



NAVIGATING SUCCESS: EXPLORING THE BELIEFS, ATTITUDES, AND ASPIRATIONS OF YOUTH OVER TIME

Summer Scholar Report 2020/2021

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INTRODUCTION

The I Have a Dream (IHAD) project has been carried out across four Northland schools since 2016. It is a longitudinal project that engages students (Dreamers) with mentors (Navigators) in order to support Dreamer aspirations throughout their schooling careers. The mentorship programme has included up to 903 Dreamers in four years and grows by up to 100 students per year. From 2017 to 2020 the Faculty of Education has employed a summer scholar to produce a report based on data collected from survey questionnaires and/or e-asTTle data that is collected as part of the evaluation of the project. The 2020-2021 summer scholar report will be different from previous reports as the usual data collection process in 2020 was interrupted due to the effects of Covid-19. While Covid-19 has caused huge disruptions worldwide, and had direct impacts on this project, it has also provided an opportunity for Navigators and the IHAD team to trial new and innovative methods of data collection. One such innovation to the project is the use of EDGE, a platform Navigators have begun using to record daily observations and interactions with Dreamers. The information that has been recorded by Navigators since May 2020 has provided a wealth of qualitative information that will be reported on in this summer scholar's report. The nature of the data differs from previous years; therefore, the nature of the report will vary also. This report will analyse the qualitative information gleaned from EDGE, and may also provide some useful insights for future use of the platform.

The fourth IHAD Milestone Report reported against the core IHAD values, which was a way of centering the values and making the reporting process more meaningful. The IHAD values have also been used in this report to analyse the EDGE and other qualitative data.

Figure SEQ Figure 1 ARABIC 1 – Core IHAD values from 2019 Annual Report*



HE MIHI MAIOHA – A THANKS

This Summer Scholarship project has provided me with the opportunity to acquire new knowledge and understanding through thematic analysis of qualitative data. I have enhanced my ability to self-direct for research, and study to a higher extent than that of my teaching degree. Throughout this process I have learned new skills that allow me to better understand and interpret qualitative datasets. As for the data itself, the in-depth research I undertook investigating Māori values has opened my eyes to the extensive research around mātauranga Māori, and solidified my personal teaching philosophy as I step into my new career as a beginning teacher in a bilingual unit.

This report has also highlighted for me the work I Have a Dream Charitable Trust does within our community, and I have the pleasure of now teaching past Dreamers. I hope to carry IHAD's core values with me to continue supporting these tamariki to aspire and inspire. I would like to also take this opportunity to thank The University of Auckland and I Have a Dream for allowing me to undergo this research process, it has been a challenging yet enjoyable experience. Lastly a heartfelt acknowledgement of the patience and guidance of my supervisor, Dr Maia Hetaraka, it has been an honour and a privilege to work under your wing.

He mihi maioha tēnei ki a koutou katoa
Nāku noa, nā,
Toni Kaiwai – Summer Scholar 2020-2021

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AIMS OF THE PROJECT

The aim of this project is to analyse the qualitative data recently collected by Navigators in order to develop greater insights into the potential of core IHAD values to positively impact on Dreamer success. A further aim of this project is to provide a starting point for a potential longitudinal qualitative investigation that could inform the future direction of IHAD and Navigator best practice.

Broad aims of the project:

1. To identify which core values are being noticed by Navigators in their interactions with Dreamers and how these are perceived by Navigators.
2. To investigate ways Navigators are using the IHAD values to draw on and enhance Dreamer strengths.
3. To highlight how Navigators could use the values to address challenges they, and/or Dreamers face.

Key Question

How is the use and implementation of Māori values within IHAD's programme impacting/influencing successful outcomes for Dreamers?

LITERATURE REVIEW

Values-Based Programmes

Values-based programmes are underpinned by traditional knowledge systems and concepts that are still relevant in contemporary contexts. In relation to Māori knowledge systems, Harmsworth (2002) states that traditional Māori knowledge, concepts and values still resonate strongly in contemporary Māori society.

