Wairua: Te ātaahua kaiwhatu | The beautiful weaver:

Incorporating wairua into tertiary education

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[23 September 2022]

Form MO9: Declaration of Research Thesis Being Own Work

Otago Polytechnic

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Solemnly and sincerely declare, in relation to the research Thesis entitled:

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Acknowledgements

Whakataka te hau ki te uru

Whakataka te hau ki te tonga

Kia mākinakina ki uta

Kia mātaratara ki tai

E hī ake ana te atakura

He tio, he huka, he hau hū

Tīhei, mauri ora![1]

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[1] An ancient karakia to begin this research. See Williams, 2019 in references for details.

Ko Drumkeeran te tūrakawaewae

I tipu ake au ki Maruawai

I raro i te maru o te mauka o Hokonui

I te taha o te awa o Mataura

Kei te noho au ki Ōtepoti

Ko Irish te iwi

Ko Shields rātou ko McDonald ko Rogan ko Wyber kā whānau

Ko Karen rāua ko Geoffrey kā mātua

Ko au tēnei

Ko Katrina Le Cong tōku ikoa[2]

Ehara taku toa i te toa takitahi engari he toa takimano, nō aku tūpuna

Success should not be bestowed onto an individual alone as it is not individual success, but it is success of the collective.

This whakataukī could not be truer when it comes to this mahi. Thesis writing can be a solitary journey, yet it would be impossible without the support of many.

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[2] Acknowledgement of my place of belonging, the mountain and awa I grew up next to and the people I belong to, shared in the mihimihi template gifted by Kāi Tahu for Otago Polytechnic non-Māori.

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Although there may be difficulties, be strong, be brave and be of good heart

(~Joshua 1: 17)

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Ko Rakiura raua ko Whirinaki ōku Turakawaewae

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Being of Cook Islands descent, I acknowledge that I am tauiwi and am thankful to be living in Aotearoa New Zealand. I hope that my contribution to this research will give light to and show the mana that many of us tauiwi have for tangata whenua. I and many others will always be humbled and willing to stand with kaumātua, rangatahi, tamariki and future generations.

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Abstract

Within Aotearoa New Zealand there is an increasing discussion on the importance of including spirituality into health and education. Occupational therapists have responded to this recent kōrero and are including spirituality within their practice recognizing the alignment between spirituality and occupation. Spirituality may be relatively new to the education and health worlds, but within te ao Māori it is deeply embedded in historical knowledge. The term which best captures and understands this essential element is wairua. Wairua is recognised as fundamental within the lived reality of Māori. Wairua, however, has been excluded from tertiary education or engaged with as an intellectual exercise with little research on the impact of including wairua into tertiary education. The aim of this research was to explore how we are incorporating wairua into tertiary education and what the outcomes are. Further aims of the research included to better understand wairua in the tertiary education context, to better understand what the outcomes for tauira are when wairua is incorporated and to explore and articulate ways in which we, as tertiary educators, can incorporate wairua into our own education space. A co-research partnership was developed between a Pākehā researcher and takata whenua co-researcher using action research methodology and whakawhiti kōrero as a data collection method. Data was then analysed using the Qualitative Analysis Guide of Leuven (QUAGOL). Five hui were held with six participants. Participants engaged in a whakawhiti kōrero process discussing their developing understanding of wairua and deciding on weekly actions to add, remove, modify, or notice within the classroom. These actions were then incorporated by the researchers and reflected on in the following hui. Through the research process participants demonstrated a deepening understanding and recognition of wairua within tertiary education and their own lives.

Findings also suggest that with incorporation of wairua in tertiary education whanaukataka was created and a drive to act was experienced. These findings indicate a need to incorporate wairua into tertiary education to create a culturally responsive education space. Recommendations for incorporation of wairua began with the call for all tertiary educators to embrace their own wairua. Further recommendations comprised the inclusion of te reo Māori, tikaka, mātauraka Māori and a focus on whakawhanaukataka. Regular opportunities for tauira to connect inside and outside the classroom were also recommended, as was the honouring of time and space and lastly an awareness of how wairua can be hurt and subsequently healed. It is hoped these recommendations will guide the embracing and weaving of wairua into all tertiary education spaces. We have an opportunity to rewrite current tertiary education practices to see all who enter tertiary education flourish within a wairua based classroom and engage in the meaningful and transformational process of education.

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List of Figures and Tables

An Explanatory Note

The following language usages and editorial protocols have been used in order to produce consistency and uphold important language preferences.

- The land in which the research was undertaken is known by many names (Reilly et al., 2018). The name Aotearoa New Zealand has been used throughout this thesis.

- Indigenous people of Aotearoa New Zealand "are known as tangata whenua... Māori is also used to refer to the indigenous people" (Reilly et al., 2018, p. 5) both takata whenua (mana whenua dialect for tangata whenua) and Māori are used within this thesis. It is essential to note that Māori are not a homogenous group and iwi and hapū specificity is important to acknowledge.

- The terms Pākehā, tauiwi and non-Māori have been used within this thesis. Pākehā is used to describe people of European descent who have made Aotearoa New Zealand their home. Tauiwi and non-Māori is used to describe both Pākehā and all other ethnicities who are not Māori but reside in Aotearoa New Zealand.

- The language of the people of Aotearoa New Zealand is te reo Māori therefore is not italicised within this thesis.

- Mana whenua in the location this research was undertaken are Kāi Tahu (Ngāi Tahu). Kāi Tahu within this location have their own iwi dialect, mostly the replacing of 'ng' with a 'k'. This dialect has been upheld within the thesis. The only exception is in quotations where the original words have been left unchanged.

- When a word in te reo Māori is first used, beginning at Chapter 1: Introduction, there is an accompanying footnote. Each word is also provided and defined in the Glossary of Terms based on the definitions from Moorfield's Te Aka Māori Dictionary. If a definition is longer than sixty words, it has been abridged in this

thesis with the aim of still upholding the mana and essence of the word. Readers may refer to Te Aka Māori Dictionary for the full definition.

- The terms 'we' and 'our' have been used within this thesis deliberately positioning the researchers as active agents in the research process consistent with the action research methodology utilised.

Glossary of Terms

ako	(verb) to learn, study, instruct, teach, advise.
harakeke	(noun) New Zealand flax.
hauora	(noun) health, vigour.
hīkoi	(noun) step, march, hike, trek, tramp, trip, journey, stepping (netball).
hui	(noun) gathering, meeting, assembly, seminar, conference.
kai	(noun) food, meal.
kaiako	(noun) teacher, instructor.
kaitiakitanga	(noun) guardianship, stewardship, trusteeship, trustee.
kanohi ki te kanohi	(stative) face to face, in person, in the flesh.
kapa haka	(noun) concert party, haka group, Māori cultural group, Māori performing group.
karakia	(verb) to recite ritual chants, say grace, pray, recite a prayer, chant.
kaumātua	(noun) adult, elder, elderly man, elderly woman, old man - a person of status within the whānau.
kāwanataka	(loan) (noun) government, dominion, rule, authority, governorship, province.
kete	(noun) basket, kit.
koha	(noun) gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity.
kōhatu	(noun) stone, rock
kōrero	(noun) speech, narrative, story, news, account, discussion, conversation, discourse, statement, information.
kōrerorero	(noun) dialogue, conversation, discussion, chat.
korowai	(noun) cloak - in modern Māori this is sometimes used as a general term for cloaks made of muka (New Zealand flax fibre).

kupu	(noun) word, vocabulary, saying, talk, message, statement, utterance, lyric.
mahi	(noun) work, job, employment, trade (work), practice, occupation, activity, exercise, operation, function.
mana	(noun) prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object.
manakitaka	(noun) hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
Māori	(noun) Māori, indigenous New Zealander, indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers.
Māoritaka	(noun) Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.
mātauraka	(noun) knowledge, wisdom, understanding, skill - sometimes used in the plural.
noa	(verb) to be free from the extensions of tapu, ordinary, unrestricted, void.
Ōtepoti	(location) Dunedin.
Pākehā	(noun) New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand.
pepeha	(noun) tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.
pōwhiri	(noun) invitation, rituals of encounter, welcome ceremony on a marae, welcome.

pūkana	(verb) to stare wildly, dilate the eyes - done by both genders when performing haka and waiata to emphasise particular words and to add excitement to the performance.
raranga	(noun) weaving.
reo	(noun) language, dialect, tongue, speech.
rōpū	(noun) group, party of people, company, gang, association, entourage, committee, organisation, category.
taha	(noun) part, portion, section.
takata whenua	(noun) local people, hosts, Indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.
tamariki	(noun) children - normally used only in the plural.
tangihanga	(noun) weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae.
taoka	(noun) treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.
tapu	(stative) be sacred, prohibited, restricted, set apart, forbidden, under atua protection.
tauira	(noun) student, pupil, apprentice, pattern, example, model, design, draft, sample, specimen, template, skilled person, cadet.
tauiwi	(personal noun) foreigner, European, non-Māori, colonist or (noun) person coming from afar.
Te Waipounamu	(location) South Island - sometimes written as Te Wai Pounamu, Te Wāhi Pounamu or Te Wāi Pounamu.
te reo Māori	the Māori language.

tikaka	(noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.
tīmataka	(noun) beginning, starting, introduction, start, commencement.
tino rakatirataka	(noun) self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.
tīpuna	(noun) ancestors, grandparents - plural form of tipuna and the eastern dialect variation of tūpuna.
tohunga	(noun) skilled person, chosen expert, priest, healer
rongoā	(noun) remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic.
wai ora	(noun) health, soundness.
wairuatanga	(noun) spirituality.
wānaka	(noun) seminar, conference, forum, educational seminar.
whakaaro	(noun) thought, opinion, plan, understanding, idea, intention, gift, conscience.
whakamutuka	(noun) end, last, concluding, final, finale.
whakataukī	(noun) proverb, significant saying, formulaic saying, cryptic saying, aphorism.
whakawhanaukataka	(noun) process of establishing relationships, relating well to others.
whānau	(noun) extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.

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

whare   (noun) house, building, residence, dwelling, shed, hut, habitation.

whenua   (noun) land - often used in the plural.

Chapter 1: Introduction

1.1 Research Background

Success in tertiary education opens the doors to many financial and social opportunities in life for individuals and those around them (Green & Schulze, 2019; Ministry of Education, 2021; Tertiary Education Commission, 2018). Despite an understanding of the importance of tertiary education, inequities exist within access to, and success within, tertiary education in Aotearoa New Zealand for some learners creating a disparity in tertiary education outcomes (Gerritsen, 2020; Ministry of Education, 2002). A lack of culturally responsive teaching and the alienation of Indigenous culture and beliefs are all believed to hinder educational success (Curtis et al., 2015). Teaching pedagogy that is holistic in nature is believed to be one way to improve Māori[3] success, this includes the incorporation of wairua within the tertiary education space (Curtis et al., 2015; Mead, 2016; Ministry of Education & Ministry of Business, Innovation and Employment, 2014).

This research aims to explore the incorporation and impacts of wairua in tertiary education. This chapter will provide an introduction to the research by first discussing the background and context, followed by the research problem, the research aims and questions, what drew me to the research, the significance of this research and finally my personal lens.

Action research was the chosen methodology for this research. Action research places participants at the centre of the research and they may be bestowed the title of co-

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[3] (noun) Māori, indigenous New Zealander, indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers.

researchers (Cardno, 2003). For ease of identification within this research, participants have retained this title, Aroha has been named as the co-researcher and I am named as the researcher.

Tertiary education statistics demonstrate enduring inequities for Māori tauira[4] compared to non-Māori tauira (Education Counts, 2022a; Durie, 2004; Macfarlane, 2004; Ministry of Education, 2002; Papuni & Bartlett, 2006). These educational disparities can be directly tied to the attempted deconstruction of Māori culture through colonisation and the enduring impact of these actions (Education Counts, 2019; Education Review Office, 2021; The Maori Perspective Advisory Committee, 1988). Persistent racism, discrimination, and the privileging of Pākehā[5] language, knowledge, culture, and practices all assist in the continued inequality in access and success for Māori within tertiary education (Green & Schulze, 2019). These disconcerting disparities highlight the urgency to rewrite tertiary education to include culturally responsive pedagogy that aids in the decolonisation of the tertiary education space.

Among the many impacts of colonisation, one that continues to prevail is the relegation of wairua, a significant contributor to Māori wellbeing, to a less favourable position (Valentine et al., 2017). Wairua is recognised as "a fundamental aspect of lived reality" for Māori (Valentine et al., 2017, p. 70), yet it is not well comprehended or integrated into tertiary education. The recently published National Education and Learning Priorities and Tertiary Education Strategy (Ministry of Education, 2022) cite key objectives within tertiary education such as learner centred, culturally responsive,

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[4] (noun) student, pupil, apprentice, pattern, example, model, design, draft, sample, specimen, template, skilled person, cadet.
[5] (noun) New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand.

and barrier-free education that includes te reo Māori[6] and tikaka[7] into the everyday life of tertiary education. Although wairua is not specifically stated, the fundamental aspect of wairua insinuates and necessitates its inclusion into such culturally responsive education.

One potential reason wairua is not regularly included in tertiary education is the lack of a singular definition. Defining wairua is considered near impossible due to its encompassing, interconnected, and subjective nature (Valentine et al., 2017, Wilson et al., 2021). Therefore, it may be appropriate to explore personal experiences of wairua to better understand wairua and its significance. Another potential reason wairua is not regularly included in tertiary education is the limited understanding of how to include wairua and the impact incorporation of wairua has on tauira. Current research on wairua and education is limited, and what is available primarily focuses on the Western perspective, which is more commonly referred to as spirituality. Research on spirituality within tertiary education has been described as a mostly intellectual exercise and overall spirituality has been exiled, marginalised, and silenced within tertiary education (Browne, 2005; Maged et al., 2017). As a result, the existing research is inadequate for the tertiary education sector in which pedagogy is rapidly evolving. Tertiary educators wishing to create a holistic and culturally responsive education space, therefore, find themselves ill-equipped in terms of appropriate strategies and approaches.

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[6] The Māori language.

[7] (noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.

1.2 Research Aims and Question

Given the lack of wairua focused pedagogical strategies and approaches, this research will aim to identify ways in which wairua can be incorporated into tertiary education within Aotearoa New Zealand and to identify the impact on tauira.

The objectives of this thesis are:

- To better understand wairua in the tertiary education context.
- To better understand what the outcomes for tauira are when wairua is incorporated.
- To explore and articulate ways in which we, as tertiary educators, can incorporate wairua into our own education space.

The primary research question therefore asks: *How are we incorporating wairua in tertiary education and what are the outcomes?*

This research will contribute to the body of knowledge on culturally responsive pedagogy by detailing strategies for inclusion of wairua within tertiary education. This will assist in addressing the current shortage of research in this area and provide real-world skills and strategies that tertiary educators can include within their teaching kete[8].

While the research itself did not attempt to provide an in-depth analysis of what helps or hinders success for Māori tauira, or the impact on success rates for research participants, a basic understanding of the current situation in Aotearoa New Zealand is necessary. Aotearoa New Zealand is a country that has been colonised by the British Empire and like many colonised countries, the Indigenous People have been significantly negatively impacted across all social and health determinants and continue

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[8] (noun) basket, kit.

to be so (Durie, 2001a; Kingi et al., 2018; Mutu, 2011; Papuni & Bartlett, 2006). These negative impacts are evident within education, where approximately 12% of school leavers leave school each year in Aotearoa New Zealand without a formal qualification (Education Counts, 2022a). When we consider these statistics for Māori school leavers, that percentage rises to approximately 22% (Gerritsen, 2020). If Māori school leavers do access tertiary education, less than half the students who enter successfully complete their qualification. Literature suggests there is a need to provide culturally responsive education to enhance learner success. Culturally responsive teaching embeds mātauraka[9] Māori, te reo Māori, and tikaka Māori within the life of the programme (Curtis et al., 2015; Ministry of Education & Ministry of Business, Innovation and Employment, 2014; Ministry of Education, 2022; Otago Polytechnic, 2020b; Sciascia, 2017; Whitinui, 2010) and creates a place for Māori to live and learn as Māori (Durie, 2004; Ministry of Education, 2022; Te Pūkenga – New Zealand Institute of Skills and Technology, 2022). Currently a restructuring of vocational education and training is in process, this will see the merging of 16 polytechnics and institutions of technology throughout Aotearoa New Zealand into one entity named Te Pūkenga. Te Pūkenga aims to meet the unmet needs of Māori learners by providing learner centric education that creates belonging, promotes wellbeing, and empowers diversity (Te Pūkenga – New Zealand Institute of Skills and Technology, 2022). The exact details of how this will be achieved are yet to be released, however, if Te Pūkenga is able to create an environment where all programmes are learner centric the institution is likely to lead the way in improving success for Māori tauira.

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[9] (noun) knowledge, wisdom, understanding, skill - sometimes used in the plural.

It is also important to consider why this research is of interest and importance to occupational therapists. While this topic is explored in further detail within the thesis, it is also necessary to establish the relevance of this topic from the outset. This research focuses on wairua in tertiary education. While tertiary educations continual failure to meet Māori tauira needs has been established, it is essential to consider this failure from an occupational perspective. Occupational therapists are interested in engaging people in the activities that give their lives meaning from the overt to the tacit (Hitch et al., 2014). It has been established within literature that we are spiritual beings, that spirituality is at the core of every person and that occupation is the key to engagement in spirituality (Curtin et al., 2017; Suto & Smith, 2014). Occupational therapists are also agents of social justice and are keenly aware that in order to access meaningful occupations we need to consider barriers to occupational engagement. A barrier to occupational engagement is the lack of access to, or success within tertiary education. Success within tertiary education has several positive outcomes including the ability to earn a higher income, engage in a wider array of meaningful occupations and enjoy better social and health outcomes (Green & Schulze, 2019; Ministry of Education, 2021; Tertiary Education Commission, 2018). Alongside this is the fact that 9% of occupational therapists who hold a practicing certificate in Aotearoa New Zealand work in education. Of those who work in the education sector, almost 80% work in tertiary education or government agencies (Occupational Therapy Board of New Zealand – Te Poari Whakaora Ngangahau o Aotearoa [OTBNZ], 2018). As occupational therapists we have the opportunity to lead culturally responsive practice, decrease barriers to success and meaningful engagement, and see tauira flourish within education.

Therefore, understanding the importance of access and success within tertiary education to facilitate greater engagement in meaningful occupations and the link to

holistic and culturally responsive teaching practice in facilitating this success is of importance to occupational therapists and tertiary educators alike.

1.3 What Drew Me to This Study

During my occupational therapy degree, I had the privilege of staying at Ōtākou marae where I was introduced to Te Tiriti o Waitangi and the impact of colonisation. I was moved and challenged during this time. As I progressed into practice, the impact of colonisation and the answer for these injustices were referred to as Te Tiriti principles – partnership, participation, and protection (Kingi, 2007) and I became well versed in these. However, the structures of the system in which I worked were not conducive or encouraging of their implementation at any level greater than lip service.

My career eventually led me to academia where I have the highly privileged position of co-teaching Te Tiriti o Waitangi alongside a takata whenua[10] lecturer. I vividly remember being in a class, teaching students about the horrendous and undeniable inequality in the health care, justice, employment, social service, and education systems and coming to the realisation that the discussion was not about some other person outside the classroom, or just the future clients of these tauira, it was them. Tauira in my class were receiving inequitable health care and social services, being subjected to a discriminatory justice and employment system, and had fought their way through the education system prior to even stepping into our classroom. I saw and heard first-hand from these learners the ongoing impact of colonisation within their lives. How could I not be impacted when I am teaching about racism, power imbalance, injustice, and white supremacy? However, there is a difference between the theoretical 'teaching'

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[10] (noun) local people, hosts, Indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

and the lived experience of 'knowing'. When a young Māori student asks in class "why are my people so poor in our own country", no amount of theorising or explaining will stem the flow of pain for him.

What I did see from takata whenua educators were the strategies used in the classroom in attempting to decolonise the teaching space and truly enacting Te Tiriti principles in a way that was real and meaningful. From an occupational therapy lens where there is a focus on occupational justice, I could see that lives were being changed, choice was being offered and occupational possibilities were being broadened. As an educator and occupational therapist in Aotearoa New Zealand, I believe I have a moral and legal obligation to provide culturally responsive education for the learners in our programme. However, as a Pākehā educator it has not always been clear how I should do this.

I started to wonder how I might become part of the solution rather than the enduring problem. Around this time, I undertook a research paper through the school of occupational therapy at Otago Polytechnic. During this study I read a report by Sciascia (2017) that analyzed the past decade of funding from Ako Aotearoa, the national educational capability partner for tertiary education. Within this report the discussion on the concept ako resonated with me. The report suggested that tertiary educators should move from a westernised ideology of the teacher being the expert to the holistic concept of ako where there was reciprocity within the classroom. Ako is holistic in

practice and embeds the values of "whanaungatanga[11], wairuatanga[12], manaakitanga[13] and kaitiakitanga[14]" (Sciascia, 2017, p. 11). If I wanted to see improved success for Māori learners which in turn creates opportunities for success for whānau[15], hapū[16], iwi[17] and Aotearoa New Zealand, then I needed to demonstrate holistic teaching practice that was reciprocal and upheld important te ao Māori values. To do this I needed to bring my whole self into the classroom rather than leaving a part of me at the door, and I also needed to invite tauira to do the same. I was also developing a growing interest in wairua within education spurred on by my colleague and co-researcher Aroha Ngatai, a staunch advocate of wairua and its paramount importance within education and health. Through our discussions I began to embrace my own faith and engagement with wairua, acknowledging that in doing so I bring my true self to the classroom. The first step was truly understanding who I am.

