealand
Ngā taonga tuku iho	Heirloom, handed down treasure
Ngati Raukawa ki te Tonga	The people of Raukawa and whose geographical boundaries stretch between Rangitikei river and Kukutauaki stream, New Zealand
Ngāti Toarangatira	People who descend from Toarangtira and whose geographical boundaries are in the south-western North Island of New Zealand
Noa	Unrestricted, ordinary
Pākehā	New Zealander of European descent
Pakeke	Adult
Papa kāinga	Original home, home base
Papatūānuku	Earth mother and wife of Ranginui

Pepeha	Tribal saying, proverb
Poutama	The stepped pattern of tukutuku or woven mats
Rangatahi	Youth, younger generation
Rangatiratanga	Sovereignty, chieftainship, self-determination, ownership
Rangiatea/Raiatea	A place in Hawaiiki
Ranginui	Sky Father and husband to Papatūānuku
Raupō	Bulrush plant
Ripanga	Table, spreadsheet
Rūnanga	Council
Tāne Mahuta	God of humankind and forests
Tangata whenua	Indigenous people, people of the land
Tapu	Sacredness, sacred
Taranaki	West coast region of North Island in New Zealand
Tauutuutu	Reciprocity, alternating speaking procedure used on marae
Tawhaki	An ancient Māori ancestor
Te Atiawa	An iwi whose geographical boundaries are in the northern area of Taranaki and the in the Wellington Harbour area, New Zealand
Te Atihaunui-a-Paparangi	An iwi, whose geographical boundaries are in the region of the Whanganui river and Mount Ruapehu, in New Zealand
Te ao Māori	The Māori world
Te Ara Awe	Strengths-based approach
Te Kotahitanga	Research and professional development programme that aims to improve educational outcomes for Māori
Te Pae Tata	Horizons that are near
Te Pae Tawhiti	Distant horizons
Te reo (Māori)	The Māori language

Te taha Māori	The Māori side or perspective
Te Tairāwhiti	East Coast region of North Island of New Zealand
Tikanga	Custom, lore, practice
Tikanga Māori	Māori customs
Tino Rangatiratanga	Self-determination, autonomy
Titiro	Look, observe, examine
Toetoe	Tall grasses native to New Zealand
Tohunga	Expert
Totara	Large native New Zealand tree
Tukutuku	Ornamental lattice-work
Tupuna	Ancestor
Utu	Reciprocation, to repay, avenge
Waikato	Region south of the Auckland region in New Zealand
Wairua	Spirit, soul
Wānanga	Higher educational institution “that maintains, advances and disseminates knowledge and develops intellectual independence ... according to tikanga Maori (Maori custom) (Education Act, 1989, Section 162).
Whakaahua	Figure, image, picture
Whakapapa	Genealogy, lineage
Whakarongo	Listen, hear
Whakataukī	Proverb, saying
Whakawhanaungatanga	Process of establishing family-like relationships
Whānau	Family, extended family
Whanaungatanga	Kinship, relationship
Wharekura	Māori language immersion secondary school
Whenua	Land, country

## **Rārangi Tāpiritanga: List of Appendices**

Tāpiritanga 1:	Ethical Approval
Tāpiritanga 2:	Participant Consent Form (Māori and English)
Tāpiritanga 3	Participant Information Sheet (Māori and English)

## Tāpiritanga 1: Ethical Approval



MASSEY UNIVERSITY

25 July 2011

Ani Cumming-Ruwhiu  
16 Matamau Street  
PALMERSTON NORTH

Dear Ani

**Re: HEC: Southern B Application – 11/36**  
**Te Ara Manukura: The factors motivating young Māori to participate in university**

Thank you for your letter dated 7 July 2011.