From an organisational point of view, Frost (2014) states that from the experience gained while working alongside multiple organisations worldwide, it is apparent that “the most successful, sustainable, and enjoyable organisations to work for put time and energy into developing a strong values-based culture that underpins their performance.” (p. 125). However, it is not enough to know the meaning of the value, one must understand their connection to the value and how that connection can help others find their own individual success, in turn contributing to the success of a collective.

Values-Based Success

Although elevating success as Māori has been an educational focal point nationwide, many unsuccessful Māori-centric initiatives have been developed by The Ministry of Education and others (Macfarlane & Webber, 2019). The reason these initiatives have not yet been able to fully take flight links to the continued lack of widespread understanding as to how to translate these initiatives into everyday schooling environments, and exactly how Māori can be high achievers, as Māori, within an

English-medium educational setting (Macfarlane & Webber, 2019). However, institutions or organisations that have high degrees of understanding and appreciation of te ao Māori become a determining factor as to whether Māori students can achieve success under the umbrella of English-medium education systems (Rata, 2012, as cited in Macfarlane & Webber, 2019). For Māori students, mana-enhancing values and mātauranga Māori such as tūmanako allow taiohi to stand strong in their own identity, and when implemented correctly, can create a positive rippling effect on their thoughts, behaviours, and academic success.

Māori knowledge systems need to be included and embodied correctly within educational settings for Māori youth to have the opportunity to be successful. This sentiment is echoed by Hetaraka (2019) who states that inconsiderate condensing of tikanga and uara Māori promotes misuse of mātauranga Māori within the education system, as it can give teachers the false impression that educational success as Māori can be improved by engaging in “non-Māori definitions of concepts, while retaining the Māori names” (p. 166). Māori values and concepts need to be treated for what they are, he taonga tuku iho, culturally located ways of being handed down through generations.

Within the Ka Awatea report on iwi-lead Māori success, Macfarlane et al. (2014) discovered that characteristics of successful Te Arawa students were inclusive of the students having an in-depth understanding of Māori values. The students understood the “role and purpose of key Māori values” and these were displayed through “unbridled care, inclusion, a keen moral compass and sense of social justice, and spirituality” (Macfarlane & Webber, 2019, p.18).

‘Nā kei te mōhio koe ko wai koe, i anga mai koe i hea, kei te mōhio koe kei te anga atu koe ki hea’. This whakataukī translates as ‘If you know who you are and where you are from, you will know where you are going’. It embodies the Māori value of tūmanako within the context of success as a direct result of knowing who you are and where you are from, in order to move forward (and achieve your aspirations). Tūmanako is a value pertaining to one’s dreams and aspirations, the correct implementation of mātauranga Māori such as Māori values within IHAD’s programme can enhance Dreamers’ chances of attaining the tools needed for reaching their aspirations within this programme.

Ethnic Breakdown of Dreamers

Of the Dreamers within the 2020 datasets used for this report, 11 different ethnicities were identified, of those ethnicities a large percentage of Dreamers identify as Māori (82.6%). The self-identification of Dreamers as Māori is relevant here as it justifies the use and importance of uara Māori within the IHAD programme. According to Durie (2004, as cited in Harmsworth & Awatere, 2013), initiatives and resources for rangatahi must consider what is deemed important to Māori, and to be founded on and grounded in Māori values and aspirations (see following table for ethnicity

breakdown).

Table 1: Ethnic Breakdown of Whangarei Dreamers 2020

Ethnicity	Dreamers	Overall Percentage
Māori	313	82.6%
NZ European/Pākehā	50	13.2%
Samoan	5	1.3%
Other European	3	0.8%
African	2	0.5%
Vietnamese	1	0.3%
Tongan	1	0.3%
Fijian	1	0.3%
Cook Island	1	0.3%
Other Pacific	1	0.3%
Other Asian	1	0.3%

He Toa Takitini

Culturally responsive pedagogies – such as values-based kaupapa, can promote the success of all rangatahi within New Zealand. Bishop's (n.d.) research shows that utilising culturally responsive pedagogies will improve both Māori and non-Māori student achievement. There is a Māori proverb that speaks to this: *Ehara taku toa i te toa takitahi, engari he toa takitini* – the success is not mine alone, but that of a collective. Under this notion, a programme that contributes to the success of Māori Dreamers, contributes to the success of all Dreamers.