1.4 My Lens

Understanding who I am, my culture, values, beliefs, strengths, limitations, and biases, is the first step in developing self-awareness. Self-awareness is an ongoing journey and includes developing a better understanding of who I am, and how and why I

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[11] (noun) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.
[12] (noun) spirituality.
[13] (noun) hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
[14] (noun) guardianship, stewardship, trusteeship, trustee.
[15] (noun) extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
[16] (noun) kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).
[17] (noun) extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

respond in particular ways to others. By developing self-awareness, I am in a better position to reflect on and adjust my teaching practice and work in a way that resembles ako. I believe it is also essential within this research to clearly outline the lens I view the world through as it undeniably impacts this research. As discussed within my thesis, I believe it is essential to demonstrate reflexivity by being "explicit about personal biases, assumptions and values" as they will have some influence on the research (Curtin & Fossey, 2007, p. 93).

Developing my self-awareness included increasing an understanding of my place of belonging within Aotearoa New Zealand. My ancestors migrated to Aotearoa New Zealand during the time of mass migration post signing of Te Tiriti o Waitangi. Although my knowledge of three lines of my ancestors is limited, I do have knowledge on my Rogan heritage (my dad's fathers' line). My great-great grandfather arrived in Port Chalmers, Otago aboard the ship Wellington as an assisted immigrant from Ireland on February 6, 1878. He went on to work at Benmore Station, South Canterbury, married (another assisted migrant), then moved to Dunedin until his passing in 1930 leaving a wife and nine children. Their eighth child is my direct line. The ability to arrive in Aotearoa New Zealand under free passage and the security of work, laid the foundation for a secure life a head for my family and I.

It is irrefutable that my ancestor's arrival in Aotearoa New Zealand was premised on the back of Indigenous Peoples loss of whenua[18] and my entire life has been one based on privilege. The privilege in my life has not necessarily been financial, although I never remembering wanting for anything, but the education, health, justice, and employment services were all created in a way that privileged my values, language, and

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[18] (noun) land - often used in the plural.

cultural norms and those working in all those sectors looked like me. Prior to my role in academia, I was completely unaware of my unequal access to every advantage in life. This conscientization has impacted the way in which I conducted this research and the passion I bring to wanting to do and be better.

Another lens that impacts my views on life and therefore this research is my occupational therapy degree, my decade working in mental health and my current employment in social services. This combination has created a passion for social and occupational justice and my belief that unequal outcomes in success for Māori learners within tertiary education is a critical injustice that I have a moral responsibility to invest in improving.

The final lens to acknowledge is my Pākehā lens. The way in which I view life is undoubtedly based on te ao Pākehā. I was keenly aware of this when undertaking this particular research and often doubted my ability to truly honour such an important topic. Regular self-reflection, kōrero with takata whenua, reading and further reflecting has been essential. I have attempted to keep the participants kōrero intact as much as possible, member checking as I went, and attempted to limit the amount of analysis I have undertaken realising in every instance I will undoubtedly bring a te ao Pākehā lens.

On a personal note, I am keenly aware of the ability to "other" people in Aotearoa New Zealand, as in to consider people who are not Pākehā as different or exotic and to expect them to assimilate into Pākehā ways. My husband arrived in this country as a refuge from Vietnam and has had his fair share of experiences of being prejudiced and discriminated. I have a personal investment in wanting Aotearoa New Zealand to be and do better so that my children who are proudly Vietnamese New Zealanders continue to stand proud and are valued for their unique perspective, culture, knowledge, and values.

As Camangian (2015) urges, "Read, write, speak, think, like our lives depend on it. Cause your life depends on it. Your children's children's lives depend on it" (p. 443).

A personal investment in wanting to better understand how I can bring my faith and wairua into the classroom is not reason enough to undertake this research, however coupled with the undeniable fact tertiary education is not producing equitable results for Māori learners, that wairua is necessary but not currently integrated into tertiary education and the role spirituality has in occupational engagement, I believe there is evidence this research will be of value.

1.5 Overview and Structure of Thesis

Chapter One: Introduction: The introduction chapter has introduced the research topic, providing background information to the topic including the significance of the research. It has also described my personal investment in this research and the lens that I take clearly positioning myself within the research with the intent to create transparency.

Chapter Two: Literature Review: The literature review presents the relevant literature from a variety of sources focusing on the context in which the research takes place, from Aotearoa New Zealand to tertiary education with a primary focus on positioning wairua within culturally responsive tertiary education.

Chapter Three: Methodology: The methodology chapter describes the methodology and methods used within this qualitative action research. Rigour, consultation, and ethics are also included within this discussion.

Chapter Four: Research Findings: The findings chapter contains the key findings from the five hui[19] undertaken with six tauira from the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4), at Otago Polytechnic. These findings are categorized into three main themes, understanding wairua, whanaukataka, and drive to act. Each theme is clearly outlined, and relevant subthemes are discussed. Participants quotes are included with the aim of privileging the participants voices and clearly sharing their kōrero.

Chapter Five: Discussion: The discussion chapter analyses and discusses the research findings alongside current occupational therapy literature demonstrating the interconnectedness of the three themes. This chapter outlines the implications of the findings for practice, provides recommendations for improved practice for occupational therapists and tertiary educators and concludes with the strengths and limitations of the research.

Chapter six: Conclusion: The final chapter follows on from this discussion, summarising and concluding the thesis.

1.6 Conclusion

Wairua is an important aspect of Māori reality (Valentine et al., 2017), it is not a concept that can be separated from Māori flourishing and yet it has been exiled from tertiary education (Browne, 2005; Maged et al., 2017). As we are on the brink of rewriting tertiary education for the 16 polytechnics and institutes of technology in Aotearoa New Zealand (Te Pūkenga – New Zealand Institute of Skills and Technology, 2022), now is the time to clearly articulate what is required in tertiary education to

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[19] (noun) gathering, meeting, assembly, seminar, conference.

improve current disparities. It is hoped through sharing the participants lived experiences of incorporating wairua into tertiary education and the outcomes the participants experienced, will enhance the acknowledgement of the essentiality of including wairua. The following chapter will review literature on the context of tertiary education in Aotearoa New Zealand, on what helps and hinders Māori tauira success, how an occupational therapy perspective is essential and why wairua has a significant place in contributing to success in tertiary education.

Chapter 2: Literature Review

"Nā te io ko te kōrero, nā te whakairo nui ko te mūmū.

Talking comes naturally, silence comes from wisdom".

As Te Wharehuia Milroy (as cited by Elder, 2020, p. 187) so eloquently suggests in this whakataukī[20], the art of listening is underrated. This literature review aims to listen, then listen some more, and through the act of active listening develop some burgeoning wisdom on wairua and its place within tertiary education and occupational therapy practice.

To begin to understand wairua within tertiary education it is necessary to first understand the context of Aotearoa New Zealand, tertiary education in Aotearoa New Zealand and then the concept of wairua in this context. This review of literature will journey through a brief history of Aotearoa New Zealand, education within this space and specifically the current context of tertiary education. The literature review will then attempt to provide an understanding of wairua first by exploring the concept of spirituality, creating space for the voices of those who hold the knowledge of this taoka[21] and limiting the perspectives of the researcher. The impact of understanding wairua within occupational therapy, health and wellbeing practice and within education will also be explored.

For this literature review, the following search strategies were conducted:

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[20] (noun) proverb, significant saying, formulaic saying, cryptic saying, aphorism.
[21] (noun) treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

1. Search of electronic databases including ProQuest, CINAHL, PubMed and Google Scholar; and search of the Robertson Library Catalogue. Search terms included the keywords: wairua, spirit, spirituality, occupational therapy, occupational therapists, tertiary education, higher education, New Zealand, Aotearoa.

2. Key readings were identified, then a snowballing process was undertaken identifying potential articles from the key readings reference lists.

3. Searching for and reading books published by well-known and esteemed authors within Aotearoa New Zealand such as Sir Hirini Moko Mead, Sir Professor Mason Durie, Professor Te Kani Kingi, Professor Linda Tuhiwai Smith and Dr Ann Milne.

4. Searching of relevant websites including Ministry of Education, Ministry of Health, Occupational Therapy Board of New Zealand – Te Poari Whakaora Ngangahau o Aotearoa [OTBNZ], Occupational Therapy New Zealand Whakaora Ngangahau Aotearoa [OTNZ-WNA], World Federation of Occupational Therapists [WFOT], United Nations and World Health Organisation [WHO].

2.1 A Brief History of Aotearoa New Zealand

"Ka mua, ka muri. Walking backwards into the future" (Rainford, 2017, p. 3).

Like many colonised countries, Aotearoa New Zealand has a history and current reality of racism, marginalisation, white supremacy, and prejudice (Mutu, 2011), and the Indigenous population is unfavourably over-represented in many social and health outcomes (Durie, 2001a; Kingi et al., 2018; Papuni & Bartlett, 2006). "The indigenous people [sic] are known as tangata whenua, meaning the people of these lands… Māori is also used to refer to the indigenous people" of Aotearoa New Zealand (Reilly et al., 2018, p. 5) and both terms are used within this literature review. Māori arrived on this land

now known as Aotearoa New Zealand centuries before Western explorers, such as Dutch explorer Abel Tasman in 1642 and British explorer Captain James Cook in 1769, made their 'discovery' (Papuni & Bartlet, 2006). Prior to British invasion, Māori were flourishing in Aotearoa New Zealand (E Tū Whānau, 2018). On the 28th of October 1835 chiefs of the northern part of Aotearoa New Zealand met and signed a Declaration of Independence, He Whakaputanga o Te Rangatiratanga o Nu Tireni in the presence of the British Resident James Busby. This declaration reinforced the independence of Aotearoa New Zealand and that all power and authority was to endure within the tribes of Aotearoa New Zealand. The declaration was sent to His Majesty the King of England thanking him for the acknowledgment of the declaration, for his protection of all who attempt to overturn this independence, and for the recognition of a flag symbolising rights to trade as an independent country. In return Māori would allow current British subjects to remain in Aotearoa New Zealand for the purposes of settling here or for trade. The declaration was formally acknowledged in May 1836 by the Crown (Mutu, 2010; Treaty Resource Centre, 2019b). A meagre five years later, on the 6th of February 1840, Te Tiriti o Waitangi was signed at Waitangi, Aotearoa New Zealand. The Treaty of Waitangi was written in English and overnight translated into te reo Māori by missionary Henry Williams and his son Edward. The reo Māori version, Te Tiriti o Waitangi, was read aloud to Māori present at Waitangi and this was the version that over 500 Māori signed by the end of 1840 (Ministry of Justice, 2020). As we have come to learn, the reo Māori version and the English version did not carry the same meaning (Mutu, 2010; Mutu, 2011; Whaanga & Hunkin, 2003). This mistranslation has "caused problems that have plagued New Zealand since" (Mutu, 2010, p. 19). The version privileged within this research is the reo Māori version as translated by Mutu (2010).

2.2 Colonisation

Kāore i tuku ihotia ngā ingoa o ngā tīpuna ki ngā uri whakatipu.

Kāore i waiatatia i roto i ngā whare o te iwi te kōrero a ngā tīpuna, te reo o mua.

I whānau mai ngā tamariki, engari kāore rātau i mōhio ko wai rātau.

Pouri katoatia te whenua.

The names of the ancestors were not given to new generations.

The words of the beginning and the language of the old sang no more within the houses of the people.

Children were born and they knew not who they were.

There was darkness upon the land. (Whaanga & Hunkin, 2003, p. 18)

The signing of Te Tiriti o Waitangi by takata whenua was to "mark a downward spiral for Māori, a loss of political autonomy that would result in the tangata whenua being culturally, socially and economically bereft in their own lands" (Mutu, 2010, p. 1). Shortly after the signing of Te Tiriti o Waitangi, legislation was introduced by the settler colonial government into Aotearoa New Zealand creating a legal system that aided in the attempted deconstruction of culture, language, knowledge and land. This colonising legislation had a "significant and detrimental impact on education for Māori learners" (Education Review Office, 2021, p. 16). Legislation included the 1844 Native Trust Ordinance where Māori were encouraged to attend school with the aim of "civilizing" Māori. In 1867 the Native Schools Act was initiated. This act led to the creation of schools in Māori villages with the land, half the building cost and a quarter of the teacher's salary being covered by Māori. English was the only language used and this was

rigorously enforced (Treaty Resource Centre, 2019a). These acts were a direct violation of Te Tiriti o Waitangi and had a significant and detrimental impact on the use of te reo Māori resulting in its serious decline (Education Review Office, 2021). In 1907 the Tohunga Suppression Act was established and enforced, criminalising Māori tohunga[22] who gathered to share knowledge or healing practices such as wairua, "consequently wairua as a strong component of well-being for Māori was relegated to a less than favourable position" (Valentine et al., 2017, p. 65) and continues to be an area of wellbeing that many Pākehā struggle to comprehend, and therefore neglect, in practice (Valentine et al., 2017). Although wairua does not require validation from Pākehā practitioners, it continues to be another area of wellbeing that is colonised and discriminated against.

Discrimination in Aotearoa New Zealand is directly linked to colonisation (The Maori Perspective Advisory Committee, 1988) and is felt by many minority groups within Aotearoa New Zealand. In 2019 a report by Education Counts (2019) found that Māori and Pasifika students regularly experienced discrimination based on ethnicity from adults including and most frequently from teachers. In Aotearoa New Zealand it is illegal to discriminate against another and discrimination must not affect education, however this report suggests the legality of discriminatory practice does not hinder its prevalence.

In Aotearoa New Zealand legislation that outlawed discrimination was not formally passed until 1971 when the Race Relations Act was introduced (Mutu, 2010). Despite the introduction of this law, overt and covert forms of racism were deeply embedded within the overarching white supremacy culture of Aotearoa New Zealand.

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[22] (noun) skilled person, chosen expert, priest, healer

After years of disproportionately high rates of Māori entering the social welfare system, the Minister of Social Welfare charged a committee to review the situation from a Māori perspective (The Maori Perspective Advisory Committee, 1988). A damming report, Puao-te-ata-tu, was produced in 1988 providing a first-time glimpse into the experience of racism for many Māori within their own whenua (The Maori Perspective Advisory Committee, 1988). Three main forms of racism were described within the appendix of this report named as the 'faces of racism'. The first face of racism described, is personal racism, the individual or group experience of racism where one group of people are seen as inferior due to skin colour or ethnic origin. This form of racism is often expressed as jokes, prejudiced attitudes, disparaging remarks, and unequal access to housing, education, and employment opportunities. This form of racism "cuts most keenly at individual people" as it "attacks the fount of personal identity and destroys a sense of self worth" (The Maori Perspective Advisory Committee, 1988, p. 77). This form of racism impacts Indigenous Peoples' ability to access resource and opportunities within society. The second form of racism is more subtle and is named cultural racism (The Maori Perspective Advisory Committee, 1988). Cultural racism in Aotearoa New Zealand is deeply embedded within the assumption that Pākehā culture, values and knowledge is superior to all others, especially Māori and Pasifika. Cultural racism arose out of the 19th century view of colonisation and imperialism and is passed down through generations via the assumption of cultural superiority. Cultural racism is easily identified through the consideration of all that is 'normal' as being Pākehā and all that is outside of this as 'exotic'. Cultural racism continues to be nurtured in the arrogant attitude of picking when and where to include Māoritaka[23] such as naming of homes or businesses in te reo

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[23] (noun) Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.

Māori and the inclusion of Māori symbols in art all without honouring the cultural importance or engaging in a kōrero[24] with those who values these belong to. The third face of racism as described by The Maori Perspective Advisory Committee (1988) is institutional racism which equates to a bias within and across our institutions which automatically privileges the dominant race. We clearly see this bias and racism when for "virtually every negative statistic in education, crime, child abuse, infant mortality, health and employment, the Māori figures are overwhelmingly dominant" (The Maori Perspective Advisory Committee, 1988, p. 78). Although written over 30 years ago, Māori continue to be overrepresented in these same negative statistics. Working within institutions that are racist does not necessarily mean an individual is racist themselves. However, how can one know that policies and practices are racist and choose not to do anything about this and then continue to claim innocence? As William Wilberforce stated in his speech to the British Government in 1791 regarding the abhorrent trading of people into slavery, "You may choose to look the other way, but you can never say again that you did not know" (Williams, 2017, para. 7). When reflecting on the continued disregard of the findings from the Puao-te-ata-tu report, Hyslop (2019) argues that what we need is "a more equitable distribution of income, adequate housing, equality of access to health, education and community-centered universal social services" (para. 22), which continue to be lacking within Aotearoa New Zealand. Utilising one's white privilege to speak up, speak out and move action forward is surely one minuscule action those who are dominant in all areas of life within Aotearoa New Zealand can take to assist in the process of decolonisation, especially in the space of tertiary education.

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[24] (noun) speech, narrative, story, news, account, discussion, conversation, discourse, statement, information.

2.3 White Privilege in the Aotearoa New Zealand Education System

"E toa ai a Whiro, me noho puku noa a Kou tāngata.

All that evil needs to triumph is for good people to do nothing"

(Te Wharehuia Milroy as cited in Elder, 2020, p. 205).

In the influential writing of Peggy McIntosh in 1989, racism was redefined as the systemic privilege white people experience based purely on skin colour rather than solely mean acts, comments or jokes by an individual (McIntosh, 1989). This privilege is described as an invisible backpack that contains among many items, unearned access to education that is: taught in a way white people understand; upholds knowledge of dominant white culture; and is taught by people who look like and represent this dominant culture. This is true in the education system in Aotearoa New Zealand where 79% of teachers across primary and secondary education identify as European/Pākehā (Education Counts, 2022b). The education system in Aotearoa New Zealand has been described by Dr Ann Milne (Ann Milne Education, 2021) as filled with "covert white spaces", the dangerous spaces "that emphasise white privilege, the spaces that we think are too hard to change, if we even recognise them as dangerous in the first place" (para. 3). It would be remiss to not include a kōrero about the impact of the COVID-19 global pandemic, which forced the hidden or ignored inequity to the forefront of education (Ann Milne Education, 2021). Aotearoa New Zealand responded to the COVID-19 pandemic in 2020 with a nationwide lockdown, these lockdowns continued nationally and locally across the following two years. Data collected by Te Ihuwaka: Education Evaluation Centre (Education Review Office, n.d.) focused on student wellbeing, engagement and learning. Anxiety about COVID-19, workload stress particularly for senior students, anxiety about attendance, disengagement and exacerbation of existing

inequities were all found to have an impact on learners during this time. Exacerbation of existing inequities were unsurprisingly felt the most by Māori and Pasifika learners who have higher rates of poverty and higher rates of attendance at low decile schools (Ann Milne Education, 2021; Education Review Office, n.d). Despite these inequities being "forced into plain sight ... we have done little to change this" (Ann Milne Education, 2021, para. 3). Both McIntosh and Milne demonstrate a synergy in discussion, that oppression appears to take both an active form - above the iceberg - and an embedded form - the covert spaces (Ann Milne Education, 2021) and as the invisible backpack (McIntosh, 1989). The dominant group is taught not to see the embedded form therefore it continues to be perpetuated (McIntosh, 1989). The need for an education system that realises the aspirations of Māori to live and learn as Māori and upholds Te Tiriti o Waitangi has been expressed in educational reform documents (Ministry of Education, 2022; Te Pūkenga – New Zealand Institute of Skills and Technology, 2022). So how might this look in practice?

2.4 Education and Te Tiriti o Waitangi

There are four articles within Te Tiriti o Waitangi, the first three were written and the fourth was orally agreed upon. Each article has a clear link to what should be expected within Aotearoa New Zealand's education system. Article one states that the Crown and the Crown's representatives are to be equal partners with takata whenua. This means both should have equal say in shaping Aotearoa New Zealand including the education system. Article two stipulated that Māori will retain tino rakatirataka[25] "over defining, promoting, protecting treasures including language and knowledge" (Macfarlane, 2004, p. 19). The essence of this Article includes Māori having autonomy or

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[25] (noun) self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.

control over the direction in which language and knowledge is embedded in education. The Crown also has a responsibility to protect the treasures, values, and interests of Māori and to redress grievances. Article three specifies equitable citizenship including access to education and the right to expect equity within educational outcomes. Article four, although not often cited in Government documents, demands freedom of choice within religion and spirituality. If educators do not wish to perpetuate colonisation, then there is a moral obligation to provide education that honours Te Tiriti o Waitangi and upholds the knowledge and beliefs of takata whenua (Macfarlane, 2004).