On behalf of the Massey University Human Ethics Committee: Southern B I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Dr Nathan Matthews, Acting Chair  
**Massey University Human Ethics Committee: Southern B**

cc A/Prof Nick Zepke  
School of Educational Studies  
PN900

Ms Te Rina Warren  
School of Māori and Multicultural Education  
PN900

A/Prof Chris Freyberg, Acting HoS  
School of Educational Studies  
PN900

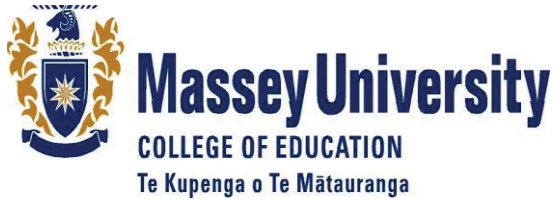
Mrs Roseanne MacGillivray  
Graduate School of Education  
PN900

Te Kunenga  
ki Pūrehuroa

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Massey University Human Ethics Committee  
Accredited by the Health Research Council  
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T +64 6 350 5573 +64 6 350 5575 F +64 6 350 5622  
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## Tāpiritanga 2: Participant Consent Form (Māori and English)



Te Uru Māraurau  
School of Maori & Multicultural Education  
Private Bag 11 222  
Palmerston North

Te Ara Manukura: The factors motivating young Māori to participate in university.

### TE WHĀRANGI WHAKAAE MO TE KAI WHAKAURU

Kua pānuitia e au i te whārangi whakamōhio, ā, kua whakamārama mai e te kairangahau i ngā whakaritenga o te rangahau. Kua whakautua katoatia aku pātai, ā, e mōhio hoki ana au e taea tonu au te tuku pātai.

Ka whakaae au/kaore au i te whakaae kia hopu-a-reo ma runga rīpene i te uiui nei.

Kei te hiahia/kaore i te hiahia e au kia whakahoki mai ki au i āku hopunga reo.

Kei te hiahia/kaore au i te hiahia kia whakaingoatia e au ki te roto i te rīpoata whakamutunga mo tēnei rangahau.

Ka whakaaetia e au kia whai wāhi au ki tēnei rangahau i raro iho i tōku māramatanga mo ngā tikanga kua whakamārama mai i roto i te whārangi whakamōhio.

Waitohu:

Te Rā:

Ingoa:



**Massey University**  
COLLEGE OF EDUCATION  
Te Kupenga o Te Mātauranga

Te Uru Māraurau  
School of Maori & Multicultural Education  
Private Bag 11 222  
Palmerston North

Te Ara Manukura: The factors motivating young Māori to participate in university.

### PARTICIPANT CONSENT FORM - INDIVIDUAL

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

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I wish/do not wish to be named and identifies in the final report of the research project.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:

Date:

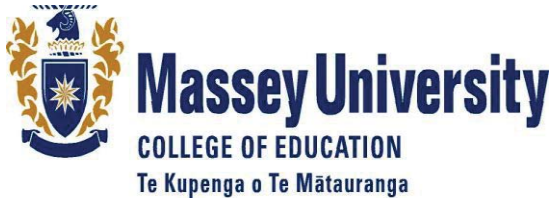
.....

.....

Full Name - printed



### Tāpiritanga 3: Participant Information Sheet (Māori and English)



Te Uru Māraurau  
School of Maori & Multicultural Education  
Private Bag 11 222  
Palmerston North

Te Ara Manukura: The factors motivating young Māori to participate in university.

#### WHĀRANGI WHAKAMŌHIO

Ko Tararua te maunga  
Ko Ōtaki te awa  
Ko Ngāti Kikopiri te hapū  
Ko Ngāti Raukawa te au ki te tonga te iwi  
Ko Tainui te waka  
Ko Ani Sarah Marino Cumming-Ruwhiu tōku ingoa

Tēnā koe. Ko Ani Cumming-Ruwhiu tōku ingoa. Ko te kaupapa o tēnei rangahau hei tautoko i ngā whakaritenga mo te tohu paerua whakaakoranga ki Te Kunenga ki Pūrehuroa, ki Te Papaioea. Ko Nick Zepke rāua ko Te Rina Warren ōku kaiarahi.

#### He aha te kaupapa o te rangahau?

Ko ngā wawata mo tēnei rangahau kia tirohia ngā take e tenatia i ngā rangatahi Māori ki te whai i te tohu paetahi ki te whare wānanga. Ko ēra take, ngā mea, ngā whanaungatanga, ngā āhuatanga, ngā āhua noho me ētahi atu awe e hāngai ana ki te manawa o ngā rangatahi Māori ki te whai tohu paetahi.