METHODS

This research was undertaken with the use of reflexive thematic analysis, a method of analysing qualitative data and identifying patterned meaning across a dataset. As the data collected on uara Māori is qualitative and diverse in range, reflexive thematic analysis was an appropriate process to follow.

Participants

The participants in this research were 13 IHAD Navigators reporting on a total of 379 Dreamers across four schools within Whangarei. The case notes were collected by Navigators between May and December 2020. The Dreamers ranged in school level

from Year 1 to Year 12. Of the Dreamers, 101 have been involved in the IHAD programme for three years since 2016. The remainder of the Dreamers joined the programme at various times between 2016 and 2020.

Data Collection

Navigator case notes reporting on 379 Dreamers were captured using the Edge Learning Solutions programme (EDGE). EDGE is a service for primary and secondary schools, based on the New Zealand Curriculum (NZC). It is a cloud-based data collection tool that allows for school staff to communicate through SMS. The tool is also used to assess student progress and achievement (Edge Learning Solutions, 2020). The data included notes from interactions and observations of Dreamers by Navigators while working in kura, at IHAD After School Programmes (ASP), on camps, and within the wider community. This information was provided by IHAD as three separate data sets within Microsoft Excel:

- 1. Positives*
- 2. Problem Behaviours*
- 3. Support*

Data Analysis Plan

The above datasets were analysed using the six-step process of Reflexive Thematic Analysis (Clarke et al., 2019). These processes are employed below to detail the data analysis. Note: the sixth step relates to the reporting of the 'Findings'.

1. Familiarisation with the data

The EDGE data was read thoroughly, a number of times to become familiar with the ordering and content. During the familiarisation process, it was noticed that the IHAD value 'AROHA' could not be located, however sections of data were labelled under the value of 'PONO' instead. The data was read through a lens that centered te ao Māori and privileged culturally responsive pedagogical approaches.

2. Coding

The report question and IHAD values were used as guides to find the relevant information when coding. The case notes were colour-coded according to IHAD values to find themes. Codes included values-based themes, direct Navigator input/interaction, and multiple case notes with repeating information. The number of Dreamers and their respective ethnicities were also tallied during this phase.

3. Generating initial themes

Connections and similarities were identified within the codes, as a result of which thematic patterns became apparent. Several of the same codes such as 'respect for self and others' and 'on task/focussed' were noticed throughout the respective values. Questions and comments that came from analysing the data were also noted for further analysis.

4. Defining and naming themes and 5. Reviewing Themes

Data was 'cleaned' during this phase to simplify and bring clarity to the initial sub-themes, as a result, main themes were then established. Copied case notes that had been used for multiple Dreamers were removed, and invalid data (case notes in wrong section/vague descriptions) were also removed. The following table identifies the themes that emerged from the *Positives* dataset.

Table 2 - Themes for the 'positive' dataset

IHAD Value	Sub Themes	Main Themes
AKO	Mahi tahi Pride in work produced/work ethic Self-improvement Engaged/focused/on task Challenging Self Positive attitude towards learning	Work ethic and focus
RANGATIRATANGA	On task Respect for others and self Positive language Helpful Challenging self Displaying leadership qualities Resilience	Leadership and respect
WHANAUNGATANGA (Navigator and Dreamer actions)	Communication with whānau Text reminders Birthday messages Photos from After School Programme Informal kōrero Teamwork Care & Kindness	Communication and relationships
TŪMANAKO	Dreamers' personalities Hobbies/skill sets	Skills and passions
PONO (this value appears to be identified by Navigators instead of AROHA)	Positive attitudes Emotions and feelings Self-regulation of attitudes/emotions Managing Self Kōrero around Dreamer's personal life Being role models	Attitudes and emotions

FINDINGS

The following findings provide an insight into the use and implementation of uara Māori within IHAD's programme through the qualitative EDGE data. To protect the privacy of both Dreamers and Navigators pseudonyms have been used within the following extracts.