Māori are a remarkably resilient people. Despite the numerous impacts of colonisation, and a significantly decreased population, a renaissance period arose. Māori and allies fought for the right of tino rakatirataka. By the 1980s, after a long and hard-fought journey by Māori activists, politicians, academics and community groups, Māori-medium education was established, first with Te Kōhanga Reo in 1982 for pre-schoolers, then Kura Kaupapa Māori in 1985 for primary aged tamariki[26] (Education Review Office, 2021; Macfarlane, 2004; Papuni & Bartlett, 2006). Māori-medium education ensures that "Māori culture is the taken-for-granted background against which everything else is set" (Macfarlane, 2004, p. 13) and has demonstrated significant success for pupils who attend. Māori knowledge, language and culture have become core government requirements in mainstream education within Aotearoa New Zealand. Despite this Māori students are still missing out on opportunities to translate education into economic advantage or higher educational success (Papuni & Bartlett, 2006).

Macfarlane (2004) reflects that many "Māori students seem to become alienated within mainstream schooling and are often excluded from it" (p. 10), creating a

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[26] (noun) children - normally used only in the plural.

significant difference in success and achievement rates for Māori and non-Māori students within mainstream schooling. Despite this Aotearoa New Zealand continues to pride itself on being "one of the best [education systems] in the world" (IDP Education, 2022, para. 1), yet 12% of school leavers in 2019 left school with no qualification (Education Counts, 2022a). In 2001 in response to the concerns around educational success for Māori learners, the first Hui Taumata Mātauranga was held. Three educational aspirations for Māori were created, these included "to live as Māori, to actively participate as citizens of the world, to enjoy good health and a high living standard" (Durie, 2004, p. 2). Twenty years on it appears these aspirations are yet to be fulfilled in many educational spaces. This belief is reflected in our educational statistics: in 2001 33% of Māori school leavers were leaving high school with no qualification (Ministry of Education, 2002) and in 2019 this number was still high at 22% (Gerritsen, 2020). Leaving school without a qualification limits access to tertiary education and further advances in life. People with tertiary qualifications are less likely to access benefits, more likely to earn a higher income and enjoy other positive social outcomes such as better health (Green & Schulze, 2019; Ministry of Education, 2021; Tertiary Education Commission, 2018). A report produced by the Ministry of Education and Ministry of Business, Innovation and Employment (2014) outlining the Tertiary Education Strategy states that "Tertiary education helps people improve their lives, and the lives of those around them" (p. 2). When Māori do attain access to tertiary education only 49% complete a qualification of Level 4 and above (Green & Schulze, 2019). Curtis et al. (2015) investigated what helps and hinders success for Māori learners in tertiary education. They reported significant inequities within Aotearoa New Zealand's tertiary education system citing stark differences in enrolment and student retention between Māori and non-Māori learners. Among the many explanations for this disparity, a lack of

teaching, learning and curricular content that was culturally responsive and focused on Indigenous mātauraka were cited (Curtis et al., 2015). It appears the tertiary education system is not providing opportunities for success for all learners.

 Opportunities for success can be seen, however, in the work undertaken overseas. Overseas tertiary institutions who have made a focused effort to eliminate the gap in minority learner achievement are experiencing significant progress (Tertiary Education Commission, 2018). Yet here in Aotearoa New Zealand we see Māori underrepresented in tertiary education and significantly less are succeeding in that space (Green & Schulze, 2019). What can educators do to bridge the gap in success rates? Curtis et al. (2015), Macfarlane (2004) and Whitinui (2010) argue success is achievable if we listen to culture.

2.5 Listen to Culture

As discussed, there are still significant gaps in our education system that is limiting success, this is particularly evident for Māori learners (Curtis et al., 2015; Green & Schulze, 2019). Sciascia (2017) believes there are a variety of tools and environmental considerations that can enhance and support success for learners across the various success indicators. One discussed is "practising and privileging of culturally responsive and inclusive pedagogies" (Sciascia, 2017, p. 5). As educators there is a moral obligation to investigate and implement practices that decolonise the tertiary education space. The statement of National Education and Learning Priorities and the Tertiary Education Strategy (Ministry of Education, 2022), clearly defines the objectives that must be met. These include, firstly placing the learner at the centre. To do this, educators are required to ensure the space in which learning occurs is free from racism, discrimination, and bullying. That education is designed and delivered in a way that responds to the needs of

and upholds the culture, language and identity of all learners (Ministry of Education, 2022; Whitinui, 2010). The second objective is to create barrier free access to tertiary education where every learner has the opportunity to access and succeed within tertiary education. Thirdly, there is an expectation that te reo Māori and tikaka are incorporated into the everyday life of learning, demonstrating quality teaching and leadership (Ministry of Education, 2022). Whitinui (2010) reports on the finding of their research, concluding that including Māori language, culture and customs within a culturally responsive learning environment is "the most effective way to improve levels of Māori student participation (i.e., interest, attendance, engagement, association and success)" (p. 3).

Mead (2016) states it is time for us in Aotearoa New Zealand to establish our own set of educational rules or tikanga that are relevant to our people and the realities we face in this country, not based on past British rules. Mead states that knowledge and learning are tapu[27]. He believes it is possible to revive some aspects of this through adaptations within the classroom with the aim of enhancing learning and assisting learners to achieve their full potential. A report by the Ministry of Education and Ministry of Business, Innovation and Employment (2014) state we must include and support te reo Māori, tikanga and mātauraka[28] Māori in every aspect of the education system in order to create greater opportunities for success. This is reiterated by the research of Curtis et al. (2015) where success was nurtured when education was "inclusive, culturally responsive and engaging" (p. 497).

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[27] (stative) be sacred, prohibited, restricted, set apart, forbidden, under atua protection.
[28] (noun) knowledge, wisdom, understanding, skill.

When we consider what success and flourishing in the classroom might look like, we can refer to the culturally responsive model of practice, Te Whare Tapa Whā (Durie, 2001b; Pitama et al., 2007). Te Whare Tapa Whā is a model first presented by Sir Mason Durie in 1982 with the aim of providing greater understanding to non-Māori of Māori wellbeing and assist in addressing the many health inequities. It compares the state of one's health and wellness to a whare[29]. When all four elements are strong and balanced, then wai ora[30] is achieved (Durie, 2001b). The framework of Te Whare Tapa Whā is based on the idea that all four aspects are interconnected and essential for wellness (Durie, 2001b; Pitama et al., 2007). The four taha as represented in Te Whare Tapa Whā are taha whānau (family or social wellbeing), taha tinana (physical wellbeing), taha hinengaro (mental and emotional wellbeing) and taha wairua (spiritual wellbeing) (Durie, 2001b). Traditionally in health and wellbeing settings, the aspect of spiritual wellbeing, or wairua from a te ao Māori perspective, has been left out of the conversation for a variety of reasons (Best et al., 2016) yet there is evidence that wairua is linked to health outcomes (Appleby et al., 2018). This research proposes that the same could be said for conversations in education settings and educational outcomes. To understand the significance of spirituality and wairua the following sections will explore these concepts.

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[29] (noun) house, building, residence, dwelling, shed, hut, habitation.
[30] (noun) health, soundness.

2.6 Spirituality

Spirituality is discussed increasingly within literature and is being recognised as an important aspect of an individual (Egan et al., 2011; Maged et al., 2017; Suto & Smith, 2014), however, there continues to be an ongoing unsureness, controversy, and lack of singular definition (Baigent-Ritchie & Robinson, 2021; Egan et al., 2011; Suto & Smith, 2014). Although there is no singular definition it has generally been agreed that religion and spirituality are connected yet different (Egan et al., 2011; Suto & Smith, 2014) and that spirituality is a broad term that involves the notion of connection or connectivity (Maged et al., 2017; Suto & Smith, 2014). These discussions contribute to the growing knowledge that spirituality is an innate part of all of us and perhaps it is time to move away from trying to construct a singular definition of spirituality and instead agree that is it present and it is important.

2.6.1 Spirituality and Tertiary Education

Research has been undertaken in the field of spirituality within tertiary education, however, this has been described as an intellectual exercise where the personalised experience and connection to spirituality is void (Browne, 2005). It has been stated that "spirituality has become largely exiled from the [tertiary] institution" (Browne, 2005, p. 16), this is reinforced by Maged et al. (2017) stating that spirituality has been "silenced and marginalised" within tertiary education (p. 2). On the contrary, Barnes et al. (2017) encourages the tertiary education system to bring spirituality back into academia and challenges researchers to not only acknowledge spirituality as important to Indigenous Peoples, but to acknowledge spirituality as important to all of us. Barnes et al. (2017) also reinforces this within the field of research, encouraging researchers to "engage with their own understandings of spirituality as a first step" (p. 323) so that those in academia

can move away from leaving their spirituality at the door. It could be argued that tertiary

educators, and occupational therapists alike, may also be 'leaving their spirituality at the

door' within their practice, unsure how to include their own beliefs into practice and

instead outsourcing this aspect to those considered to hold specialised knowledge

(Ruwhiu & Ruwhiu, 2005).

Within the domain of education, spirituality has been described as the vital

connection between educators, tauira and the topic (Maged et al., 2017). This link is

upheld within trusting and deep connections between these three elements and includes

the educator's ability to also connect tauira to each other and create a sense of belonging

within the educational space. When connection is created within the mind, body and

spirit of tauira, transformation can then occur. Transformation may lie in the ability of

tauira being able to reclaim connection to culture and is a form of self-discovery (Maged

et al., 2017).

2.6.2 Spirituality and Occupational Therapy

Spirituality and occupational therapy have not always been connected. A flurry of

occupational therapy models were created in the late 1980s and early 1990s (Hagedorn,

2000), initially excluding spirituality. However, there has since been a movement to

include this element as now seen within models such as the Canadian Model of

Occupational Performance and Engagement (CMOP-E) (Curtin et al., 2017; Suto &

Smith, 2014). CMOP-E regards people as spiritual beings, that spiritual elements are

infused and experienced in and through occupations and environments (Curtin et al.,

2017) and that spirituality is at the "core of every human being" (Suto & Smith, 2014, p.

18). This is supported by the research undertaken by Baigent-Ritchie and Robinson

(2021) where they cited numerous studies in which spirituality is linked to occupation

and the practice of occupational therapy. They regarded occupation as the key to spirituality and reported that occupational therapists recognise spirituality as important and are addressing and engaging with spirituality within their daily practice despite the lack of a singular definition or the ability to name it as spirituality. The writers propose that spirituality need not be seen as something that is "a precious gem to be searched for, enjoyed momentarily, hidden and then guarded closely" (p. 23), that spirituality may have the potential to be experienced across a range of activities. However, this potential for abundant experience does not guarantee it will be experienced in every activity. Baigent-Ritchie and Robinson (2021) emphasise the connection to the activity being critical to the link with spirituality.

At the heart of occupational therapy and other caring professions is a genuine care and empathy for takata whai ora (people seeking wellness) (Opai, 2020) and spirituality is within this heart of helping. Spirituality within helping professions is described by Canda and Furman (1999) as "the heart of empathy and care, the pulse of compassion, the vital flow of practice wisdom, and the driving force of action for service" (p. xv). Suto and Smith (2014) refer to spirituality as a "resource for mental health recovery" (p. 19) and state there is strong evidence that addressing spirituality within practice improves a range of health indicators including hope, social connection, and mental health recovery. Despite this recognition of the essentiality of spirituality within practice, some occupational therapists expressed guilt, ambivalence, embarrassment, or limited preparedness to discuss or explore spirituality with takata whai ora (Baigent-Ritchie & Robinson, 2021). These feelings can hamper occupational therapists understanding and engagement with spirituality and therefore the spiritual element of takata whai ora may end up being outsourced to those considered to hold specialised

knowledge. Ruwhiu and Ruwhiu (2005) encourage all who work with takata whai ora to be strengthened in this area and that it is not necessary to refer to specialised others, however, Suto and Smith (2014) reflected on the importance of self-reflection, knowing your own ability to sufficiently explore or address spiritual needs and to consider when it may be necessary to refer to others. Further elements that hindered conversations related to spirituality within practice were also explored by Suto and Smith. Mental health professionals involved in their research reported concerns regarding the blurring of personal and professional boundaries, the applicability of self-disclosure, and the challenge of deciphering spiritual experiences from psychosis. Despite these concerns, the inclusion of spirituality within practice was considered well aligned with occupational therapy (Suto & Smith, 2014).

2.7 Wairua

From a Western perspective spirituality is a term that, although no singular definition, is generally agreed to involve connection – to self, to others, to the environment, to activity or to a higher power. For Māori the term is best captured and understood as wairua (Valentine et al., 2017). Wairua is a term that is defined in numerous ways within literature and similarly to spirituality, there is no agreed upon singular definition and attempting to create one would be considered near impossible (Valentine et al., 2017). Despite this, wairua is often described or interchanged with spirit or spirituality, although this is a rather restrictive translation of this kupu[31].

Within te ao Māori, wairua is considered "a fundamental aspect of lived reality" (Valentine et al., 2017, p. 70) and when included within daily practice creates a connection between people, the environment, and the cosmos. Mead (2016) asserts that

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[31] (noun) word, vocabulary, saying, talk, message, statement, utterance, lyric.

"every Māori child is born with a wairua, which is usually translated as 'soul' or 'spirit'" (p. 59) and that wairua is part of the persons entirety, it is eternal, has the power to warn and is subject to attack. Durie (2001b) describes wairua as the "capacity to have faith and to be able to understand the links between the human situation and the environment" (p. 70). Wairua can encompass religious beliefs, but this is not linked purely to regular church attendance or a particular denomination. Connection to the environment and cultural practices are also expressions of wairua as these have spiritual significance (Durie, 2001b). Pitama et al. (2007) reiterate the importance of connection stating wairua needs to include two specific aspects: "attachment and spiritual practice" (p. 121). Ripikoi (2015) states that wairua creates connection to all that is significant within te ao Māori. Wilson et al. (2021) describe wairua as "a deep sense, energy" and believe wairua is an integral part of working with Māori and whānau and can include an element of intuition (p. 13).

As Mead (2016) and Durie (2001a) both contended, wairua can be attacked, harmed, damaged, or abated, this is reiterated by Ahuriri-Driscoll (2014) who researched rongoā[32] Māori as a health practice. They shared participants experiences of poor states of wairua and that through the application of healing methods such as creating connections, or faith in self, others, or a higher power, that wairua was able to return to wai ora. Conversely, wairua can also be supported, enhanced, or activated (Ahuriri-Driscoll, 2014; Durie, 2001a), thus grounding health and wellbeing work in a model of practice such as Te Whare Tapa Whā, which acknowledges wairua as a pillar of wellness, provides an opportunity to assess wairua across the spectrum.

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[32] (noun) remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic.

2.7.1 Wairua and Wellbeing

From 1947 the World Health Organisation's definition of health was widely accepted, stating health is "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (World Health Organisation, 2022, para 1.). Spiritual wellbeing is missing from this definition that reiterates its absence from many practitioners' assessment and support criteria. Durie (2001b) describes wairua as "the most essential requirement for health" and has therefore placed wairua as one of four vital taha[33] within Te Whare Tapa Whā (p. 70). In order to assess and support each element within this 'whare', then those working with takata whai ora must understand each element, in particular wairua (Kingi et al., 2018). Durie (2001a) reiterates the importance of this when stating "the more a clinician is able to appreciate the cultural perceptions of the individual being helped, including an understanding of the person's spiritual and religious beliefs, the greater the opportunities for treatment compliance and effective outcomes" (p. 272).

Despite continued health inequities and a westernised focus in health and wellbeing care, Egan et al. (2011) states that wairua is becoming increasingly recognised as important within health and wellbeing mahi[34] as evidenced in an increasing number of western policy and health and wellbeing practices.

2.7.2 Wairua and Occupational Therapy

According to the World Federation of Occupational Therapists, occupational therapists recognise the contextual diversity and uphold the uniqueness of every person and that in doing so work towards "an inclusive society in which all persons benefit from equitable

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[33] (noun) part, portion, section.
[34] (noun) work, job, employment, trade (work), practice, occupation, activity, exercise, operation, function.

opportunities for participation" (World Federation of Occupational Therapists, 2010, p. 1). Occupational therapists work "with people and communities to enhance their ability to engage in the occupations they want to, need to, or are expected to do" (World Federation of Occupational Therapists, 2022, para. 1). Education is one such occupation that many in Aotearoa New Zealand want, need, or are expected to engage in. The OTBNZ (n.d.) extend this by adding that occupational therapists are interested in "creating a just and inclusive society so that everyone can participate to their fullest potential" (para. 2) and in the recently revised Code of Ethics state that among other key aspects, wairua is central to the delivery of occupational therapy service (OTBNZ, 2022). To achieve occupational engagement, occupational therapists are skilled in adapting or modifying the environment, combined with a social justice lens, wairua centrally located in ethical occupational therapy practice and the knowledge that education can assist in many areas in attaining 'full potential', it seems appropriate that occupational therapists working in tertiary education may be interested in adapting the environment so the wairua of each individual is embraced and can flourish in the education setting.

2.7.3 Wairua and Tertiary Education

The United Nations Declaration on the Rights of Indigenous Peoples reference in several articles the rights of Indigenous Peoples to be self-determining and have access to their own social, cultural, and spiritual practices (United Nations, 2008). Article 12 in particular outlines the rights of Indigenous Peoples to "manifest, practice, develop and teach their spiritual and religious traditions" (United Nations, 2008, p. 6). This closely aligns with article four of Te Tiriti o Waitangi as discussed above. It is important to consider if tertiary education spaces are a place where Māori can be self-determining, have access to their own social, cultural, and spiritual practices and utilise, cultivate or

share these spiritual practices in mainstream spaces. For this to occur within tertiary education, Durie (2004) emphasised the importance of relationships with kaiako[35]. These relationships need to be based on "clear communication, mutual trust and a sense of equality" (p. 5), alongside the ability to 'be Māori' and not have to leave your identity at the door (Durie, 2004). Mlcek (2011) states that spiritual practices being incorporated into the classroom context demonstrate culturally responsive delivery. Mlcek encourages kaiako to work collaboratively with Māori to deliver a bicultural and bilingual programme. Likewise, Greenhalgh et al. (2011 as cited in Sciascia, 2017) discusses a bicultural delivery stating kaiako should teach using interactive delivery modes and include karakia and waiata into the programme. Durie (2004) states that a major transformation in education has been the inclusion of Māori values, concepts and processes, and through that transformation greater access to te ao Māori.

2.7.4 Wairua and Otago Polytechnic

Otago Polytechnic – Te Kura Matatini ki Otago, is a tertiary educational institute in the south of Te Waipounamu[36], Aotearoa New Zealand. It is one of 16 polytechnics or institutes of technology within Aotearoa New Zealand, which is owned and funded by the New Zealand Government (Education New Zealand, 2022). These 16 polytechnics or institutes of technology are to become one vocational education and training system known as Te Pūkenga – New Zealand Institute of Skills and Technology from January 2023 (Te Pūkenga – New Zealand Institute of Skills and Technology, 2022). Otago Polytechnic provides education to an average of 7,000 tauira each year, across approximately 160 programmes. Approximately 16% of equivalent full-time students

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[35] (noun) teacher, instructor.
[36] (location) South Island - sometimes written as Te Wai Pounamu, Te Wāhi Pounamu or Te Wāi Pounamu.

enrolled at Otago Polytechnic identify as Māori (Education New Zealand, 2022; Otago Polytechnic, 2020b). Otago Polytechnic (2020b) has a Māori Strategic Framework which "reflects the educational aspirations of mana whenua" (p. 2) and details the key priorities articulating how to achieve these desired outcomes. The premise of this framework is a Tiriti-based relationship and prioritises inclusivity and equity for Māori. A Tiriti-based relationship is one that recognises the significance of partnership as outlined in Te Tiriti o Waitangi, drawing together, and honouring the world views of both takata whenua and tauiwi (Treaty Resource Centre, n.d.). Priority three attains to Māori tauira success and outlines that Māori tauira should feel a sense of belonging and experience culturally responsive teaching within their learning environment. Priority four reflects an aspiration for culturally responsive programmes. In order to achieve culturally responsive programmes, the integration of mātauraka Māori, "te reo Māori, tikanga Māori and Māori values and perspectives", are expected to be embedded across the institute (Otago Polytechnic, 2020b, p. 9). While Otago Polytechnic has developed a number of frameworks and programmes within the institution such as The Māori Strategic Framework, Bicultural Competency Training Scheme, Māori Workforce Development Plan, the Māori Language Strategy and hosting of the annual Māori Research Symposium, there is work required to support success for all Māori tauira within this training institute (Otago Polytechnic, 2020b). The most recent Māori Annual Report (Otago Polytechnic, 2020b) states an overall 73.6% successful course completion rate for Māori learners, 10% less than non-Māori. Of the 160 programmes delivered at Otago Polytechnic, only a third (34 programmes) had course completion rates where Māori successfully completed the course at the same rate as their non-Māori peers. It is interesting to note that the Bachelor of Occupational Therapy was one such programme (Otago Polytechnic, 2020b). Figures provided within the report demonstrate Otago

Polytechnic is tracking positively within a number of areas (Otago Polytechnic, 2020b).