#### Ko wai e whakaae ana kia whai wāhi ki roto i tēnei rangahau?

Ngā whakaritenga mo ngā kaiwhakauru:

- He Māori
- E whai tohu paetahi piki ake rānei ki \*\*\*\*\*
  - E noho ana ngā tauira ki \*\*\*\*\*
- E 25 te pakeke heke iho.

Ka tonoa atu au (Ani), \*\*\*\*\* ki ngā tauira Māori tokowaru ki te tekau ma rua ki te whai wāhi ki roto i te rangahau. Ka kowhiria ngā tauira tokorua ki te tokotoru no \*\*\*\*\*. Ko te tūmanako kia ōrite te maha o ngā tane me ngā wāhine.

#### Ngā whakaritenga

Ka uiui te kairangahau i a koe e pā ana ki o ake rongo (ingoa, iwi, tohu mātauranga, momo tauira, kura o mua) me ngā take e tena i a koe ki te whai tohu paetahi ki te whare wānanga. Kotahi haora te roanga o te uiui, ā, ka hopu-a-reo i te uiui. Whai muri i te kape tuhi o te uiui, ka whakahoki te tuhinga ki a koe hei whakatika. He haurua haora pea te roanga o tēnā mahi. Mehemea e hiahia ana koe ki te mauria mai he kaitautoko, kei a koe te tikanga. Kare tōu whakataunga ki te whai wāhi ki tēnei rangahau e whakaawe i o akoranga me tōu pānga ki roto i ngā rōpū tauira.

#### Ngā tikanga mo ngā kōrero kua hopu

Ka whakamahia i ngā kōrero kua hopu mo te take o tēnei rangahau anake. Ka kape tuhi ngā kōrero e te kairangahau, ā, ka tirohia e te kaiwhakauru hei whakatika. Whai muri i tēnā ka tirohia e te kairangahau ki ngā kōrero mo ngā kaupapa matua e whakaata i ngā wawata o te rangahau. Ka noho ngā kōrero kua hopu ki runga i te rorohiko o te kairangahau, e tiaki ana no te kupuhuna. Whai muri i te whakamātautau ka whakahoki ngā kōrero kua hopu me ngā hua o te rangahau ki a koe.

He tohu whakatūpato: Kaore tō ingoa me ngā tohu whakamohio i a koe e uru atu ki te rīpoata whakamutunga, inā kaore koe e whakaae. Kei a koe te tikanga mehemea e hia ana koe kia whakauru i tō ingoa ki roto i te rīpoata whakamutunga. Mehemea ka uru i tō ingoa ka tū pea koe hei tauira mo ētahi atu rangatahi Māori.

#### **Te mana o te kaiwhakauru**

Kāhore tēnei he herenga mōu kia uru atu ki tēnei rangahau.

Mehemea ka whai wāhi koe ki roto i tēnei rangahau, kei a koe te mana ki te:

- whakapeka i tētahi pātai i roto i te uiui;
- whakaputa i te rangahau tae noa ki te wā kua whakatika e te kaiwhakauru i ngā kōrero;
- tuku patai e pā ana ki te rangahau i ngā wā katoa;
- kōrero i raro iho i te māramatanga kaore tōku ingoa e puta ina kore au e whakaae;
- whiwhi he whakarapopotanga o ngā hua o te rangahau;
- pātai mehemea ka taea te whakaweto i te mihini hopu reo i waenganui i te uiui

#### **Ngā rongō whakapā**

Mehemea e hia ana koe ki te whakauru ki roto i te rangahau, tēnā whakapā mai ki ahau (Ani Cumming-Ruwhiu). Mehemea he pātai tāu, tēnā whakapā mai ki ahau, ki ōku kaiarahi rānei.