Navigator's perception of IHAD core values

The data gathered from EDGE from the Navigator's perspectives indicates a broad understanding of what uara Māori correlate to which type of experiences. In some cases, there was an overlapping of experiences that related to more than one value. The case notes varied in depth from extensive kōrero and understanding of the 'incidents' with feedforward and suggestions for next steps. Other case notes were quite brief. For example:

"ASP reminder text" and "Today it was so beautiful to see Hera show so much care and kindness for a fellow classmate who attended my ASP for the first time. Hera made sure Charity was well looked after and supported. She took initiative to help her without me having to ask once. It was so amazing to witness!" This entry was coded under the value Whanaungatanga.

Five main themes were garnered from the value datasets, they were:

Theme 1, AKO – work ethic and focus

Theme 2, RANGATIRATANGA – leadership and respect;

Theme 3, WHANAUNGATANGA – communication and relationships

Theme 4, TŪMANAKO – skills and passions

Theme 5, PONO/AROHA – attitudes and emotions.

These themes will be used as a representation of the Navigator's perceptions of IHAD's core values. The Navigator's perceptions of the values will then be compared to IHAD's perceptions of the values as an organisation to see how well these perspectives align (see definition in Table 3 p.12).

Theme 1: AKO - Work ethic and focus

In the AKO theme, Navigators reported that they undertook a role of guidance within the classroom setting, improving the self-efficacy of the students through their 1:1 presence and encouragement:

"Jack wasn't self motivated at all and was drifting when left on his own. I sat with him and he worked happily."

"At first Olivia felt she couldn't write a statement for her water cycle diorama. But with some encouragement and assistance with breaking it down, she was able to put an in-depth statement."

This improved self-efficacy translated into students being proud in the mahi they had produced, often displaying excitement to share work with visiting Navigators. The EDGE data reported on student drive and focus, noting improvements and enthusiasm:

“Carter is more focused this time during math class. Big improvement from last time. Awesome Carter!” Another example spoke of the good effort a student had put into her mahi: *“As soon as I walked into class Hinemoa came up to me very excited to share her publishing that she had begun doing on the chrome books.”*

Analysis of the dataset indicated that work ethic and focus were the broad themes reported under the value of AKO within the EDGE data.

Theme 2: RANGATIRATANGA - Leadership and respect

The main attributes reported on by Navigators under the RANGATIRATANGA section of the EDGE data were leadership, respect, challenging self, and resilience. Challenge was highlighted by students pushing themselves out of their comfort zone to try new experiences or challenging themselves to improve on their school work. The following extracts were sourced from the ‘RANGATIRATANGA’ section of the ‘Positives’ dataset.

“Jay really challenged herself this week at camp. She participated in every activity and kept pushing herself when she wanted to give up.”

Many Navigators attributed the development of leadership qualities in students to time spent at ASP (IHAD After School Program) as one Navigator notes:

“Phillip was very shy about public speaking when I first met him this year and during his first ASP sessions. Last week he stood and shared his pepeha and also led karakia whakamutunga. This is testament to (...) our relationship as a team in the ASP.”

Consistent attendance at the ASP was also noted,

“Tarani is always at my ASP. He shows such great leadership skills. He is mild mannered and very respectful even when his peers push him not to be at times.”

Resilience shone through students’ self-control, *“I was really proud of Harmony today for showing some resilience and removing herself from the class today instead of acting out in anger over a comment another student said about her.”*

From this it can be understood that RANGATIRATANGA from IHAD Navigators is not exclusively about leading others but also leading one’s self.

Theme 3: WHANAUNGATANGA - Communication and relationships

Relationship building is the cornerstone of IHAD's implementation of the value WHANAUNGATANGA. Within the datasets, relationships between the Navigators and the Dreamers were not exclusive as Navigators had reported on connections to school staff, Dreamer whānau and people within the wider community such as business owners. Kānohi ki te kānohi interactions were noted as important under WHANAUNGATANGA;

“Met Karina (Mum) for the first time at home and shared with her some photos of what Daniel has been getting up to at IHAD and some of the qualities I see in him. Mum was super stoked and said she'd put the pictures up on their hallway wall.”

Being present for Dreamers was also indicated in the data as reported in this incident:

“Saw Charlie looking down sitting outside his class room this morning. We chatted about his weekend to get some conversation going. He seemed happier to go back to class after talking about his weekend.”