The number of equivalent fulltime students and course completion rates for Māori tauira

has trended up from the previous year. Overall, there is an 89% to 93% satisfaction with

the learning and the learning environment reported by Māori tauira and 98% of Māori

graduates surveyed, reported they were either in employment, further study or planned

to study (Otago Polytechnic, 2020b).

To bring life to the Māori Strategic Framework, programmes at Otago Polytechnic

are required to embed the strategies in consultation with Otago Polytechnic's Office of

the Kaitohutohu (Otago Polytechnic, 2022a). The Office of the Kaitohutohu is a team

employed at leadership level within Otago Polytechnic. This team upholds the mana of

the Otago Polytechnic partnership with local rūnaka and the local Māori community.

The Office of the Kaitohutohu aim to advance the educational aspirations of iwi, hapū

and whānau and oversee the implementation of the Māori Strategic Framework across

Otago Polytechnic. Within the Māori Strategic Framework each priority is laid out and

links to examples and resources are provided. A clear link is made to te ao Māori values

within the priority of providing culturally relevant programmes. Within this list of te ao

Māori values, wairua is included. Wairua is defined as spiritual wellbeing and can be

included into education via a connection to land, water, forest, and mountains (Kokiri

Hauora, 2022). Despite the clear strategic framework and necessity to include te ao

Māori values into teaching pedagogy, the incorporation, embracing and acknowledging

of wairua within in the classroom is still potentially rare and little research has been

conducted on this area justifying the need for this research.

2.8 Conclusion

The literature review aimed to provide context for the justification of the research and research question: How are we incorporating wairua in tertiary education and what are the outcomes. This included a brief overview of the history of Aotearoa New Zealand with a particular focus on colonising legislation and the influence of colonisation on Māori, which continues to be felt within all aspects of Māori life including education. Spirituality was discussed and aligned with education and occupational therapy practice demonstrating that within education and health, spirituality is becoming increasingly recognised despite some trepidation and limited knowledge of how to implement. An exploration of wairua as a concept was undertaken and links to wellbeing, occupational therapy and tertiary education was investigated. Wairua is clearly linked to increased wellness, improved practice and the enhancement of success for Māori tauira. The context in which the research is undertaken was further discussed demonstrating some improvements in access and success for tauira studying at Otago Polytechnic, however, there is evidence of the need for further research and opportunities for improvement.

Current research identifies the necessity to address the continued gaps within the tertiary education system and that by working in a Tiriti-based relationship and culturally responsive manner we have an opportunity to decolonise the classroom. Listening to culture, utilising culturally responsive pedagogy, including Māori practices and values within the classroom are all indicated as ways to improve success. This research seeks to explore what incorporating wairua into the tertiary education space might look and feel like, and what outcomes are experienced by tauira.

Chapter 3: Methodology

In this chapter, the research design including philosophy and research type are described, clearly positioning the lens of the researcher. The research question and aims of the research are re-stated, and a detailed description of the research design decisions is provided and justified including the specific research methods, sampling strategy, data collection method and analysis technique. Participants are introduced, the consultation process is detailed, and ethics are discussed in relation to this research.

3.1 Research Question

A well-structured question is essential prior to undertaking the literature review and research process. Within health research a useful formula to structure research questions is PIO an acronym for Population/Person/Problem, Intervention, Outcome (University of Suffolk, n.d.). Various iterations of the primary research question using PIO were created with careful consideration of the correct and appropriate use of te reo Māori words and te ao Māori terms. An alternative wording had been wairuatanga[37] and an alternative consideration for research had been the broader study of bicultural practice in tertiary education. Through co-researcher consultation, researchers agreed to focus on wairua in tertiary education. This began as:

P: Level 4 learners

I: Wairua in tertiary teaching practices

O: Improvement in outcomes

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[37] (noun) spirituality.

After much deliberation, the primary research question was created: "How are we incorporating wairua in tertiary education and what are the outcomes?"

This research aimed to articulate how we are currently including wairua within the tertiary education setting and to better understand the outcomes as experienced by participants. Aims of the research were:

- To better understand wairua in the tertiary education context.

- To better understand what the outcomes for tauira are when wairua is incorporated.

- To explore and articulate ways in which we, as tertiary educators, can incorporate wairua into our own education space.

Within this research the terms 'we' and 'our' have been deliberately used to position the researchers as active agents in the research process consistent with action research methodology.

3.2 Interpretivism Research Philosophy

When planning research, it is essential to clarify the research philosophy with consideration of the nature of the research and the method used (Alharahsheh & Pius, 2020; Crossan, 2006). Clarifying research philosophy can assist the researcher to refine, specify and justify the research methods used in the research (Crossan, 2003) and assist in "comprehension of research, application of theory to classroom practice, engagement in academic debate, and presentation of their own research findings" (Alharahsheh & Pius, 2020, p. 39). Aligning the philosophy, approach and methods also enhances rigour as outlined later in the chapter (Stanley & Nayar, 2014). Two common research philosophies referred to are positivism and interpretivism. Positivism aligns with

quantitative research and views research as being the observation of the world as it is, mostly associated with the study of facts without the interpretation of human bias (Alharahsheh & Pius, 2020; Crossan, 2003; Trochim, 2006). The second research philosophy is interpretivism. Interpretivism aims to gather the rich insights of those studied, being "sensitive towards individual meanings" (Alharahsheh & Pius, 2020, p. 42) and assumes reality is subjective rather than a definitive or a universal law and that the researcher is placed within an observer role where the researcher's interest, values, beliefs and experiences will undoubtedly influence what is observed and the methods that are adopted (Crossan, 2003; Koch, 2006).

For this research, a philosophical approach of interpretivism is assumed. The research is placed within a qualitative framework as outlined below, the researcher played an observer role while considering the impact of past experiences, beliefs, values and interests upon the research.

3.3 Qualitative Research Approach

Careful consideration was undertaken regarding which research approach would uphold the mana[38] of the research question and topic. Qualitative research is best suited to research that explores subjective experiences and is interested in exploring and understanding the social reality of the participants (Creswell, 2014; McLeod, 2019; Moen, 2006; Nowell et al., 2017; Trochim, 2006; University of Utah Health, 2019). Qualitative research sits comfortably within the philosophy of occupational therapy; that engagement in occupations, determined as meaningful by the person, is fundamental to that person's wellbeing (Keilhofner, 2004). Qualitative research aligns strongly with

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[38] Prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object.

capturing the complexity and richness of occupational therapy practice (Cronin-Davis et al., 2009; Curtin & Fossey, 2007). Qualitative research is typically undertaken in the participant's setting, data is collected, and the researcher makes interpretations and draws meaning from these (Creswell, 2014; Curtin & Fossey, 2007), allowing for collaboration with the participants (Curtin & Fossey, 2007).

An extension on this interpretation is through the concept of constructivism. Constructivism is referred to as an educational theory in which teachers consider what is already known by tauira and allow them to put their knowledge in to practice (Amineh & Asl, 2015). Prior knowledge influences new knowledge and learners are active participants in the creation of knowledge (Amineh & Asl, 2015). Aligning with an interpretivism research philosophy, constructivism claims there is no one reality and that concepts cannot simply be defined within the bounds of our own senses. Rather constructivism focuses on socially constructed truth created within the bounds of relationship to others (Zehetmeier et al., 2015). The nature of this research lends itself towards the co-creating of meaning and aligns strongly with constructivism. Because this research is interested in wairua within the tertiary education setting and the human experiences and outcomes, a qualitative research methodology was most appropriate.

3.4 Inductive Method of Reasoning

Trochim (2006) refers to inductive and deductive reasoning as "the two broad methods of reasoning" (p. 2). Deductive reasoning starts with the general and aims to move to the specific known as the 'top-down' approach. A deductive method of reasoning usually begins with the creation of the theory, the narrowing to a hypothesis which is tested via observations to confirm, or not, the original theory (Trochim, 2006). Alternatively, an inductive reasoning method is used. Inductive reasoning works in the

reverse, moving from a specific observation to boarder generalisations or theories. This is known as a 'bottom-up' approach (Trochim, 2006). An inductive method of reasoning is more exploratory than a deductive method of reasoning and was therefore utilised within this research. Wairua and outcomes of wairua being incorporated within tertiary education was explored, beginning with observations and moving towards the creation of generalizations or theories.

3.5 Time Horizon

Time horizon is an important element to consider within research design (Trochim, 2006). There are two time horizons referred to within research design, cross-sectional and longitudinal. Cross-sectional time horizon refers to one study that takes place within a single point of time. A longitudinal time horizon takes place across a period of time. Although this research is designed in a cyclical manner where five moments of time are being studied, it can be argued this research fits within a cross-sectional time horizon as multiple waves of measurement are not utilised rather a developing understanding of a concept across a short time period.

3.6 Action Research

Action research was chosen as the appropriate methodology for this research. Action research is "a style of research rather than a specific method" (Meyer, 2000, p. 178). Action research provides a vehicle to engage in qualitative research but sees a paradigm shift away from 'what are you doing?' - the study of others; to 'what am I doing?' - the study of one's own values and practices (McNiff, 2020). Action research encourages researchers to ask daily 'what am I doing to improve my practice?' and 'how do I live my values more fully in practice?' (Whitehead, 1995). Denscombe (2003) states that action research aligns nicely with the quest for professional improvement and that

the findings feed directly into practice. Action research seeks to change three things; practice, the understanding of practice, and the conditions in which we practice (Kemmis, 2009). Action research requires consideration of values and how these align with the motivations within work. Researchers using this style of research, imagine the possibilities of improvements to bring practice more closely in line with identified values. Action researchers experiment with possibilities with the intention of seeing if the actions engaged in lead to the improvements hoped for and believe are possible. While acting, data is gathered to evaluate the effectiveness of the action in relation to values. An account of learning is created that assists in strengthening the validity of the research (Whitehead, 2011). Action research aligns itself with the study of human interaction and is interested in researching with participants "rather than using them as subjects for research" (Cardno, 2003, p. 12) thus aligning with the chosen research philosophy of interpretivism. Action research may include but is not limited to questionnaires, focus groups or individual interviews (Cardno, 2003). The researcher is placed in the middle of the research, they are close to the situation being researched and all involved are active participants (Cardno, 2003) and may also be bestowed the title of co-researchers. As elucidated within the introduction, for ease of identification, participants have retained the title of participants and Aroha will be bestowed the title of co-researcher.

This method has underlying requirements and assumptions, these include the importance of power-sharing and suspending hierarchy, collaboration among participants is highlighted, learning, and making mistakes is part of the process, and a reflective cycle is used (namely planning, acting, observing, reflecting, replanning) (Denscombe, 2003; McNiff et al., 2018; Meyer, 2000; Zuber-Skerritt 1996 as cited in

McNiff, 2020). Kemmis and McTaggart (1988 as cited in McNiff, 2020) states that action research can be described as "a form of collective self-reflective enquiry" and action research is used by those who wish to improve their social and educational practices, explore their understanding of these practices and the situations where these are carried out. McNiff et al. (2018) emphasize that to be considered action research, the research must be collaborative, and that participants must be involved in all aspects of the process and decision making and places participants knowledge as core in understanding practice. This is reiterated by Denscombe (2003) who reinforces the radical nature of action research where the practitioner, or in the case of this research, tauira, are involved in decision making. As described within this research, participants were consulted throughout the process and active within all decisions.

Action research uses a cyclical process starting with a planning or reconnaissance phase, action is then decided on, observations take place, reflection is undertaken with the aim of replanning and back through the cycle (Descombe, 2003; McNiff et al., 2018; Meyer, 2000; Zuber-Skerritt 1996 as cited in McNiff, 2020). The way in which data is collected and analyzed is determined by the researchers (Meyer, 2000). For this research, the cyclical action research process occurred a total of five times.

3.7 Research Process

Action research does not prescribe a particular process for research, rather it provides a cyclical framework for how to organise the research (Meyer, 2000). The research process for this study involved numerous consultations, gaining appropriate ethics, developing a sampling strategy, recruiting participants, then engaging in the research. These processes have been discussed in full below.

3.7.1 Sampling Strategy

Sampling is the process of distinguishing who the participants are that the researcher wishes to engage within the research (Martínez-Mesa et al., 2016; Trochim, 2006). Researchers are unable to collect data from everyone who is in the research category, therefore creating a sampling frame or eligibility criteria is a useful first step within this process (Denscombe, 2003; Devers & Frankel, 2000; Martínez-Mesa et al., 2016; Trochim, 2006). Detailing sampling strategy and ensuring it is a good fit for the research methodology, also contributes to the enhancement of research rigour (Martínez-Mesa et al., 2016; Stanley & Nayar, 2014). For this research the following sampling frame was created: six to eight tauira who study the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) full-time on-campus at Otago Polytechnic in 2021.

After a sampling frame is outlined, a procedure to follow as the basis for sampling is created. Probability and non-probability are two sampling strategies that can be used as selection methods (Denscombe, 2003; Higginbottom, 2004; Martínez-Mesa et al., 2016; Trochim, 2006). Probability sampling uses a form of random selection, such as systematic sampling or quota sampling. On the contrary, non-probability sampling does not involve random selection rather selection methods such as purposive sampling and convenience sampling (Denscombe, 2003; Higginbottom, 2004; Martínez-Mesa et al., 2016; Trochim, 2006).

Qualitative research offers a range of sampling strategies both within the procedures of probability and non-probability, however, purposive sampling is often used. Researchers seek out participants who have insight into the research question and can advance understanding of the individuals, theories, or concepts (Denscombe, 2003;

Trochim, 2006). For this research all tauira within the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic were considered participants who have insight into the research question, therefore an invitation to join the research was presented to the entire class with two requirements; that the participant must be a full-time learner, and that participants must be an on-campus learner. These parameters were set so the participants would have the ability to reflect on all class activities and learning conducted kanohi ki te kanohi[39] while engaging in the research. By virtue of course entry requirements all potential participants were also aged sixteen years or over, and met English language requirements for certificate level tertiary education in Aotearoa New Zealand.

3.7.2 Recruitment of Participants

Once a sampling strategy decision was made in consultation with the co-researcher, recruitment of participants was initiated. At the end of the orientation week for campus students in term 1, 2021, a brief oral introduction to the research was provided to all tauira within the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic. A tauira information sheet (see Appendix G) was offered to students who were interested in the research. The tauira information sheet outlined the intended research and invited all who were interested in collaborating in the process to a hui the following week. Ten students took away the tauira participant information sheet and their names were recorded for follow up the following week. The tauira information sheet and a brief introduction to the research was also shared on the class Facebook group. One more student indicated their interest from this. The age, gender, and ethnicity of the eleven interested students was mapped

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[39] (stative) face to face, in person, in the flesh.

out. A gap was identified in the 21 and under, age range as no tauira in this age range had indicated interest yet this age range made up a quarter of the cohort. After discussion at supervision, it was deemed appropriate to send an email to all students who were 21 and under to invite them to consider joining the research emphasizing the voluntary nature. Fifteen students were identified and emailed. Seven students responded to this invitation, two declining and five stating their interest.

An initial hui was set the week after orientation, and all fifteen potential participants who had indicated interest in the research were invited, of which eight attended. Further discussion was undertaken regarding what is involved in the research and the time commitment required. Opportunities to ask questions were provided. Research consent was discussed, and the research consent form was provided to all attendees. Undertaking this hui kanohi ki te kanohi and providing all information in oral form as well as written was intentional to recognise the importance of kōrero, the importance of being available to be questioned and the importance of creating trust between researchers and participants (Jones et al., 2006). All eight attendees signed the consent forms, and seven returned the forms at the time of the meeting, one returning their form the next day. Attendees discussed when meetings would take place, however a consensus was unable to be reached immediately. It was agreed an attendance availability form would be created by the researcher and participants would share their preferred meeting times. The group decided on majority decision making strategy would be used for deciding when to meet. Once completed, all except one participant could meet on a Tuesday between 10am and 2pm. The participant who could not meet at the identified day and time withdrew from the research and another withdrew from the research due to work commitments. The final number of tauira recruited was six.

3.7.3 Inclusion and Exclusion Criteria

All full-time on-campus tauira within the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) were considered appropriate to participate within this research. Tauira who were deemed not appropriate to include within the research were part-time or distance tauira. These exclusion criteria were applied as the topic of research required participants to be present kanohi ki te kanohi across all aspects of the programme, so they have the opportunity to engage in and reflect on all class activities and learning. Tauira who are part-time in the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic participate in one course per term, rather than the full-time structure of two courses per term. Distance tauira attend online classes and are not present for kanohi ki te kanohi learning.

During the recruitment stage there were fifty-nine full time students with the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic. If the situation arose where the numbers of tauira expressing interest in participation were greater than eight, then a process for selection had been suggested during consultation in which the group itself decides who the representatives, therefore the research rōpū[40], will be. As stated, researcher and co-researcher had hoped for six to eight participants. Because we recruited six participants, no further discussion was required.

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[40] (noun) group, party of people, company, gang, association, entourage, committee, organisation, category.

3.7.4 Sample Size

In general, qualitative research is interested in creating information rich-data rather than creating results that are generalizable for an entire population, therefore a smaller sample size is justifiable (Higginbottom, 2004). Four to twelve participants are often recommended as the ideal group number (Carlsen & Glenton, 2011) and for discussion-based groups, such as this research, smaller sample sizes have been deemed appropriate (Ancker et al., 2021).

The final number of participants was six which fits within ideal group numbers and what the researcher and co-researcher had originally hoped for.

3.7.5 Research Participants

Research participant data has been provided within the methodology chapter as opposed to the findings chapter, reflecting the active role participants play within action research. Six participants were included in the research sample: Hahona, Ioane, Katrina, Lachie, Maria, and Soul. Basic demographic details are provided below. Two participants identified as female, three identified as male, and one identified as non-binary. Four were 21years and under, one 30-44, one 45 and over. Four identified as Māori and two as Pasifika.

Table 1

Overview of Participants

Number of participants	Hahona Ioane Katrina Lachie Maria Soul	6
Age	21 and under	**4**
	22-44	**1**
	45 and over	**1**
Gender identity	Female	**2**
	Male	**3**
	Non-binary	**1**
Ethnicity	Māori • Kāi Tahu, Ngapuhi • Ngati Kahungunu • Ngati Whatua • Kāi Tahu, Te Arawa, Ngati Kahu	**4**
	Pasifika • Cook Island Māori • Samoan	**2**

3.8 Research Design

Historically research has been aligned with the worst acts of colonisation and is powerfully remembered by Indigenous People (Smith, 2012). Colonisation has been used to "exert power and persuasion over Indigenous communities" (Mlcek, 2017, p. 87) including in the academic and research space and continues to do so. Knowledge about

Indigenous Peoples was collected, interpreted, reclassified and taught back through the vantage point of colonisation. This reclassified knowledge was supported by doctrine, institutions, imagery, and language, and continues to cause harm (Smith, 2012). Pākehā control over resources, language and institutions has legitimized Pākehā dominance and normalization, which is seen in numerous realms including academia (Bishop, 1999; Nairn, 2019). As Smith states,

> If imperialism and colonialism form the foundation of colonizing knowledge, then these late 19th century and 20th century research endeavors formed a steel scaffolding of colonizing theories and methods. I would like to think that these ideas have disappeared, but their ghostly discursive threads and vocabularies are deeply embedded in popular discourse. (The Sociological Review, 2020, 28.55)

For researchers in Aotearoa New Zealand, it is essential to develop an awareness of this continued colonizing discourse and work to uphold methods that decolonize the research space. By utilizing te reo Māori and te ao Māori concepts, researchers begin the decolonization process and increase their understanding of land and people in a way that English language and concepts do not afford (Nairn, 2019). It is argued that non-Indigenous researchers can be involved in research with Māori and have an obligation to support Māori research as an action of Te Tiriti o Waitangi allyship (Smith, 2012). Allyship is the active engagement in decolonizing processes. Allies have a desire to actively eliminate social inequalities, promote the rights of Indigenous Peoples and support social justice (Smith et al., 2015). Decolonization requires "confronting the systemic inequalities that privilege non-Indigenous People while simultaneously disadvantaging [Indigenous People]" (Smith et al., 2015, p.7). Working in a co-research partnership with takata whenua was essential for this research. The relationship was

based on reciprocal benefit and appreciation of the others expertise. Tino rakatirataka must be expressed in this co-research relationship where Māori self-determination, philosophy, principles, language, culture, and autonomy are honored and privileged within the relationship (Smith, 2012). When reciprocity and equity is sustained in a relationship and "in the process, the co-authoring of knowledge within spaces and place, continues to validate, establish and re-establish culture" (Mlcek et al., 2012, as cited in Mlcek, 2017, p. 89) then decolonizing practices are upheld. The opposite is also true, when there is an unequal relationship or privileging of colonizing practices, then disequilibrium occurs (Mlcek, 2017). Therefore, this research sought to respectfully operate from a kaupapa Māori informed approach using te ao Māori methods such as the hui process (Lacey et al., 2011) and whakawhiti kōrero (Elder & Kersten, 2015).

The research design included a two-phase approach which was adapted after further consultation. The two phases and subsequent adaptation are explained below.