##### **Kairangahau:**

Ingoa: Mrs Ani Cumming-Ruwhiu  
Nohoanga: Te Uru Māraurau, School of Māori and Multicultural Education  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Nama waea: (06) 356 9099 ext 8695

##### **Kaiarahi matua:**

Ingoa: Associate Professor Nick Zepke  
Nohoanga: School of Educational Studies  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Nama waea: (06) 356 9099 ext 8663

##### **Kaiarahi tuarua:**

Ingoa: Ms Te Rina (Krystal) Warren  
Nohoanga: Te Uru Māraurau, School of Māori and Multicultural Education  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Nama waea: (06) 356 9099 ext 8745

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 11/36. If you have any concerns about the conduct of this research, please contact Dr Nathan Matthews, Acting Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 8729, email [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz)

Te Ara Manukura: The factors motivating young Māori to participate in  
university.

**INFORMATION SHEET**

Ko Tararua te maunga  
Ko Ōtaki te awa  
Ko Ngāti Kikopiri te hapū  
Ko Ngāti Raukawa te au ki te tonga te iwi  
Ko Tainui te waka  
Ko Ani Sarah Marino Cumming-Ruwuhi tōku ingoa

Tēnā koe. My name is Ani Cumming-Ruwuhi and this research is being undertaken as part of the requirements for a Masters of Education degree at Massey University, Palmerston North. I am being supervised by Associate Professor Nick Zepke and Ms Te Rina Warren.

**What is the research about?**

This research aims to examine the factors that motivate young Māori to pursue a bachelor's degree in tertiary education. Factors include those events, relationships, environments, lifestyle and other influences that have directly motivated Māori to pursue a bachelor's degree by age 25.

**Who can participate in this research?**

Participants:

- Must identify as Māori
- Must be a \*\*\*\*\* student, studying towards a bachelor's degree or higher
  - Students must be based in \*\*\*\*\*
- Must be 25 years or younger.

Eight to twelve young Māori university students will be involved in the research and will be personally invited by me (Ani) or \*\*\*\*\*. Two to three students will be selected from \*\*\*\*\*. The aim is to have an equal number of male and female participants.

**What is expected of you?**

If you decide to participate, you will be asked to provide personal details (name, iwi affiliation (if known), other ethnicities (if applicable), current course of study, mode of study, previous school(s) attended) for the purpose of the research. You will be involved in an interview of approximately one hour with the researcher and it will be audio recorded. You will be asked about your perceptions of what motivated you to achieve at school and then pursue a bachelor's degree. Once the audio recording of the interview is transcribed a copy will be returned to you to review and edit if necessary. This will take approximately half an hour. If it makes you feel more comfortable, you may bring a support person to the interview. Your decision to participate or not, will not affect your studies or involvement with student associations.

**Data Management**

Data gathered from the interviews will be used only for the purpose of this study. The material will then be transcribed (listened to and typed) by me, then you will receive the transcribed material to review and make changes if necessary. Once this process is complete, the material will be reviewed by the researcher to gather themes reflecting the purpose and aims. All data will be stored on the researcher's personal computer where it can only be accessed by a personal and secure password. After examination of the report the audio and a copy of the summary of the findings will be sent to you.

Note: Names and identifying features will not be included in the final research report unless the participant gives their permission. If you decide to have your name and identity revealed in the final research report it may provide a positive example for other young Māori students.

### **Participant's Rights**

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study up until the transcripts have been approved;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.
- ask for the audio recorder to be turned off at any time during the interview.

### **Project Contacts**

If you are willing to participate in this research please contact me (Ani Cumming-Ruwhiu) or if you have any further questions please contact me (the researcher) and/or one of my supervisors.

#### **Researcher:**

Name: Mrs Ani Cumming-Ruwhiu  
Address: Te Uru Māraurau, School of Māori and Multicultural Education  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Phone: (06) 356 9099 ext 8695

#### **Chief Supervisor:**

Name: Associate Professor Nick Zepke  
Address: School of Educational Studies  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Phone: (06) 356 9099 ext 8663

#### **Secondary Supervisor:**

Name: Ms Te Rina (Krystal) Warren  
Address: Te Uru Māraurau, School of Māori and Multicultural Education  
Massey University College of Education  
Private Bag 11-222  
Palmerston North  
Phone: (06) 356 9099 ext 8745

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 11/36. If you have any concerns about the conduct of this research, please contact Dr Nathan Matthews, Acting Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 8729, email [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz)

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