Just 'showing up' for a Dreamer seemed to have a rippling effect as Navigators has also reported on Dreamers showing up for fellow Dreamers for example:

“Trent was very keen to help Ihaia find friends as she said she had none.”*

However, it appeared that Dreamers weren't the only ones relying on Navigators. Teaching staff from the partner schools had also directly contacted Navigators asking for assistance with tamariki needing support to manage feelings. These examples of communication were also entered into the EDGE platform.

Theme 4: TŪMANAKO - Skills and passions

Interestingly, for an organisation whose main goal is to 'inspire dreams', the value of TŪMANAKO has the least amount of data attached to it. In fact, the case notes reported under TŪMANAKO were non-specific, however, broad themes were able to be gathered from the data such as skills and passions.

In order to provide a balanced analysis of this particular value, extracts were also taken from other values that could be deemed as a representation of TŪMANAKO under the IHAD definitions. One such definition is “Developing children's individual strengths and helping them realise their potential and talents” (IHAD, 2019, p.14).

Focussing on a strengths-based philosophy, one Navigator noted: *“Sean has a talent for drawing and finds much joy in expressing his creativity. He makes a huge effort to produce excellent artwork. I'll be looking out for opportunities for Sean to extend himself in this arena.”*

Another of IHAD's definitions is to provide tamariki with opportunities they may not otherwise try or be exposed to. One Navigator reported on how she discovered a Dreamer has a great singing voice and so encouraged her to join Kapa Haka. From what can be deduced from the TŪMANAKO section of the datasets, TŪMANAKO is about providing opportunities for Dreamers to realise their potential.

Theme 5: PONO/AROHA - Attitudes and Emotions

As previously noted, the IHAD value of AROHA was not explicitly made evident within the datasets input by Navigators, but the value of PONO appeared to stand in its place. The overall themes gathered from the PONO case notes were in relation to Dreamer's attitudes and emotions, which could also be read as a crossover with Theme 4, Tūmanako. With an adept understanding of uara Māori, and the many interlinking/interrelated values and concepts, it is possible to identify a fusion of 'PONO' and 'AROHA' within the following extracts:

"Tania spoke openly and honestly about her concerns for her grandma during the Corona Virus. According to Tania, Grandma has been a mother to her and she is worried about who she will live with if her grandma was to die. While it was a sensitive korero Tania spoke proudly of her love for her whanau."

"Te Ariki offered some deep korero today in small group activities. We spoke about our need to be able to grow strong and happy. She really spent time reflecting on the question and could see the link between the planet and ourselves."

"This week, James told us about the lady he and his cousins saved while she was having a heart attack. It was really awesome to see his confidence while telling the story. It also set a great example in manaakitanga for the other boys who were present. It was also great to have him back at ASP this week as he doesn't often get to come."

In the wake of COVID-19, IHAD also partnered with Pak'n'Save Supermarket in Whangarei to organise care parcels for Dreamers and their whānau who were in need (Ihaveadreamnz, 2020). This further embodied the value of AROHA in a very real, practical, and responsive way.

Summary comparison of IHAD's perception of values and Navigator identification/implementation

The following table is for comparison of the Navigator's implementation of the uara Māori as reported in EDGE, and IHAD's perception of the values from an organisational perspective (as defined in the IHAD chart presented in the Introduction section of this report).

Table 3 – IHAD's core values

Ngā uara Māori	IHAD's perspective	Navigator implementation
AKO	Learning	Work ethic and focus
RANGATIRATANGA	Autonomy	Leadership, resilience, and respect
WHANAUNGATANGA	Relationships	Communication & relationships
AROHA	Love	Attitudes and emotions
TŪMANAKO	Hope	Skills and passions

DISCUSSION

The aim of this report was to analyse the qualitative data collected throughout 2020 by Navigators using the EDGE platform. These data were analysed in order to develop greater insights into the potential of core IHAD values to positively impact on Dreamer success. The year 2020 was an exceptional year in that individuals, whānau, communities, and nations had to continue functioning as a worldwide pandemic led to lockdowns and major disruptions in classrooms across Aotearoa and the world. Taking this into account, IHAD's Navigators managed to input a plethora of data into a narrative collecting tool that was new to them, as they simultaneously maintained stability and connection with their Dreamers, whānau, and schools.