3.8.1 Phase One

Hui with kaumātua[41] was to be phase one of the research. As discussed below, phase one was later removed from the research design, however it is important to acknowledge the initial planning undertaken. Phase one would involve individual hui kanohi ki te kanohi with the identified kaumātua who agreed to contribute their knowledge to the research. Each hui with kaumātua was to follow the hui process in an attempt to draw on traditional ways and utilize these in contemporary settings to create culturally responsive practice (Lacey et al., 2011). During each hui with kaumātua, whakawhiti kōrero was to be utilized led by the co-researcher. The aim of these

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[41] (noun) adult, elder, elderly man, elderly woman, old man - a person of status within the whānau.

whakawhiti kōrero was to develop a greater understanding of wairua based on the wisdom and expertise of the kaumātua. Kaumātua would be offered the option of their kōrero being recorded and transcribed and returned to them if they wish. Kaumātua would also be offered the opportunity to be named within the research.

3.4.2 Phase Two

Phase two involved research undertaken with tauira, where whakawhiti kōrero was used within the cyclical framework of action research to discuss how wairua was being incorporated into the tertiary education space and what the outcomes were. Group hui took place four times across the first term, and a final closure hui was conducted at the beginning of term two (see Appendix A). Each hui was conducted kanohi ki te kanohi at Otago Polytechnic in a building away from the usual teaching space signifying a move from kaiako and tauira, to researchers and participants. During the kōrero participants were encouraged to identify an element to add, remove, enhance, or notice within the class during the week. At the following hui, the outcome of this addition, removal, enhancement, or noticing was discussed.

After consultation with consultation participant 8, a kaumātua, it was agreed phase one should be removed from the research (see Appendix B). This decision was brought back to the appropriate ethic committees as described later in the chapter. The removal of phase one demonstrates the reflexive process undertaken by the researcher and co-researcher and creates an opportunity for further research to be undertaken in the future.

3.9 Data Collection

There is no prescribed data collection technique within action research as it is eclectic in nature, it lends itself to a variety of data collection modes (Meyer, 2000).

Therefore, the decision regarding data collection rested on the researcher and co-researcher. Whakawhiti kōrero was deemed appropriate for this research. During the data collection phase, notes and a journal were kept. These are described in full within section 3.11 Rigour.

All five hui were recorded using two voice recording devices and notes of interactions and decisions were kept by the researcher. The recordings were initially sent to rev.com for transcription verbatim. These were then thoroughly edited to ensure accuracy of data. The researcher was deeply immersed in the data during this process. The transcript was printed and brought back to the participants for member checking each week. This process is described in full in section 3.11.2 Member Checking.

3.9.1 Whakawhiti Kōrero

The use of an appropriate method for the topic of wairua in tertiary education was explored and group hui using whakawhiti kōrero was agreed upon by researcher and co-researcher and endorsed by takata whenua and the Office of Kaitohutohu through the consultation process (see Appendix C). Whakawhiti kōrero is a kaupapa Māori consistent method, where discussion and an exchange of ideas takes place (Elder & Kersten, 2015). Elder and Kersten (2015) state that English terms such as focus groups or telephone interviews have previously been used with Māori participants, however, whakawhiti kōrero predates these concepts and by using an approach from te ao Māori, participation is promoted. As the topic is exploring a concept aligned with te ao Māori, it is important to utilize a method that upholds and honours te ao Māori and mātauraka Māori. The co-researcher took the lead with the whakawhiti kōrero respecting Aroha's expertise within te ao Māori. Upholding this method of conversation, no set questions were brought to the hui, however a definition of wairua from a reputable source was

provided at each hui to assist in the ignition of the kōrero. The inclusion of a definition of wairua was suggested by consultation participant 7, again, demonstrating the reflexive process the researchers undertook.

The definitions of wairua from esteemed authors were shared in the first three hui to ignite the whakawhiti kōrero process. Tauira reflected on the quotes and then shared their own experiences and knowledge of wairua. The first quote was from Te Kōparapara: An introduction to the Māori world (Reilly et al., 2018) providing a range of examples where wairua might be felt or expressed. The second quote was from Tikanga Māori: Living by Māori values (Mead, 2016) where a definition of wairua was provided with a particular focus on wairua being attacked or damaged, which perhaps coincidentally aligned with the kōrero tauira had brought that day. The third quote was one of the wairua definitions from Te Aka Māori Dictionary (Moorfield, 2022), which indicated that wairua included the atmosphere and a range of moods, feelings, and attitudes. The fourth and fifth hui did not require quotes to ignite the kōrero reflecting the increased understanding and confidence that tauira had developed over the weeks.

3.9.2 The Hui Process

In te ao Māori, the hui process is experienced in the pōwhiri[42] process and is also observed in less formal meetings (Lacey et al., 2011). The hui process includes four key elements: mihi, whakawhanaukataka[43], kaupapa and poroporoaki. Mihi is the space in which initial greetings take place. It is also essential in this step to clearly outline the researcher's role (Lacey et al., 2011). The second step is whakawhanaukataka. This step involves making a connection at a personal level. Lacey et al. (2011), states this step is

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[42] (noun) invitation, rituals of encounter, welcome ceremony on a marae, welcome.
[43] (noun) process of establishing relationships, relating well to others.

not to be confused with the standard expectation of building rapport, but involves extra

understanding of te ao Māori values, experiences, and beliefs such as connection to

whenua, whānau and te reo and must include self-disclosure of one's own experiences

and knowledge. The next step is kaupapa, which is attending to the purpose of the hui. It

is important to remember that step two, whakawhanaukataka is not a one off, and

throughout the kaupapa step, the researchers may go back and forth between this step

and connection building (Lacey et al., 2011). The final step in the hui process is

poroporoaki, the conclusion of the hui. In this step it is essential the relationship

concludes appropriately with researchers having a clear understanding of what

participants shared, that participants understand what researchers have said and that all

involved know what the next steps are. For this research the hui process was essential

and was followed across the five hui, and within each individual hui as described in

Table 2.

Table 2

Hui Process Across the Five Hui and Within Each Hui

Hui Process	Mihi	Whakawhanaukataka	Kaupapa	Poroporoaki
Across the five hui	Hui 1: Introductions. Plan for following four hui. Sharing of kai.	Hui 1 to 5: Regular appropriate self-disclosure and sharing of knowledge, values, and beliefs	Hui 1 to 5: Engaging in whakawhiti kōrero within action research cycle.	Hui 5: Outline what the next steps in the research process are. Close with kai and karakia.
Within each hui	All Hui: Karakia tīmataka[44]. Formal introductions. Shared kai. Research and co-researcher reiterate their role and the aim of the research.	All Hui: Researcher and co-researcher share their interest in the research. Invite participants to share their interest in research.	All Hui: Whakawhiti kōrero and action research.	All Hui: Action research decision. Checking participants understand and agree on decided action for next class. Reiterate next meeting time and location. Karakia whakamutuka[45].

Two important concepts in te ao Māori are tapu and noa[46]. Mead (2016) describes tapu as present in all aspects of the world, including being "present in people, in places, in buildings, in things, words and in all tikanga" (p. 34). "Noa is often paired with tapu indicating that often noa refers to restoring of balance" (Mead, 2016, p. 36). Mead (2016) discusses the welcoming ceremony onto a marae and that through the important

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[44] (noun) beginning, starting, introduction, start, commencement.
[45] (noun) end, last, concluding, final, finale.
[46] (verb) to be free from the extensions of tapu, ordinary, unrestricted, void.

processes the space between takata whenua and manuhiri[47] are moved from tapu to noa. In the initial hui in this research, the process of building rapport and creating a safe space needed to be prioritized over collecting data recognizing the importance of moving from tapu to noa before moving into the research. At the first hui with participants the hui began with karakia, then researchers and participants shared their reasons for engaging in the research. Sharing of values and beliefs upholds the dimension of whakawhanaukataka (Lacey et al., 2011). Kai[48] provided by researchers was blessed then shared lifting tapu and guiding the space to noa (Mead, 2016). The researchers did not arrive with any preconceived ideas of time and attempted to take a stance of humility where the knowledge of all who participated was valued and validated. Once this process was undertaken, we moved to a different room and into the research process. The hui process was also engaged in during each hui, including beginning with a karakia, allowing discussions to take the time required, and regular appropriate self-disclosure. As each hui came to a close, a summary of the discussion was provided signaling the initial member checking, then researchers ensured a decision regarding an element to add, remove, modify, or reinforce within the classroom during the week had been made. The hui was then closed with a karakia.

For the fifth and final hui an appropriate closure process was facilitated, including time for final reflections, acknowledgements, clear discussion on what to expect from here, and again the sharing of kai. This closure process acknowledged the hīkoi[49] all participants had been on together and ensured participants left with a clear

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[47] (noun) visitor, guest.
[48] (noun) food, meal.
[49] (noun) step, march, hike, trek, tramp, trip, journey, stepping (netball).

understanding of the next steps within the research, aiming for participants to leave with their mana intact (Hatcher et al., 2011).

A recording device was used to record the kōrerorero[50] in each hui and then transcribed in its entirety. Upon completion of the transcription, the transcripts were analyzed using QUAGOL (Qualitative Analysis Guide of Leuven) (Dierckx de Casterlé et al., 2012) as described in the Data Analysis section. The full transcription and summary of key themes were brought to the following hui and shared with tauira as a catalyst for the next kōrero. Discussion also include reflection on the action incorporated into class and the outcomes experienced.

3.10 Data Analysis

Data analysis of qualitative research can be challenging. The researcher is often faced with copious amounts of data and limited guidance on how to analysis the qualitative data (Dierckx de Casterlé et al., 2012; Nowell et al., 2017). Concern regarding trustworthiness and rigour has also been raised within qualitative research (Dierckx de Casterlé et al., 2012). Therefore, demonstration of congruence between the chosen methodology and analysis of data is essential (Stanley & Nayar, 2014) and transparent descriptions of what, why and how analysis has been conducted assists in establish rigour (Nowell et al., 2017). A further detailed discussion on rigour is provided later in the chapter. For this research the kōrero with participants was recorded, transcribed initially by rev.com, edited by the researcher, and then analyzed using Qualitative Analysis Guide of Leuven (QUAGOL) (Dierckx de Casterlé et al., 2012).

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[50] (noun) dialogue, conversation, discussion, chat.

3.10.1 QUAGOL

QUAGOL provides a systematic guide to analyze qualitative research data that counters the concerns raised above. It is scientifically based but creates space for "intuition, imagination and creativity" (Dierckx de Casterlé et al., 2012, p. 363). This method fits well with this research as it preserves the individuals kōrero and experience. As a tauiwi[51] researcher it is imperative meaning is not assumed or placed on the participants experience and re-interpretation of individuals story is withheld. QUAGOL retains the fullness of participants stories and experiences, therefore assists in limiting the potential for assumption or reinterpretation.

QUAGOL consists of two parts: preparation for coding and the process of coding. Each part has five stages and although described in a linear process, the researcher is encouraged to constantly move between the stages and take the time to read and reread the data before extracting meaning (Dierckx de Casterlé et al., 2012) (see Table 3).

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[51] (personal noun) foreigner, European, non-Māori, colonist or (noun) person coming from afar.

Table 3

Steps within QUAGOL

Preparation of Coding	
Stage 1:	Thorough (Re)Reading of the Interviews
Stage 2:	Narrative Interview Report
Stage 3:	From Narrative Report to Conceptual Interview Scheme
Stage 4:	Fitting-Test of the Conceptual Interview Scheme
Stage 5:	Constant Comparison Process
The Actual Coding Process	
Stage 6:	Draw up a List of Concepts
Stage 7	Coding Process – Back to the 'Ground'
Stage 8:	Analysis and Description of Concepts
Stage 9:	Extraction of the Essential Structure
Stage 10:	Description of Results

Preparation of Coding

The first part of QUAGOL involved the preparation for coding. There is a risk that qualitative data analysis can take the form of giving meaning line by line, missing the whole picture and "the contextual richness of individual experience" (Dierckx de Casterlé et al., 2012, p. 362). There is also the risk of losing the integrity of the individual's story. Qualitative researchers can rely too heavily on data analysis software and begin coding immediately. QUAGOL encourages the researcher to take the time to be immersed in the interview before attaching meaning (Dierckx de Casterlé et al., 2012).

Stage 1: Thorough (Re)Reading of the Interviews

This begins with a thorough verbatim transcription immediately post data collection. This was completed by rev.com and then closely listened to and edited by the researcher. As many of the discussions included te reo[52] Māori and multiple speakers, the original transcription exhibited many inaccuracies. This process of editing the transcription meant the researcher was thoroughly immersed in the transcription process. QUAGOL encourages the researcher to create a short report post interview, noting non-verbal signals, information on the interviewees and the context of the interview. These notes were created during and immediately after each interview and complimented the transcription during the analysis (see Appendix I for short interview report examples). Once the transcription was completed, the researcher carefully re-read the interview transcript several times to become familiar with the data before moving forward analytically. Implementation of QUAGOL is strengthened through use of a team approach, so members of the research team were provided a copy of the transcript to read. The research team comprised the co-researcher and the participants as outlined in member checking below. Key phrases that made some form of beginning impression were highlighted by the lead researcher and notes or reflections were added to the margins on the copy kept by the researcher (see Appendix J), as suggested through the QUAGOL process (Dierckx de Casterlé et al., 2012).

Stage 2: Narrative Interview Report

The researcher attempts to articulate the holistic understanding originally drawn from stage one within the next stage in QUAGOL. The transcript is read again, then the researcher attempts to outline the essential characteristics of the story described by the

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[52] (noun) language, dialect, tongue, speech.

participants in relation to the research question. This is written in narrative form on a single page, using brief paraphrasing but staying close to the story as described by the participants (see example in Appendix K).

Stage 3: From Narrative Report to Conceptual Interview Scheme

After a narrative of the interview has been created, the researcher now creates a conceptual level to the story. The researcher clusters and highlights the most important data into concepts that respond to the research question. These concepts are classified as schemes and content is added as required to provide clarity. This is considered an essential process in QUAGOL as it provides manageable concepts that will later be analyzed. This process also ensures the integrity of the story is kept (see example in Appendix L).

Stage 4: Fitting-Test of the Conceptual Interview Scheme

In this stage "the appropriateness of the conceptual interview schemes is being verified by iterative dialogue with the interview data" (Dierckx de Casterlé et al., 2012, p. 366). Key questions are kept in mind during stage four. The researcher is encouraged to consider if the content of the schemes reflects the important concepts of the research question; if any important concepts have been overlooked; and if the concept can be linked back to the interview data. In the current study, the lead researcher re-read the transcripts, adding, removing and modifying concepts for each interview as linking was made, or unable to be made, back to the interview data. Stage four represents the first iterative process within QUAGOL as the researcher is required to go back to the original data (Dierckx de Casterlé et al., 2012).

Stage 5: Constant Comparison Process

This stage represents the process of searching for common themes, concepts and hypotheses within and across the interviews while still upholding the integrity of the individual stories. New themes may emerge, or current themes may require adaptation. The researcher began by collating the emerging themes from each interview into one table creating an opportunity to begin viewing the five hui alongside each other, adaptations to themes were made while maintaining the integrity of each hui (see Appendix M).

The Actual Coding Process

Stage one required the researcher to prepare the data in preparation for coding within stage two. Stage one is completed with a list of conceptual themes within and across interviews. The researcher has an increasing understanding of the data in its entirety while retaining the mana of each individual hui and the mana of them as a whole (Dierckx de Casterlé et al., 2012).

Stage 6: Draw up a List of Concepts

This stage requires the researcher to create a non-hierarchical list of common concepts. This list is reviewed and any concepts that are vague or where there is overlap are removed (see Appendix N) (Dierckx de Casterlé et al., 2012).

Stage 7: Coding Process – Back to the 'Ground'

The seventh stage is where the actual coding process takes place. The interviews were read again this time alongside the list of concepts with a critical lens. "Each significant passage of the interview is linked to one of the concepts of the list" (Dierckx de Casterlé et al., 2012, p. 367). The researcher analyzed the quality of the codes ensuring these were not too abstract or too concrete. Adaptions to the list were made

where concepts were missing, were too broad, were too abstract, where repetition in concepts occurred or where concepts were unable to be verified by the interviews (see Appendix O). The final list assisted in the next stage of coding.

Stage 8: Analysis and Description of Concepts

After stage seven in which all relevant portions of the interviews are linked to the appropriate codes, stage eight requires the researcher to analyze every code to ensure the citation fits with the concept and the researcher is required to articulate the concepts in their own words (Dierckx de Casterlé et al., 2012). The researcher reviewed the interview data again and attempted to link a quote to every concept. Where concepts were left without empirical evidence, they were reviewed and either deleted or combined with others. The researcher attempted to articulate the concepts within an overarching essence.

Stage 9: Extraction of the Essential Structure

Stage nine required the creation of a storyline in response to the research question. Again, this is verified against each of the hui and the earlier schemes (Dierckx de Casterlé et al., 2012). This iterative process was undertaken, and the developing storyline was presented to the research team: co-researcher and participants. The research team agreed with the developing storyline and no adaptations were suggested.

Stage 10: Description of Results

This stage requires the reconstruction of the story based on the mahi undertaken in stage eight and stage nine. At this stage "the researcher is able to systematically and carefully describe the essential findings in answer to the research question" (Dierckx de Casterlé et al., 2012, p. 368). Quotes were added as required to allow the reader to fully grasp the concepts and the theoretical model in answer to the research question. This

was again checked and verified by the research team. Stanley and Nayar (2014)

encourage a maximum of three to five themes, and which should be conceptual in nature

and ideally developed from participants own words to keep the richness of findings

evident. The results of this research are presented in the findings chapter of this thesis,

followed by a discussion and implications for practice in the following chapters.

3.11 Rigour

Despite discussions on a qualitative approach being well suited to occupational

therapy research (Creswell, 2014; Curtin & Fossey, 2007), there is still uncertainty on

the process of appraising research findings, known as establishing rigour. Ensuring

research is rigorous is essential to inform evidence based best practice, uphold the

integrity of the profession, and protect the participants (Curtin & Fossey, 2007; Stanley

& Nayar, 2014). Occupational therapists increasingly publish qualitative research

therefore are urged to ensure what is published holds up under rigorous scrutiny from

other professions (Curtin & Fossey, 2007; Stanley & Nayar, 2014). Rigour can be difficult

to assess in qualitative research, especially considering there is no singular definition of

how to establish rigour in qualitative research (Curtin & Fossey, 2007; Rolfe, 2006),

however, it is the researcher's role to ensure rigour is established (Nowell et al., 2017;

Rolfe, 2006).

Applying a detailed description of trustworthiness provides the reader with an

ability to clearly ascertain rigour (Curtin & Fossey, 2007; Shenton, 2004). Researchers

usually apply some trustworthiness criteria to their research centered on agreed upon

measures for their research approach (Koch, 2006; Shenton, 2004; Rolfe, 2006). The

way rigour is assessed is based on the "philosophical and methodological assumptions"

of the particular research approach (Anney, 2015, p. 272). Stanley and Nayar (2014)

emphasize the essentiality of fit between "the choice of topic, appropriate methodology and associated methods" to assist in upholding rigour (p. 6). Researchers should make every attempt to establish trustworthiness within their research, ensuring measures are visible and auditable (Curtin & Fossey, 2007; Rolfe, 2006; Shenton, 2004). Qualitative research is interested in trustworthiness based on credibility, transferability, confirmability and dependability (Anney, 2015; Koch, 2006; Nowell et al., 2017; Shenton, 2004; Stanley & Nayar, 2014; Rolfe, 2006).

Establishing credibility refers to how believable the researcher's findings are. This can be justified through triangulation and member checks (Curtin & Fossey, 2007; Koch, 2006; Nowell et al., 2017; Shenton, 2004; Stanley & Nayar, 2014). Triangulation was utilized within this research via researcher triangulation as evidenced in the QUAGOL process (Curtin & Fossey, 2007; Nowell et al., 2017). Member checking is the process of checking if "the data analysis is congruent with the participants' experiences" (Curtin & Fossey, 2007, p. 92) as evidenced later in this chapter.

How applicable the research is to other contexts is the concept of transferability, although qualitative research does not claim to be generalizable, factors related to transferability are required to be addressed (Curtin & Fossey, 2007; Koch, 2006). To accurately determine transferability an exhaustive or 'thick' description of the elements under study, the chosen methods, data gathering process and details of analysis must be provided (Anney, 2015; Curtin & Fossey, 2007; Nowell et al., 2017; Shenton, 2004). Each of these elements have been extensively discussed within this chapter to establish a thick description and assist in development of transferability. This will allow the reader to assess if the elements are comparable to their own experiences and can be replicated in similar conditions before integrating into practice (Anney, 2015; Nowell et al., 2017;

Shenton, 2004). Stanley and Nayar (2014) also encourage the employment of strategies such as journalling, supervision and debriefing with more knowledgeable others to assist in establishing rigour.