What makes a value valuable? IHAD's core value AKO redefined

The I Have a Dream organisation have purposefully engaged in Māori epistemology to develop core values that guide their mentoring programme. As previously mentioned, the 2019/2020 Milestone Report differed from previous reports in that it centred around these values. It was a coincidence that a worldwide pandemic then struck, just as the scheduled IHAD data collection process was about to begin in 2020, and at a time when the organisation took the opportunity to introduce a tool to capture everyday interactions between Navigators, Dreamers, whānau, and teachers. All of this also caused a centring of the core IHAD values which form the basis of what IHAD does for the community. Working alongside schools to help Dreamers achieve their aspirations through higher education and vocational skills means the value of AKO is intrinsic to what IHAD do. That being said, it is important to discuss the reciprocal nature of this value.

Within IHAD's programme AKO is noted solely as learning, however, within Te Ao Māori even the simplest definition of AKO means to both learn and to teach (Lee, 2008). It is a practice of reciprocity where the roles of learner and teacher are interchangeable, each learning from the other. However, it should be noted that learning and teaching in the context of AKO is not exclusive to the classroom environment. Dr Rose Pere (1982) stated that from a Māori perspective the teacher-pupil relationship was one based on high expectations. According to Pere

(1982), the people involved in the practice of AKO “have to interact and work very closely together” (p. 74). In relation to the interchanging nature of roles, Pere (1982) argued that students and teachers must jointly evaluate the ongoing process and development of their efforts. Therefore, it could be said that AKO is an important value for raising both the metacognitive ability and self-efficacy of rangatahi. In terms of IHAD’s programme, AKO according to this definition, happens when Dreamers get the opportunity to become the expert within their learning, and in helping peers to learn.

TŪMANAKO: Success through a Māori-centric lens

“Inspiring Dreams, Enabling Futures” is IHAD’s catchphrase, their value of TŪMANAKO is to improve the academic and life successes of their Dreamers over a period of 15 years, and use a range of strategies including Māori values to support this intention. Mātauranga Māori is sacred and when used to help teach tamariki, or to help them achieve their goals, the main focus and use of the mātauranga should always be to enhance the child’s learning capacity and scaffold them towards achieving at their highest (Mead, 2016).

WHANAUNGATANGA: It takes a village to raise a Dreamer

Of all the datasets, WHANAUNGATANGA was reported on most by Navigators. Positive interpersonal and intrapersonal encounters and interactions appeared to be the main focal point for the year 2020. In a year when Covid-19 forced us away from each other, IHAD Navigators and Mentors endeavoured to maintain communication and connectedness with tamariki and their whānau. Phone calls, emails, text messages, and home visits were some of the ways in which IHAD kept in touch with their Dreamers, maintaining consistency of WHANAUNGATANGA. Rubie-Davies (2011) stated that “[r]elationships that teachers establish with Māori students appear to be at the heart of effective learning opportunities and success within schooling” (p. 178). Cavanagh (2011) also stated that “[r]elationships and interactions are central to a culture of care” (p. 54). WHANAUNGATANGA should be at the basis of any community project, weaving whānau, peers, school staff, and Navigators together to form strong bonds within the village that raises Dreamers. Given the high reporting by Navigators of WHANAUNGATANGA it can be surmised that IHAD Navigators understood and supported the views of experts such as those presented here.

RANGATIRATANGA: Overcoming problem behaviours

Within the ‘Problem Behaviours’ dataset a disproportionate amount of ‘problems’ had involved Māori students, most of these incidents were handled through direct kōrero with the tamaiti and/or their whānau. In some instances, a child had stormed off leaving no time to make peace – kia hohou i te rongo, something that is important for maintaining a culture of care (Cavanagh, 2011). Cavanagh (2011) insisted that in order to make systemic change, wrongdoing and conflict must become opportunities for learning. RANGATIRATANGA in this instance is in caring, restorative practice, giving the tamariki the opportunity to build resilience and solve issues in a way that is

non-violent. Several times, Navigators recorded that they were proud of their Dreamers for being able to remove themselves from the event instead of resorting to fighting.