3.11.1 Journalling

Creating an audit trail "provides readers with evidence of the decisions and choices made by the researcher" (Nowell et al., 2017, p. 3), this audit trail may be established via field notes, transcripts, and journalling. Keeping a self-aware and critical journal including the internal and external dialogue is encouraged and not only increases self-awareness, which is essential for a researcher, but it improves overall credibility (Koch, 2006; Nowell et al., 2017; Rolfe, 2004). The journal kept during this research outlined the decisions made, thoughts on findings, data analysis and, as encouraged by the co-researcher, wairua experiences the researcher was becoming more personally aware of through the process of this study. The journal become essential for developing self-awareness, remembering why decisions had been made and thoughts on topics or kōrero at the time. It is also become an opportunity to reflect on the impact of engaging in wairua research.

3.11.2 Member Checking

Member checking is at the center of establishing credibility in qualitative research (Anney, 2015; Koch, 2006). Member checking occurred throughout the cyclical action research process. After each hui the recording was transcribed then edited by the researcher for accuracy. An initial re-read of the transcript was undertaken and rudimentary themes were highlighted and documented. The full transcript and rudimentary themes were brought to the following hui and were checked by the participants. Member checking also occurred during the analysis stage, the findings

stage, and the discussion stage. Participants each read the full findings and discussion chapters deciding if quotes, analysis, and discussions truly represented their kōrero acknowledging their individual and ancestral mana over their knowledge and ensuring fair and accurate representation was achieved.

3.11.3 Kōrero with Knowledgeable Others

Peer debriefing, supervision and kōrero with more knowledgeable others are all elements that can be included within the research journey to strengthen rigour (Stanley & Nayar, 2014). Peer debriefing took the form of weekly post hui kōrero with the co-researcher where much of the time was spent reflecting on the richness of the discussion and data, and the researchers and co-researchers personal experiences of wairua within the research process. Monthly supervision with master's supervisors were invaluable to gain perspective, encouragement and to develop knowledge on processes. This increased to fortnightly and weekly as writing drew to a close, demonstrating the necessity of a supportive relationship. Regular kōrero with the Tumuaki Rakahau Māori (Director Māori Research): Scott Klenner (consultation participant 7) assisted in the resolution of the many moments of imposter syndrome, checking processes were being followed and te ao Māori and mātauraka Māori was being upheld. Numerous informal kōrero occurred with a respected Māori colleague Rachel Dibble (Ngā Ruahine, Ngāti Ruanui and senior lecturer) who was a constant source of encouragement and as a more knowledgeable other, directed and redirected as necessary.

3.11.4 Reflexivity

Reflexivity is the "direct acknowledgement by the researcher that he or she is an active participant throughout the research process" (Curtin & Fossey, 2007, p. 92). As a qualitative researcher it is difficult to remove oneself from past and present personal,

professional, cultural and historical experiences and remain completely neutral within the research process (Curtin & Fossey, 2007; Koch, 2006). These experiences undoubtedly influence the way in which the researcher participates in and interprets the research data (Curtin & Fossey, 2007). Therefore, it is essential the researcher is explicit about their values, assumptions, and biases so they are clearly delineated as the researchers and not the research participants (Curtin & Fossey, 2007). As discussed prior, various steps were taken to eliminate untoward bias and explicit discussion on the researcher's values and positioning within this research has been provided in the Introduction chapter.

The impossibility of removing oneself from the research was particularly true for this topic, and due to the nature of the methodology as outlined within the Introduction. Personal and professional interest in the topic necessitated deep and critical reflective processes throughout the research and writing. Although the research was not focused on the researcher's personal experiences, it was impossible to deny the personal growth and development of understanding and acknowledging wairua. A final personal reflection has been included in Chapter 6: Conclusion, to demonstrate the personal application that has inadvertently been experienced with the hope that this demonstrates the link between personal and professional transformation that cannot be denied within such an all-encompassing topic.

3.12 Ethical Considerations

Researchers must uphold sound ethics throughout their research process, this includes during the collecting of data, analysis of data and dissemination of findings (Denscombe, 2003). Consultation and approval via appropriate channels are paramount in ensuring sound ethics are upheld. The first stage of research was engaging with the

Office of Kaitohutohu and relevant stakeholders. Completing a research proposal and submitting to the Otago Polytechnic occupational therapy post-graduate supervisors' group for approval and then applying for ethics approval via the Otago Polytechnic Research Ethics Committee (OPREC) were further steps in meeting ethical requirements for research. These processes were integral in the refining of the research question, methodology and methods and have been described below.

3.12.1 Office of Kaitohutohu

Undergoing early consultation and engagement with the Office of Kaitohutohu to discuss ethical implications regarding the research was vital before further ethics approval was sought as the topic of research involves a fundamental te ao Māori concept and has the potential to impact Māori. The Office of Kaitohutohu "upholds the mana of our [Otago Polytechnic] partnership with Kā Papatipu Rūnaka ki Araiteuru and the local Māori community to advance the educational aspirations of iwi, hapū and whānau", therefore consultation at a minimum is essential to ensure all parties are informed, safety is maintained, and educational aspirations are advanced, not hindered via the research undertaken (Otago Polytechnic, 2022b, para. 1). Once initial consultation had occurred with the Office of Kaitohutohu, feedback provided and permission granted (see Appendix C), approval needed to be sought via further relevant channels.

3.12.2 Occupational Therapy Code of Ethics

As an occupational therapist it was also vital to ensure the research upholds the code of ethics for occupational therapists practicing in Aotearoa New Zealand (OTBNZ, 2015). Principles such as ensuring people are not exploited or harmed, respecting peoples right of refusal in regard to research and upholding peoples "dignity, privacy, safety, health and concerns" (p. 5), are all essential considerations in the developing and

undertaking of research and each were considering within the development and undertaking of this research.

3.12.3 Ethics for Research Impacting Māori

No matter how good the researchers' intentions are and the ability to gain ethical consent, history tells us that unanticipated harm to participants is always possible (Smith, 1999). There are a number of elements that must be carefully considered when contemplating ethical research, this includes but is not limited to: assessing risk and benefit; consent; privacy and confidentiality; fairness and equity; and conflicts of interest (Interagency Advisory Panel on Research Ethics, n.d.).

When considering ethics for research within the context of Aotearoa New Zealand, it is useful to also consider the seminal work of Smith (1999) in the publication, Decolonizing Methodologies. Smith outlines clear guidelines for researchers when working with Māori including:

Aroha ki te tangata (a respect for people).

Kanohi kitea (the seen face, that is present yourself to people face to face).

Titiro, whakarongo … korero (look, listen … speak).

Manaaki ki te tangata (share and host people, be generous).

Kia tupato (be cautious).

Kaua e takahia te mana o te tangata (do not trample over the mana of people).

Kaua e mahaki (don't flaunt your knowledge). (p. 120)

A Māori ethics framework has also been created which compliments the work of Smith. This ethics framework sits within the context of Aotearoa New Zealand where there is a necessity to ensure research upholds Māori tikaka and Te Tiriti o Waitangi (Health Research Council of New Zealand, n.d.).

Tikaka. Upholding Māori tikaka in ethics assists in the enhancing of relationships and the preservation of mana indicating that the intention is not just the mitigation of risks but also positive outcomes such as reciprocity, relationships and justice (Health Research Council of New Zealand, n.d.). In order to uphold ethical research that may impact Māori, researchers are encouraged to proceed with caution, by ensuring detailed analysis and robust discussion is undertaken to ensure the conditions are determined before engaging in research with appropriate understanding (Health Research Council of New Zealand, n.d.).

A Māori ethics framework. The Māori ethics framework as outlined by the Health Research Council of New Zealand (n.d.) refers to four tikaka principles which assist researchers in their exploration of ethical research practice. These tikaka principles are, "whakapapa (relationships), tika (research design), manaakitanga (cultural and social responsibility), and mana (justice and equity)" (p. 4). Each principle is interwoven with the expected standards of practice, from 'minimal standards' to 'good practice' to the desired 'best practice'. These standards are overlaid with "rights, roles and responsibilities associated with the Treaty of Waitangi" (p. 4) including associated principles of partnership, participation and protection, a continuum assessing risks, benefits, and outcomes, and the fundamental Māori values of "whakapono (faith), tūmanako (aspirations) and aroha (awareness)" (p. 4).

Whakapapa. Regarding the tikaka principle of whakapapa, relationship between the research and research participants is considered. At a minimum consultation is expected, good practice would be demonstrating engagement, however best practice empowers Māori to be kaitiaki within the research (Health Research Council of New Zealand, n.d.). Engagement was achieved with the continuation of a regular supportive relationship with the Office of Kaitohutohu representative post initial consultation as evidenced in Appendix B. The co-researcher also assumed the position of kaitiaki within elements of the research demonstrating components of both 'good practice' and 'best practice'.

Tika. The principle of tika "in the Māori context refers to what is right and what is good for any particular situation" (Health Research Council of New Zealand, n.d., p. 8) and refers to the validity of the research. As with the principle of whakapapa, the principle of tika is viewed across a continuum. The minimum standard is identified as mainstream research which is expected to uphold the rights and interests of Māori. Good practice is framed as Māori-centred where Māori take up roles within the research team including participant, researcher, and analysist. Kaupapa Māori framework is identified as best practice. Kaupapa Māori framework aims to create "research that is designed by, conducted by, made up of, and benefits Māori" (Health Research Council of New Zealand, n.d., p. 10). Good practice was demonstrated in the principle of tika within this research via Māori participants, Māori co-researcher and both participants and co-researcher engaging in the confirmation of findings.

Manaakitanga. Upholding the mana of both parties is essential in the demonstration of manaakitanga. Being caring, respectful, ensuring access to appropriate advice, and upholding participants privacy all describe the minimum standards of

cultural sensitivity within the principle of manaakitanga. Cultural safety is described as good practice, where Māori values, concepts, protocols and whānau support are all upheld. Best practice is described as māhaki, where partnership is empowered through faith and trust of one another (Health Research Council of New Zealand, n.d.). Within this research kaumātua were consulted, trust was established between researcher, co-researcher and participants, and Māori values, concepts and protocols were upheld demonstrating both good and best practice standards.

Mana. The final principle within the Māori ethics framework is mana (Health Research Council of New Zealand, n.d.). Mana tangata, mana whenua and mana whakahaere describe each of the standards across the continuum. Mana tangata refers to the individual and collective rights of the participants including the right to be fully informed, and the recognition of the use of koha[53]. Mana whenua highlights the necessity for engagement in the design stage of research with those who hold local authority (Health Research Council of New Zealand, n.d.). Within this research mana whenua relates to the people of Kāi Tahu. The Office of Kaitohutohu at Otago Polytechnic hold this authority and via their representative have been an ongoing source of assistance and encouragement. Upholding mana whakahaere demonstrates best practice. This includes understanding the essentiality of meaningful relationships with mana whenua and Mataawaka: "Māori living within the area not related to local iwi" (p. 14) and fostering and engaging in these relationships, recognizing, and protecting intellectual property, gaining consent to access mātauraka Māori and considering who will own the data once collected. Mana whakahaere was strived for within this research

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[53] (noun) gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity.

and required a continued process of self-reflection and privilege checking for the researcher.

These guidelines became a kōhatu[54] within the design of this research. As outlined by the Interagency Advisory Panel on Research Ethics (n.d.) and Health Research Council of New Zealand, (n.d.) it is essential risks and benefits are assessed. The risks outlined to tauira included:

- Tauira feeling coerced into being a participant due to researchers' role as kaiako.
- Tauira feeling concerned if they do not participate, they will be negatively impacted in their support or assessments.
- Tauira participating due to their difficult financial situation and the offer of kai as part of hui one and hui five.
- Time pressures.
- How the research might be used.
- A feeling of disappointment if the research does not create any improvement for tauira directly or indirectly.

As important as it is to outline these risks, every attempt must also be made to mitigate them. The following factors have been embedded into the research:

- Rapport, manaaki and whanaukataka are key values and processes undertake in the beginning of the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic. In taking the time to demonstrate these values tauira begin to trust kaiako. In forming this trust, open kōrero with tauira about the risks and benefits of participating in the research was

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[54] (noun) stone, rock

able to be facilitated. The risks and benefits were also outlined in the written
information and on the consent form.

- Assessments marked by the researcher were moderated by a colleague who was
  not involved in the research.

- By allowing flexibility in attendance, tauira attended the research as they were
  able. This decreased the time pressures placed on tauira.

- There was a hope by the researchers that this research would produce highly
  beneficial information that can be used by future tertiary educators.

- Action research is based on participants deciding on what improvements will be,
  therefore participants should have been directly positively impacted by the
  research they participated in.

The perceived benefits within this type of research may include:

- Kai being offered as part of hui one and hui five.

- Sharing ideas that improve teaching or support which may or may not help
  participants but could impact future tauira.

- Opportunity to share experiences

- Acknowledgement in publications

- Copies of the thesis

3.12.4 Otago Polytechnic Ethics.

After consultation and consideration of the various ethical codes and frameworks
as outlined above, an ethics application was submitted to and approved by the Otago
Polytechnic occupational therapy post-graduate supervisors' group (see Appendix D).
Once the research proposal was approved by the supervisors' group, ethics approval was

then sought via the Otago Polytechnic Research Ethics Committee (OPREC). There were factors within the ethics application that required significant consultation and justification such as participants who were current tauira on a programme the researchers taught on and providing participants the autonomy to decide if they wish to be named in the research and publishing of results. Evidence of consultation (see Appendix B) and justification was provided. In return, minor questions were asked by the OPREC and responded to which met OPREC requirements (see Appendix E).

3.12.5 Consultation

When undertaking research, it is vital to consult key stakeholders. Within Otago Polytechnic no matter the subject of research, consultation with the Office of Kaitohutohu is imperative. Te Tiriti o Waitangi outlines the essential principle of partnership (Kingi, 2007) which has been expanded to include an understanding of articles one and two within Te Tiriti o Waitangi. This includes the balance of kāwanataka[55] and tino rakatirataka, which in practice is a relationship where one party is not subordinate to the other, but where respect flourishes (Waitangi Report, 2019). Actively partnering with the Office of Kaitohutohu via Tumuaki Rakahau Māori (Director of Māori Research) ensures the researcher is taking the first step towards this obligation. Consultation was also conducted with Te Punaka Ōwheo, the Māori student support team at Otago Polytechnic, with the co-researcher, seven other key stakeholders six of whom are takata whenua, the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) team leader, colleagues within the college and the Head of College.

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[55] (loan) (noun) government, dominion, rule, authority, governorship, province.

The eight formal consultation discussions with key stakeholders (see Appendix B) included three occupational therapists, two who identify as takata whenua; three professionals within tertiary education who identify as takata whenua; one kaupapa Māori service manager who was identified as a kaumātua, and the Tumuaki Rakahau Māori as the representative of the Office of Kaitohutohu at Otago Polytechnic. Each consultation contributed towards the development of the ethics application and the overall design of the research. This was a refining and reassuring process in which many modifications were made due to the consultations as well as reassurances that the research question, methodology and methods were being met with approval.

Table 4

Consultation Participants

Consultation Participants		8
Consultation Participant 1	Occupational therapist Master's student	Takata whenua
Consultation Participant 2	Occupational therapist Master's graduate	Tauiwi
Consultation Participant 3	Kaupapa Māori service Tumuaki Whakaruruhau	Takata whenua
Consultation Participant 4	Lecturer	Takata whenua
Consultation Participant 5	Lecturer Ethics committee member	Takata whenua
Consultation Participant 6	Occupational therapist PhD student	Takata whenua
Consultation Participant 7	Tumuaki Rakahau Māori (Director Māori Research)	Mana whenua
Consultation Participant 8	Kaumātua Kaupapa Māori service manager	Takata whenua

Consultation participant 1 emphasized the importance of mana enhancing practice including giving onus to tauira throughout the research, such as deciding if there is to be flexibility for attendance, how the hui would be run, and where and when the hui would take place. Consultation participant 5 encouraged consideration of power dynamics in the role as teacher and student becoming researcher and participant. They encouraged researchers to adopt a naïve enquirer role to create balance in this space. This concern, however, was defused by the Kaitohutohu Office representative who stated

the conceptualization of ako[56] creates a fluid space for the teacher and student, and researcher and participant to share the power which is otherwise evident in this research (Appendix C). Consultation participant 1 advised the use of an appropriate process for the hui, this would begin with introductions and a welcome onto the researcher's 'marae', time for connections to be made, karakia[57], sharing of kai and only then beginning the discussions. This reaffirmed the pōwhiri model, which co-researchers had intended on drawing knowledge and process from (Hatcher et al., 2011). Consultation participant 7 encouraged a partnership model in which the takata whenua researcher leads the whakawhiti kōrero, then the Pākehā researcher finishes with a brief summary of the discussion and confirmation of the decision regarding what would be added, removed, modified, or reinforced within the classroom within the next teaching session. Again, this affirmed the research plan co-researchers were developing. This same consultation participant also encouraged co-researchers to consider the role of guidance regarding the element to be added, removed, modified, or reinforced within the classroom. Upon reflection of this feedback, co-researchers agreed to bring a definition of wairua each week to provide a starting place for the whakawhiti kōrero and to provide time for participants to come to a consensus in what would be added, removed, modified, or reinforced within the classroom during the week. Prior to consultation the researcher was not intending to record and transcribe the whakawhiti kōrero, however through the consultation process, recording and transcribing these conversations was stressed by consultation participant 7 as being essential for this research. This was to ensure important information would not be missed, and researchers would not be deciding in the moment what was important to note. Consultation participants 1 and 3

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[56] (verb) to learn, study, instruct, teach, advise.
[57] (verb) to recite ritual chants, say grace, pray, recite a prayer, chant.

encouraged researchers to be mindful of the concept of time within the research design, reflecting that of the hui process where time is afforded to whakawhanaukataka without limitation (Lacey et al., 2011). Consultation participant 3 reiterated when time is not given to important discussions things can be left unspoken or unheard and this is then considered an unsafe space. Consultation participants 1, 2, 3, 6 and 7 all agreed with the process of self-agency and choice for participants in being named in the research. Consultation participant 6 encouraged ongoing consent, that is, discussing consent at the beginning, middle and end of the research, consultation participant 7 stated such actions created self-agency and aligns with tikaka Māori. Consultation participants were asked for suggestions on managing the potential number of tauira interested in engaging in the research. Consultation participant 6 agreed with the process of aiming for eight participants and allowing participants to decide who will be the representatives within the research. Consultation participant 7 added to this discussion by suggesting mapping out representation by reflecting on past statistics of tauira within the programme and then allowing participants to decide on who will be included in the research based on this mapping.

As discussed in the research design, consultation with consultation participant 8 resulted in a significant change in the research. Once ethics was approved researcher and co-researcher arranged to meet with the first kaumātua who had agreed to share their mātauraka Māori on wairua. At this meeting the hui process (Lacey et al., 2011) was undertaken with intention to build on whanaukataka, understand the kaupapa of the research and then for the kaumātua to share their knowledge of wairua using whakawhiti kōrero. During this kōrero consultation participant 8 stated the discussions with kaumātua would produce enough information for a masters in and of itself. They

suggested the phase two intention was worthy of research and phase one would not be necessary. Consultation participant 8 had worked previously as an academic and was familiar with master's level study. They are well regarded in te ao Māori and therefore their expertise and advice were heeded after much discussion and reflection between researcher and co-researcher. As a result of the recommendations from consultation participant 8, an amendment to the original ethics application was made, with phase one removed. This amended ethics application was accepted by OPREC (see Appendix F).

3.12.6 Vulnerable Participants

Acknowledging the potential vulnerability of research participants has been part of ethics guidance since the 1970s (Bracken-Roche et al., 2017). Consideration of vulnerability signals that some populations are at higher risk of harm than others and that research undertaken with people is full of potential ethical challenges (Bracken-Roche et al., 2017). In an attempt to define vulnerability of participants within research, Bracken-Roche et al. (2017) conducted a systematic review of literature. A variety of considerations regarding vulnerability were cited, including issues around consent, lack of ability to protect one's own interest, the importance of autonomy and the importance of context (Bracken-Roche et al., 2017). Groups that were most frequently identified by as vulnerable included children, minors and young people, prisoners, persons within mental health and emergency settings and ethnic minorities (Bracken-Roche et al., 2017). Bracken-Roche et al. (2017) state there should be "careful inclusion rather than outright exclusion of vulnerable groups" (p. 11) which was the approach used in this research.

The OPREC ethics application required the researcher to outline how ethical concerns regarding vulnerability would be addressed. The OPREC define vulnerability in

line with Bracken-Roche et al. (2017) with the added inclusion of relationship with the researcher, in particular lecturer and student relationship. Researcher and co-researcher acknowledged the extent to which tauira may be perceived as vulnerable within this research due to being current tauira who we were actively teaching and assessing. To mitigate this vulnerability researcher and co-researcher ensured that tauira assessments were marked or moderated by another lecturer, that no extra assessment support was provided to participants during weekly hui, and that any pastoral care requirements were met by other lecturers. The implied power imbalance was a consideration for researcher and co-researcher within this research. Researcher and co-researcher attempted to mitigate the power imbalance by taking on the role of naïve enquirers allowing tauira to lead the kōrero, direction and outcomes of the research. The focus on whanaukataka through sharing of pepeha[58], shared kai, development of a group kawa, and consideration of time and space were all essential to create the safe and trusting space.