AROHA: Navigators support for taiohi

Navigators take on many roles, life coach, mentor, friend, whānau member, teacher, guide. One value that should be inherent in the mahi Navigators undertake is AROHA. Spiller et al. (2015) state that AROHA “is an expression of wairuatanga” (p. 82), a profound connection of love and spirit, a practice that is integral to helping the everyday lives of people on multiple levels. The absence of aroha in the way people operate, is to operate without reason, aroha must be behind all that we do (Hotu., n.d., as cited in Spiller et al., 2015, pg. 82). AROHA is valuable and powerful for tamariki and rangatahi. Even the smallest of actions embodied with aroha such as sharing kai, giving, and receiving hugs, or having someone you trust to talk to can have positive life-changing effects for both the giver and the receiver of aroha.

CONCLUSION

To conclude we return to the key question:

How is the use and implementation of Māori values within IHAD’s programme impacting/influencing successful outcomes for Dreamers?

Staying connected was very important for Navigators and Dreamers, especially in a year where a global pandemic hit. It can be noted that the value of WHANAUNGATANGA has been implemented to keep those bonds strong inside and outside of kura, having a positive influence on the motivation and commitment of the Dreamers. PONO has been used in lieu of AROHA to keep tamariki accountable for their actions and to think beyond themselves when interacting with others. RANGATIRATANGA has been implemented to guide tamariki toward restorative practice and standing with mana and pride. AKO has been used to help tamariki in class overcome academic hurdles and can be used further by allowing the tamariki to then become the ‘experts’ or kaiako. Finally, TŪMANAKO has been implemented in the Navigators’ determination to provide Dreamers with experiences and interactions with positive role models within the community that are passion-based and tailored to the aspirations of the tamariki.

Taking into consideration that 82.6% of the IHAD Dreamers in 2020 were Māori, Māori worldviews and knowledge systems such as uara Māori are necessary to support these tamariki to achieve their aspirations. As mentioned previously within this report, the success of the Māori Dreamers will lead to the success of all Dreamers.

However, it is also important for all kaimahi of IHAD to have a thorough understanding of IHAD’s five core values of WHANAUNGATANGA, AKO, AROHA, RANGATIRATANGA and TŪMANAKO. The values should not simply be guidelines for how the programme is run, but also embodied in both Navigator and Dreamer

daily interactions and mahi to help ease challenges and enhance successes. Implemented correctly, uara Māori have the power to help inspire dreams and enable futures through the I Have a Dream Charitable Trust. There has been both fantastic and inadequate use of uara Māori within the programme in terms of how the values were recorded in the datasets. At this stage I think it would be beneficial for the I Have a Dream Charitable Trust kaimahi to come back together and re-establish the importance and true, deeper meaning of these values

SUGGESTIONS FOR FURTHER RESEARCH

This report was undertaken using Thematic Analysis of qualitative datasets entered into EDGE by Navigators. I believe the research would have been even richer if a mixed methods approach was taken to include Dreamer's perspectives of the data and IHAD's core values. The research could be further extended by interviewing Navigators for the purpose of reflecting on the programme's values and EDGE data. Steps could be taken to hear student voice in accordance with their experiences within the programme, and to investigate if the use of Mātauranga Māori has improved their self-efficacy and self-esteem. A final suggestion would be to interview families of Dreamers and see how their child's involvement within the I Have a Dream Charitable Trust over a period of years has challenged or strengthened their whānau Mesosystems resulting in the shifting of the systemic paradigms affecting the Dreamers. The continued use of EDGE presents exciting possibilities for IHAD in that as a team specific foci for development can be identified and related narratives purposefully collected. There is also the potential for Navigators to further develop the types of narratives they collect, and to analyse their data in order to feedback into their practice.

GLOSSARY

He Taonga Tuku Iho - treasure handed down through generations
Kaupapa – Programme/agenda
Kia hohou te rongo – make peace
Kōrero – converse
Kura – school
Mahi – work
Mana – prestige
Mātauranga Māori – Māori knowledge
Rangatahi – Youth / young people
Taiohi – Adolescent
Tamaiti – child
Tamariki – children
Te ao Māori – Māori worldview
Tikanga – Protocols
Uara Māori – Māori values
Whakataukī – proverbial saying

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