3.12.7 Naming of Participants

Tauira have been provided the opportunity to be named in the write up and publishing of these research results with the intention of upholding their mana and intellectual property (Health Research Council of New Zealand, n.d.). Tauira were able to choose to use their own name or a pseudo name. Risks and benefits of using their own name were outlined and discussed at the first, third and fifth hui, and prior to the publishing of results ensuring researchers gained repeated and informed consent. To

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[58] (noun) tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.

ensure informed consent, risks and benefits were outlined orally and in written form. Identified risks included:

- A potential impact on professional reputation

- A potential social impact on tauira and their whānau

- Potential to regret comments or statements post publication

Jones et al. (2006) reinforce the importance of informed consent and upholding of the mana of people's information when they stated, "If the information or knowledge that comes out of the project is misused, it is them, not the study investigators, who have to return to those communities and face the consequences" (p. 67). This is a highly salient point for the researcher when considering the topic of research – wairua, "a fundamental aspect of lived reality" for Māori (Valentine et al., 2017, p. 70). Therefore, repeated and honest discussion on risks and benefits were undertaken and prior to publication, tauira had the opportunity to read their individual quotes within the context of the thesis, and the analysis of their discussions and amend as necessary. Participants were offered a space within the thesis to introduce themselves and to dedicate their mahi to whoever they see fit as seen in the Acknowledgements section.

3.12.7 Informed Consent

Detailed information about this research was provided to research participants including the voluntary nature of the research, the timeframe, time requirements and ability to be named if they wish (see Appendix G). During the introductory meeting, the information sheet was provided in hard copy and was read out to participants. An opportunity to discuss and ask questions was provided. Participants were reminded they could contact the researcher, co-researcher, or primary master's supervisor at any time

to ask questions or withdraw from the research with no adverse consequences to them or their whānau.

After the information sheet discussion had occurred and questions were answered, tauira were invited to sign the consent form if they wished to participate in the research. The consent form reiterated the voluntary nature of the research, the process of recording and transcribing hui which could be amended by participants, the process of storing and subsequent destroying of personal data, confidentiality, what the research was being used for and their ability to have access to the overall research (see Appendix H).

3.12.8 Potential Harm

Potential harm is described by the OPREC as any harm that may occur to the participant, researcher and/or organisation. Potential harm may include physical, environmental, emotional, or reputational impact. Due to the sensitive nature of the topic and the power imbalance between participants as tauira, and researchers as kaiako, potential for harm was considered. If participants were to become distressed or require extra support during the research process, tauira would have been reminded of the support they can access via the other kaiako within the programme of study, Student Success, Student Health and Otago Polytechnic Student Association. Tauira would be facilitated to access any of this support. Fortunately, no distress was noted or reported by tauira due to engagement within the research.

3.13 Conclusion

This chapter has described and justified the methods and methodologies used within this research. The aim of the research was to gather information on how we are incorporating wairua into tertiary education and to explore the outcomes of

incorporating wairua into the classroom. The hope is the research will outline how others may consider incorporating wairua into their tertiary education space. The following chapter will describe the rich data that was gathered during hui with tauira in preparation for analysis and discussion within the context of existing literature.

Chapter 4: Research Findings

This research set out to develop a greater understanding of how we, the researchers, incorporate wairua into tertiary education and what the outcomes are as described by a sample of full-time tauira studying the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) on-campus at Otago Polytechnic. The research also had three further aims:

- To better understand wairua in the tertiary education context.

- To better understand what the outcomes for tauira are when wairua is incorporated.

- To explore and articulate ways in which we, as tertiary educators, can incorporate wairua into our own education space.

Findings within this chapter attempt to answer the research question and aims from a tauira perspective, these will be further analyzed and discussed alongside literature in the following chapter.

It could be assumed that all participants within this research had an awareness of wairua as they all voluntarily engaged in the research. As each participant had an awareness of wairua, then it can be stated they had knowledge of the existence of wairua. If participants were unaware of wairua, or denied its existence, it would have been unlikely those tauira would have engaged in the research. Awareness of wairua is the first step in understanding wairua. Awareness is the conscience raising, baseline knowledge, realization that something exists. Awareness must be present before understanding can develop. Understanding is the deeper knowing of the topic or experience and how it works. Once understanding has developed, there is a drive

towards action. These steps were clear findings within this research. As awareness is already evidenced in the volunteering to participate in this research, the first theme is understanding wairua. As the forward motion towards action occurred, the vehicle of whanaukataka became the second theme, and thirdly the drive to act. Through the process of action research, invaluable actions as decided by participants and their vital reflections on these actions were gathered, these are embedded within each theme and summarised in appendix Q. Each theme has been evidenced with quotes by the participants and acknowledgement of their whakaaro[59] is given by bracketing their name at the end of the quote.

Before exploring the themes, it is important to understand why participants voluntarily joined this research and evidence their awareness of wairua from the beginning of the research. At the beginning of the first hui, participants within this research were invited to share their reasons for joining the research rōpū. A personal investment either through previous knowledge and experience of wairua or wanting to increase knowledge and experience of wairua was shared by each participant demonstrating the personal importance of this topic for each participant.

> I'm just happy to be part of this process because it's wairua, means so much
> more to me now than it ever was (Hahona)

> I just want to be able to see the deeper meanings to wairua that I'm not aware
> of, so that I can carry that back into my everyday life and practices and
> hopefully be able to show other people what wairua is (Soul)

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[59] (noun) thought, opinion, plan, understanding, idea, intention, gift, conscience.

I just don't think there's enough words out there for people to describe what

wairua is and so if we can find a way to do it (Lachie)

These discussions reinforce the belief that participants are not only aware of wairua, but they are actively wishing to engage in developing a greater understanding of wairua.

4.1 Theme One: Understanding Wairua

If life was like a string of time… then wairua would be a significant moment on

that string (Lachie)

All participants had awareness of wairua and across the research journey developed a greater understanding of wairua. Initially this understanding was demonstrated through the description of their experiences of wairua within their own lives. Participants began the process by sharing their 'why' for being part of the rōpū and identified when they had noticed or experienced wairua such as in the above quote by Lachie. As the research continued, participants were able to reflect on an increasing number of moments where they felt wairua or could reflect and identify wairua, demonstrating a growing understanding of wairua. Participants shared moments they felt their wairua had been attacked or damaged, moments that enhanced their wairua and identified ways they were able to heal or realign their wairua. Each of these are subthemes within the first theme of understanding wairua and are discussed in detail below.

4.1.1 Noticing Wairua

Numerous times throughout the research, participants reflected on their own experiences of wairua. Initially the experience of wairua was related to an event such as

attending church, graduation, a concert, a tangihanga[60], or performing kapa haka[61]. When initially discussing moments where wairua was present, Soul shared his experience of wairua through the performance of kapa haka.

> *I used to do kapa haka and when you do like pūkana[62], and then you'll be in front of a crowd and then like you get all these butterflies coming into stomach, as soon as you start the haka, they all just leave and... you can just feel the haka... and you get chills and stuff when you watch it all over. When you do it properly, it's like an unreal feeling, you feel like you're on top of the world. You feel like you're like a leader, like a warrior, just going so hard. Your cheeks are going red and then you're scratching your body to show that you're into it... like you bleed for your culture (Soul)*

As the research journey continued, descriptions of wairua moved from being solely based on events, to include feelings, emotions or difficult to explain experiences such as communicating with ancestors, carrying indigenous language, or the unexplained or just right timing of events.

> *Wairua for me is feeling and seeing your ancestors, it's almost a help line... or your gut feeling (Maria)*

> *It was three generations going back there to our whakapapa, showing my son around, it was just next level... I could actually feel, when my dad drove me down to the whare, I could feel my pōua with me (Hahona)*

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[60] (noun) weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae.

[61] (noun) concert party, haka group, Māori cultural group, Māori performing group.

[62] (verb) to stare wildly, dilate the eyes - done by both genders when performing haka and waiata to emphasise particular words and to add excitement to the performance.

As participants discussed their noticing of wairua, there was reflection on the timing of such moments suggesting there is an element of 'perfect timing' or things 'happening when they are meant to'.

My whānau ora support worker... I remember she said... I really look forward to the time when you can actually sit with yourself. And as soon as she said that this tui went [whistling] and it flew right onto the window and perched right on the outside, and everyone just went woah! (Hahona)

It's kind of like your due time (Maria)

Beautiful weaver old wairua aye. She has wonderful timing (Aroha)

Viewing wairua retrospectively was also acknowledged as useful in developing awareness and therefore greater understanding of wairua. Participants were not prompted to reflect back on their experiences of wairua, however they often did, linking their new knowledge and experiences back to past experiences. It appeared that reflection was a useful method in developing understanding of wairua as participants stated they were able to recognise wairua more clearly in retrospect, and that without an understanding of wairua, the presence of wairua may have been missed at the time of occurrence.

I've come to realise lots of other times in my life, in retrospect, where wairua was present (Ioane)

Like having the knowledge of ok, so this is what wairua could be, and then you sort of just subconsciously think back (Lachie)

You never really see wairua when you look back and until your eyes are attuned to it... and then you realize, shoot, man, it has been there... I've been blind (Aroha)

As the research journey continued, participants began to develop a greater depth of understanding of wairua within their lives, reflecting that involvement within the research itself was assisting in developing a greater understanding of wairua as reflected by Katrina, and involvement in the research was impacting their own wellness as reflected by Hahona.

I think explaining that to a person now would be a lot more easier and more comfortable to be like, yeah, this is how I experienced it, but it might be different for you (Katrina)

I feel quite a therapeutic healing process too when we're going through this [research], it's quite cleansing aye. It's like a feng shui (Hahona)

The final action point within the action research process was decided by participants at the end of hui four. Participants decided to use the term break to bring awareness to where they noticed wairua being incorporated outside the classroom and the impact of this. Returning for hui five, participants shared a variety of out of class wairua experiences. These experiences were more personal and self-reflective than had been originally anticipated, and included the importance of setting boundaries, honouring self, and realising one's own story and wairua were precious.

I think I realised that... our story is precious and our wairua is taonga[63], and over the holidays, I really tried to understand for myself just how precious that is (Katrina)

In the final hui, Hahona powerfully reflected on his wairua journey sharing moments where he had been disconnected and had come full circle acknowledging the growing presence of wairua.

There was so much disconnection, not only my kids got their father back, but my parents have their son back and honestly, wairua was right there, and has been all the time and it just grew, yeah, it's pretty special (Hahona)

4.1.2 Damaging or Attacking Wairua

Participants also described experiences where their wairua was damaged or attacked, this was particularly salient during teaching of Te Tiriti o Waitangi history, including discussion on the use of colonizing methods and the continual impact this has on Māori in Aotearoa New Zealand. Participants discussed in depth that the teaching topic damaged or attacked their wairua as described by Katrina and Soul.

I was really emotional [looking at social and health statistics]. I started crying because I felt really heavy. That hurt my soul (Katrina)

When you're seeing the actual stats and what it said and like the numbers and stuff, it was kind of just like, you know, your whole mind and like heart just drops a little bit... your wairua was like sort of... like they took a shot at it (Soul)

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[63] (noun) treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

Tauira recognised the malleability of wairua and the potential for wairua to be damaged or attacked. The depth of experience indicates a need for kaiako to recognise the potentiality of their teaching to damage or attack tauira wairua and to consider how they may engage tauira in healing or realigning methods to care and protect their wairua.

4.1.3 Healing and Realigning Wairua

After moments of wairua being attacked or damaged participants articulated several activities they undertook to realign and heal their wairua these included actions within the classroom such as talking to peers, or outside the classroom such as being in nature.

I think it's very important to have that space, well it is for me... just give that time to actually say to myself, look my wairua has been broken... It is the reason why I did allow myself to cry... I had to remove myself out of the class and I did talk to a few other people as well... I was really thankful as well that when I came back into class, Aroha was doing a karakia, so just set the intention again... bringing that sort of wairua back into the class (Katrina)

To fix my wairua I have to go outside by the water on my own and breathe and just talk in my own headspace (Maria)

I think if you are feeling really heavy there's like kind of two choices, you can embrace it and feel the emotion and hold it, or you can try and have a spiritual reset... If I'm at home, I like to improvise on piano. It's a really good outlet for heaps of emotions (Ioane)

I just remind myself, just to allow myself to feel it, just have a space just to feel it, let it out (Katrina)

If my wairua is hurt I probably have to go away on my own outside, do some breathing. I'm usually at the beach by water (Maria)

I'm fully focused on the improvisation [on the piano]. There are two types of improvisations I really can do... trying to make it actually sound good and be a nice piece, and two, just playing whatever I want to express, however I'm feeling, which doesn't always sound very good, but it's not made to sound good. It's just meant to be an expression of whatever is going on... after a minute or two, you get really into it, and you stop being in whatever space you were in before... I don't have the chance to think, even if I want to. I tend to go on for longer than I think I do (Ioane)

Ioane discussed playing the piano as a means to heal wairua. The discussion on piano improvisation aligns with the occupational therapy concept of flow in which one is immersed in the task to the point that time becomes an irrelevant concept and can quickly pass unknowingly and there is a sense of becoming one with the task (Reid, 2011).

In acknowledgement of the damage that can occur to wairua when class content is heavy, participants proposed an action that researchers could implement into the tertiary education space. The action decided by participants through the action research process was to start the class by setting the intention for the day. That included a discussion on the potential to feel uncomfortable with some of the content, but the importance of sitting with that discomfort because at the end of discomfort is growth. Participants also identified an action of closing the teaching session by placing a

metaphorical korowai[64] tapu across the class. That is, to provide a covering and an acknowledgement of the heavy topic and the chance to resettle before leaving the room.

Participants reflected at the following hui on the incorporation and outcomes of these actions, stating that setting the intention at the start of the class helped create a connection and bring attention to the importance of staying with the discomfort in order to grow and that the korowai tapu provided an opportunity to resettle and realign. Participants noted that compared to other weeks, they felt more settled and had a chance to reflect on how they were feeling and an opportunity to hear how others were feeling.

It helped connect, helped pull everyone in... It sort of brought everyone's awareness into it, you know, brought everyone's attention to it in a good way. In a wholesome way (Hahona)

I remember like closing being helpful, it helped realign, recenter (Ioane)

If we compare it to the other weeks, I felt more covered (Katrina)

It sort of helped alleviate any, you know, any disturbances. It was like we pull our knowledge into our kete just to keep it safe before we went out of the classroom. So our ahua, our energy was, you know, was safe and respected (Hahona)

An unanticipated result of this addition to the tertiary education environment was the further action tauira took in supporting one another outside the classroom demonstrating the importance of role modelling by kaiako.

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[64] (noun) cloak - in modern Māori this is sometimes used as a general term for cloaks made of muka (New Zealand flax fibre).

My friends... especially over the weekend, everyone's been gentle with each

other... checking up and making sure we're all having a break (Katrina)

4.1.4 Enhancing Wairua

Just as wairua was identified as being able to be damaged, attacked and subsequently healed and realigned, participants reflected regularly on their developing understanding of the ability to influence or impact wairua positively. Participants described these moments as either enhancing their own wairua or the wairua of others, reflecting the ability to invest into or manipulate wairua to enhance emotions or sensations. Engaging in activities that enhanced wairua was discussed by participants with a variety of positive outcomes. Wairua was identified as being incorporated within the singing of waiata in a group, participating in small group activities, people remembering what you have shared about yourself and engaging in whole class discussions.

I feel like it's quite like uplifting when you're looking around and you see

everyone going hard [at singing] and then it kind of just feels good. Like if

they're like smiling as well doing it, you know, and it just kind of brings your

demeanor up. You just want to be on the same level with everyone. Like no one's

trying to sing harder than anyone...quite uplifting (Soul)

When you do it [waiata] at the start of a class, especially it like brings you down

or up from wherever you were before and it connects you to the class (Ioane)

All the group activities when everyone is ... encouraged to be with different

people and then you kind of experience different wairua and how people like to

have their wairua addressed... you know how you can bring other people's

wairua up (Soul)

It had been surprising to hear that engaging in the tertiary education space in small group activities and whole class discussions created an opportunity to enhance wairua, demonstrating the importance of engaging the tauira voice and not assuming what will or will not enhance wairua.

A journey of understanding wairua was an unexpected finding within this research. Participants kōrero of wairua strengthened and deepened across the five hui indicating that discussing wairua hones awareness and facilitates growth in understanding. Participants initially related wairua to events such as kapa haka and graduation, however as their understanding of wairua grew, so too did their recognition of wairua in the more covert spaces, such as gut feelings. Participants described experiences where their wairua was damaged or attacked, where they noted the healing or realignment of their wairua and discussed ways wairua was enhanced all demonstrating an increased understanding of wairua.

4.2 Theme Two: Whanaukataka

My connection with wairua, it means everything to me (Hahona)

Theme two was originally called connection. Connection indicates a relationship between things such as people, ideas or objects. Connection can relate to oneself, peers, kaiako, learning, whenua and tīpuna[65]. However, upon further analysis of this theme it appeared this simplified English word did not truly encompass or honour all the participants were expressing. Although the word 'connection' was often referred to by

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[65] (noun) ancestors, grandparents - plural form of tipuna and the eastern dialect variation of tūpuna.

participants as evidenced within the findings below, the depth, frequency and heart that was alluded to, required a more substantial and meaningful word to uphold the integrity of this theme. Whanaukataka is one such kupu and is akin to the dimension of belonging within an occupational therapy perspective. Whanaukataka focuses on relationships and when nurtured, non-kin persons can become like family.

> *In our class it feels kind of like a family, like the type of aura and vibe we have, and I've only ever gotten that from places that incorporate wairua in teaching... and I doubt that would be the case if we did not incorporate wairua (Ioane)*

Participants reflected on a variety of ways whanaukataka was developed within the classroom and outside the classroom. These have become the two sub-themes for theme two.

4.2.1 Whanaukataka in the Classroom

Creating regular opportunities for tauira to connect within the classroom was identified by the participants as a way to incorporate wairua with the outcome being overwhelmingly positive. Participants discussed two significant moments that enhanced relationships within the classroom. The two moments identified by participants are both formal parts of the programme that are included every year. The first was on the initial day of orientation where all tauira were encouraged to introduce themselves. Suggestions of how they might like to do this were on the classroom screen and include pepeha, name, place of belonging, and why they have joined the programme. Kaiako begin by reciting their pepeha and engaging in self-disclosure such as place of origin, work history and members of their family. The use of appropriate self-disclosure aims to communicate to tauira they are also welcomed to do so. This aligns with whakawhanaukataka, or making connections, which is important in te ao Māori and

deeper than the traditional concept of rapport building. A surprising reflection was the importance of getting to know names and engaging in moments of fun together.

> *When we all got up and introduced ourselves, that was kind of cool. I really enjoyed that. You sort of got to get a little bit of everybody, so you kind of connected with everyone as it went around. That was nice, it sort of broke the ice (Hahona)*

> *Creating that safe space that we have helped in understanding everyone else's wairua… like we're all here for the same intentions, so I guess that really set that for me (Katrina)*

> *I liked the name game. It was really bonding, and it worked… everyone was laughing and joking (Maria)*

The second moment of incorporating wairua through sharing and developing whanaukataka occurs at the end of term one where tauira engage in a wānaka[66]. Tauira begin their presentations with their mihimihi, either their own if takata whenua, or the gifted template by Kāi Tahu if tauiwi. They then share four significant moments that led them to the programme, this may include topics such as family migration, experiences of social exclusion or health events. While the wānaka has always been assumed by the researchers as a powerful and enjoyable experience within the programme, reflection on the wānaka within the research confirmed this. Participants not only confirmed the powerful and enjoyable experience of the wānaka, but they also reinforced the incorporation of wairua within this activity, and the outcome of greater connections made between tauira.

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[66] (noun) seminar, conference, forum, educational seminar.

At the wānaka, it was like, wow... I felt everyone's journey, you know, like I had to go hug people afterwards... the whole two days was pretty special, it was quite a significant point in our class and just how much I connected with it. It's just the connection to each of the individuals wānaka, like you connected with everything. And the wairua, it's in the class now. Everyone is so more connected on another level (Hahona)

Within the classroom, a variety of less formal activities were identified by participants as incorporating wairua. These included sharing in a classmate's health journey, during karakia and meditation, and when learning pepeha together. Besides assuming karakia and meditation would be identified by participants due to their traditionally accepted alignment with wairua, the other moments discussed were not expected, confirming the importance of seeking a tauira view.

Creating opportunities for connection with peers were identified as moments where wairua was incorporated. This included moments of physical closeness, group discussions and small group tutorials.

How you make us come into the middle [for karakia and waiata] and when we are [sitting] on the bean bags... I feel wairua then. When we were watching the movie, I put my chair real close to [classmate] ... it was a bit of a wairua moment with her... I felt connected and bonded... I love sitting there (Maria)

Every group discussion, especially when someone's having to give feedback, I feel like holding space and respecting each other is a massive one where we recognise that everyone's different. Everyone has something different to bring.

Everyone has their own opinion. And I think just respecting that there's heaps of wairua in that (Katrina)

I definitely enjoyed the tutorial so far. We've had to have reflections and we go around in a circle.... everyone feels like it's okay to be more vulnerable and then everyone's supporting each other (Katrina)

From the descriptions above, it appears that it is not the mere fact these activities are being incorporated into the tertiary education classroom, as many tertiary education spaces will already be engaging in small group tutorials and group discussions, it is the spirit in which these are undertaken. Katrina reflects on tutorials beginning with everyone having the opportunity to share and the feeling of being able to be vulnerable and to feel supported within this. There is a level of giving of oneself, and reciprocal trust demonstrated within this which is not explicitly linked to the activity but the spirit at which the group members approach it.

Multiple times within the research participants reflected on the incorporation of waiata within the classroom. Initially waiata was described as a vehicle for connecting with yourself and your own wairua, however the depth of this understanding grew during the research. During the first hui, participants decided the first action point was to be more intentional in noticing the impact waiata has on their wairua. This intentional noticing enhanced participants understanding of how waiata is connected to wairua. The initial understanding of waiata was then extended to include creating a space to belong, and as the research progressed, waiata was further understood as a means to connect tauira to the learning and to connect peers to each other.

A sense of whānau [during waiata], everyone together and a sense of belonging (Katrina)

With waiata, I always felt like it is something that really helps you connect the class like educationally… it puts you in the mind space to think about work and such, but on Thursday I really noticed how it was more… it also connects you to the other people participating in the waiata… Before I saw it as more of a connection between each student and the lesson or the learning, but it's also a connection between each student and the other students (Ioane)

With waiata it's like your voice. It's your soul. It's completely vulnerable. You can be so comfortable within it (Lachie)

I looked around [when singing waiata] and everyone was enjoying it and they sounded louder. We sounded like a group. We felt like a group (Maria)

For me I just love waiata, just every time we sing, every time a waiata comes on, man I'm just connected. Wow. I just close my eyes sometimes (Hohana)

4.2.2 Whanaukataka Outside the Classroom

An unexpected finding was the importance of creating opportunities for tauira to connect outside the classroom. There were two moments that participants reflected on external activities that incorporated wairua and had the outcome of assisting in building whanaukataka.

The first identified activity was the cultural expedition. The cultural expedition is held in the first four weeks of class, tauira are put into small groups, provided a petrol voucher and expedition book and sent to explore and develop an understanding of the

culture of Ōtepoti[67] and of each other. This expedition is an opportunity to develop greater cultural understanding, but as described by Hahona below, it also incorporated wairua and provided unexpected moments of experiencing wairua by being together, sharing kai and talking.

> *The Expedition, like going to Chinese gardens, Toitū, Early Settlers, all those places really felt it, because everyone was connecting, and you're getting so involved… you sort of connected and it united all cultures. All our group mates were different ethnicities and cultures, so it helped that growth together… it just combined us and strengthened us everywhere we went. When we sat and had lunch… we were chatting about all the places, and then connecting with our own lives, everyone related to something in their own life and experience (Hahona)*

The second activity outside of class that participants identified as incorporating and impacting their wairua was not one kaiako had organised for tauira.

> *We put… our [class] netball team together… we didn't even have a game, but just like, everyone was like happy as to be there… and we ended up just staying there for a while, playing together and having fun. Just like everyone wants to play as a team, you know, so like kind of feed off each other's wairua (Soul)*

> *I was buzzing about the netball game last night. That must have been wairua (Maria)*

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[67] (location) Dunedin.

It was useful to reflect on the incorporation of wairua outside the formalized classroom environment, remembering that incorporating wairua into the classroom may be the first step, but tauira taking the time to continue this outside of class is also valid.

Incorporating wairua into tertiary education appeared to create a deep connection between tauira and their peers, kaiako, and their learning. Connection within this theme was described as whanaukataka, a te ao Māori term that indicates a sense of belonging and familial connection. Whanaukataka appeared to develop within the classroom through formal activities such as daily waiata, or in the less formal activities such as group discussions. Outside the classroom there were further opportunities for tauira to continue developing whanaukataka and enhance their wairua through activities such as going on a cultural expedition together.

4.3 Theme Three: Drive to Act

A third theme emerged from the findings related to action. Action within this theme aligns with a drive to act. Participants often reflected that upon developing a greater understanding of wairua and experiencing wairua as a means of connection to self, others and their learning, they were driven to act. In this sense, there appears to be an interconnectedness between this theme to the other two themes resulting in this drive to act. Drive to act has been divided into four subthemes. Drive towards self-reflection was identified as the first subtheme, drive to care for oneself as the second subtheme, drive to care for others as the third subtheme, and lastly, the drive towards action for the future.

4.3.1 Self-Reflection

Throughout the research hui, participants often referred to their developing understanding of wairua through the action of self-reflection. Self-reflection is the

process of reflecting on yourself, your actions, thoughts, values, and opinions. Participants stated being part of the research was a vehicle to develop greater understanding of wairua and that they valued being within the research journey. The reflections below resonate within the dimension of being, that is, the research process created an opportunity for participants to access their spiritual dimension and develop a greater sense of who they are.

> *We started here and look where we are now, and we've experienced all these things and we've felt it and we want to know it. I told my family... it's something that has been with us all this time, we just haven't acknowledged it (Katrina)*

> *I will carry this experience and this feeling for the rest of my life. And whenever wairua comes up anywhere I go, I will remember this journey we have had together and you know, and I'll grow from it even more (Hohana)*

During the second hui, participants decided the action point would be to have a quiet moment at the end of class to reflect and check in on their own wairua before discussion took place in a large group indicating their belief in the value of self-reflection. This was facilitated by the co-researcher in class, and reflection on this action took place at the following hui. Katrina described this moment as being useful, stating:

> *It was good to have that time just before I could get to everyone else's opinion and everyone tells me what they thought. Time to check in with myself first and see how am I sitting with it and what have I learned (Katrina)*

Incorporating that quiet moment before opening up discussion appeared to make the difference for Katrina as she was able to self-reflect before being impacted by the thoughts and feelings of others, akin to maintaining one's own integrity or sense of self

within the dimension of being within an occupational therapy perspective. The sense of reflection, greater sense of self, and maintaining integrity was reiterated again by Katrina.

Knowing that when we have intentions with our wairua, that we're putting our best foot forward rather than, just doing it because we want to follow the pack, but stick with it and stick to your guns (Katrina)

Discussing and reflecting on wairua weekly within the rōpū and within the class, presented many unexpected outcomes. Participants reflected on developing a greater sense of genuine self, integrity, and the process being transformational such as described by Maria, Katrina and Hahona.

For me, it's making me authentic as a person. I'm learning more, learning who I am (Maria)

I don't think I would have allowed myself to cry because I think knowing that we had had this conversation about wairua, and our kawa is that we respect everybody and we're here for each other (Katrina)

Wairua has actually helped me connect, connect with myself, in terms of people which is reflecting the inside transformations… my whānau, with my kids, with my parents, with my class colleagues, and with my journey that I'm on now and yeah, I know I'm on the right path. It'll help me in any direction that I go from here (Hohana)

The impact being in the research rōpū had on participants was profound and signified the importance of creating space to explore the essence of oneself and the potential positive impact that can have.

4.3.2 Caring for Oneself

During the research process, the teaching in class was focused on Te Tiriti o Waitangi. Participants often discussed the heaviness of the topic, and as examined in the subtheme of damaging or attacking wairua, participants reflected on the impact this had on their own wairua. After participants developed their understanding of their wairua being attacked or damaged, they then reflected regularly on the need to incorporate self-care. Initially this was discussed as a drive to care for themselves.

> *I just also think that self-care stuff is really important, and I think it's becoming even more important over the weeks of talking about some heavy things and not knowing what's coming next. Like if it could be another heavy topic, you know. So, I feel like we need to build up that self-care to be able to take it (Soul)*

Participants discussed several ways they initiated their own self-care including being in nature, talking to friends, listening to music, engaging in sports and giving themselves permission to be vulnerable.

> *Mine is music or waiata, you know, like it could be Māori songs or just peaceful music that I like to listen to, or sports and exercise as well that kind of, you know, it's a really good release I've found for anger and just like my overall mental health and it just gives me a bit of a boost (Soul)*

> *Giving myself permission to be vulnerable was really awesome for me (Katrina)*

A surprising finding that was shared by Ioane was the impact on personal wellness when permission is explicitly given to care for oneself. Ioane reported that in previous years in education there had been experiences of being physically run down but that had not occurred this year.

I feel like if I ever need a break or if I ever need anything, I can just do it. I can just go and get a drink if I need one. If I need a breather or anything, fresh air I can get it. So it's a lot easier to look after yourself and not get run down (Ioane)

This led to a discussion on the importance of kaiako explicitly stating to the class they have permission to lead their own self-care aligning with dimensions of being and belonging and the respect of an individual and their needs; physical, mental, social and spiritual.

Hahona reflected on a feeling of being drained by the end of the week due to the intense engagement within class, this was reiterated by Maria and reflected a need to ensure self-care is utilised.

When it comes to the end of the Friday... I'm so connected... when it comes to the end of the day, I know it's time. Yeah, but a good drained, for a good purpose. I'm just all in just like soaking in all the goodness... a beautiful couple of days absorbing all this beautiful mahi, just being connected with everyone (Hahona)

It's just made me really tired actually. Like not go to sleep tired, just really tiring... I just need to do more self-care (Maria)

Katrina extended on the need to discuss self-care when the class content is heavy, reminding kaiako, that tauira often walk in multiple worlds and hold multiple roles and responsibilities when they leave the tertiary education space.

Having a conversation about self-care is really important... even though we're students, we're still people. When we go home and I have this [heavy] content for myself when I finish class, I pick up my daughter, go home, be a mum, when I'm

finished doing that, student mode... knowing that it's okay to have that space for yourself when we're not in class is important (Katrina)

It appears that being part of the research rōpū and engaging in self-reflection encouraged Katrina to delve into unpacking her sense of being and the responsibility for herself and others within the dimension of belonging.

I realized just lately that we really need to be self-aware of our own journey, and that it is important to figure out how to hold space for everyone else without draining myself. That's what I'm feeling, how can I hold up someone else's wairua and my own? (Katrina)

Once participants had developed an understanding of wairua and how it could be damaged, attacked, healed, realigned, and enhanced, it appeared to drive participants towards self-care. Caring for oneself appeared to align with upholding and honouring one's own wairua.

4.3.3 Caring for Others

I feel like there's a time where we have to actually just put it in to action rather than talking (Katrina)

During the research journey, participants reflected on their enhanced sense of connection and care for those they were attending class with and the sense that this was strengthened through incorporation of wairua within the tertiary education space. Participants demonstrated these actions of caring for others in overt and covert ways aligning with the nature of 'doing' in occupational therapy which acknowledges both overt and covert engagement in activities.

I'll notice for myself strengthened connections, cause I know if someone's shared to me in class, like a one-on-one type of scenario, I actually follow up in the weekend or the next day... I've actually built you know, developed friendships... I'm just checking in, you know, just for some ups and downs that we all go through in life. So they're the outcomes that I've had, I've built stronger connections (Hahona)

Yeah, look around, be vulnerable, and be able to do that for not only myself, but everyone else at a certain extent, I guess, sort of hold space for everyone else as well (Katrina)

Katrina and Soul both acknowledged the ability to understand or read others wairua, this was discussed in parallel with safety and connection suggesting the ability to attune to another wairua required these elements to be present.

Creating that safe space that we have helped in understanding everyone else's wairua (Katrina)

All the group activities when everyone is ... encouraged to be with different people and then you kind of experience different wairua and how people like to have their wairua addressed (Soul)

Participants demonstrated a deep sense of connection with others around them both current and future. They expressed this care for others, through the mindful recognition of what they have now and through the aspiration of leaving of a legacy, suggesting that through the incorporation of wairua, connection to others is deeper and drives demonstrable action to care for others.

Having wairua can be a backbone for not only yourself, but everyone else, holding yourself up and being here, being present, it's really important (Katrina)

For me, it's kind of just like stepping back and then just realizing what you do have in front of you and, you know, you can't go back and fix it for them, but what you do have is now, so just do what you can, with what you have... try your best to do what you can to contribute in any way possible spiritually, mentally, physically (Soul)

Thinking that even for myself, what am I doing to contribute to better the Māori deal? What am I doing to better the community? ...I'm sitting here on the sideline. I need to be up here... I'm all talk saying to people, yeah, I'm here for them. I'm here for them, but am I showing up, am I actually sitting alongside them at their protest? Am I going to the hui where they want more people? Am I doing this?... And for my daughter, when I think if I'm going to pass away, I want her to be doing the same, and so I need to be teaching her that this is the way we respect... we are thankful to be on this land... And I think that really pushes me to just help our Māori brothers and sisters more and be aware, get into these conversations, break these cycles (Katrina)

4.3.4 Future Action

Through involvement in the research and development of a greater understanding of wairua, participants discussed their drive towards future action. Future action within this theme is the recognition of potentiality, that there has been burgeoning knowledge and there is now a desire to learn, do or know more.

It's made me want to learn more and it did make me contact family like my sister to talk about this stuff wairua and our family (Maria)

Learning about it made me want to learn a lot more about my own culture and being Samoan, because I don't actually know much about the history (Ioane)

Having seen the impact wairua had on their own lives when included within tertiary education, participants also reflected on their own desire to incorporate wairua into their future practice as health and wellbeing workers and to question the care of others in this field of work.

It's something we'd utilise with clients (Hahona)

I think, especially here in New Zealand, you think of the outcomes where our young people are feeling like they don't even want to be here. And I think when you feel like you're in a space where maybe your family don't want you or your friends don't want you and you're going to school, I think of them and I think of the teachers, are we upholding their wairua, are we checking in with them? Are we actually caring about them? So having that in the class or having that safe space for someone, holding that space for them is so important (Katrina)

In the final research hui, participants discussed why they believed wairua should be included as a future action within tertiary education. Participants responded with an unexpected depth and variety of positive reasons such as connection between kaiako and tauira, creating a sense of family, feeling valued, motivation, cohesiveness, compassion, purpose, a backbone, and a sense of being interwoven with each other.

I just feel like if you were to take a class that has wairua in it and compare it to a class that doesn't, like it's almost like looking at a family, and then just looking

at like a group of friends that don't know each other… which one would you rather associate yourself with? You know, like people that have connections with each other and they're all like, doing things together as a group or like the other side, people that like kind of half want to be here, don't really bother to know each other… would you rather finish with your family? Or would you rather finish with people that don't really care. That's kind of why I feel like it's important (Soul)

I guess that's the hope isn't it, that we, that this is a moment in time, but you know, how awesome would it be if all education spaces [incorporated wairua] (Katrina)

To connect to your students (Ioane)

Without wairua in the classroom it's like having one or each person as an individual thread, but with wairua in the room, it's like all the threads are interwoven together and that strand is a stronger rope than it is as individual threads (Hahona)

With wairua you feel valued (Ioane)

This idea of wairua being an instrument of weaving as suggested by Hahona and as earlier shared in a quote by Aroha, is a beautiful metaphor which aligns with te ao Māori perspective of weaving often discussed in conjunction with hauora[68], the art of harakeke[69] raranga[70], and a traditional korowai.

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[68] (noun) health, vigour.
[69] (noun) New Zealand flax.
[70] (noun) weaving.

The third theme, a drive to act, was developed by participants discussion on their desire to do something – to reflect back, to care for themselves especially when wairua was damaged, to care for others and to enact change within the future.

4.4 Conclusion

This research set out to develop a greater understanding of how we, the researchers, incorporate wairua into tertiary education, and to better understand what the outcome of this inclusion is for tauira within tertiary education. Participants expressed a growing understanding of wairua during the research hīkoi, increasingly noticing wairua within their own lives and within their tertiary education experience. Participants shared a variety of impacts upon their wairua dependent on class content and activities, describing moments where their wairua was damaged or attacked when class content was heavy, healing or realigning their wairua through actions inside and outside the classroom, and noting the enhancement of their wairua through a variety of activities such as waiata.

The depth and frequency of participants reference to connection necessitated a theme to honour this experience. Participants discussed connection in a deep sense of belonging which aligned with te ao Māori concept of whanaukataka. Participants provided an abundance of examples where wairua was incorporated and connection was felt, these ranged from relationship building activities during orientation, to daily class karakia, to small group tutorials.

Once participants had increased their understanding of wairua and were regularly engaging in activities which enhanced connection, they were driven to act. These actions included self-reflection, caring for oneself, caring for others, and the resolve to act in or for the future.

Findings within this research point to significant and positive outcomes for tauira when wairua is genuinely incorporated and nurtured within tertiary education and a range of examples of how wairua has been incorporated are provided. The following chapter will attempt to analyze and discuss these findings alongside reviewed literature.

Chapter 5: Discussion

This research aimed to explore how we are incorporating wairua as kaiako into tertiary education and what the outcomes are for tauira. Prior to engaging in the research, and during the research process we encouraged participants to explore their understanding of and interaction with wairua. We did not request the participants define wairua but provided definitions from reputable sources to assist in igniting the whakawhiti kōrero process and developing participant understanding as outlined in the methodology chapter. Defining and describing wairua is a complex and difficult task as illustrated in the review of literature (see Chapter 2). Several descriptions by esteemed authors and knowledge holders were shared in the literature review and although there was no one clearly agreed upon definition, the overarching agreement was that wairua is essential, fundamental, and integral in education, occupational therapy practice and to enhance Māori hauora.

The most significant finding from this research, is that when wairua is incorporated into tertiary education in the context of this research, there is an array of outcomes all which facilitate increased understanding of wairua, enhanced whanaukataka and a drive to act. In the findings chapter, these three outcomes became the core themes. These findings appear to occur in a cyclical nature, where understanding occurs, whanaukataka is enhanced and a drive to act is experienced. Through the drive to act, greater understanding is achieved, whanaukataka is further enhanced and experienced, and again a drive to act occurs and the cycle continues as portrayed in Figure 1.

Figure 1

Cyclical nature of incorporating wairua into tertiary education

Drive to Act   Understanding

Whanaukataka
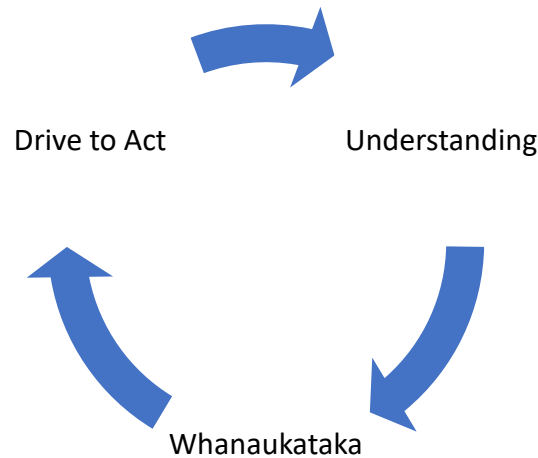
This interconnected cycle draws parallels to the Occupational Perspective of Health which outlines the dimensions of *doing, being, becoming and belonging* (Hitch et al., 2014). The Occupational Perspective of Health views engagement in meaningful activities through the lens of *doing, being, becoming and belonging* (Ennals et al., 2016; Hitch et al., 2014). *Doing* has been a key element of occupational therapy since its inception and is described as the way in which time is spent both overtly and tacitly and may relate to identity such as *doing* study (Ennals et al., 2016; Hitch et al., 2014). *Being* involves the roles people engage in, the skills and abilities people possess and the shifting or transforming that occurs from engagement in occupations (Hitch & Pepin, 2021; Hitch et al., 2014). *Becoming* may align with spirituality and is related to growth, change and development (Hitch & Pepin, 2021). *Belonging* is strongly linked to relationships with others, a sense of reciprocity and being part of something bigger than oneself (Hitch et al., 2014, p. 239). D*oing, being, becoming and belonging* have each been embedded into the discussion within this chapter. To further enhance

understanding of the core research themes as outlined in the findings chapter, subthemes were developed. These themes and subthemes are discussed in detail within this chapter and explored alongside literature.

5.1 Understanding Wairua

While the research question was to investigate how we are incorporating wairua into education and what the outcomes are, there were also three further research aims. One of the research aims was to develop a better understanding of wairua in the tertiary education context. The literature review was the catalyst for developing understanding of this concept and the current study strengthened this knowledge from a tauira perspective. From the outset of this discussion, it is important to understand that wairua is essential and fundamental in the lived realty of Māori (Durie, 2001b; Valentine et al., 2017; Wilson et al., 2021). Participants resonated with this fundamental aspect within their own lives, sharing their connection to wairua and their growing appreciation and awareness of wairua as the research journey progressed.

Literature reflected that wairua is a term that can be used to capture a person's range of expressions or experiences that impact the soul, spirit, or psyche (Reilly et al., 2018). Within the range of impacts expressed, wairua can be supported, enhanced, or activated but is also subject to attack (Ahuriri-Driscoll, 2014; Durie, 2001a; Mead, 2016). The subthemes within the theme of understanding wairua included wairua being damaged or attacked, wairua being healed or realigned, and wairua being enhanced. Each of these subthemes from the current research aligned with concepts from the literature. Participants expressed activities damaged their wairua, such as heavy class content; healed their wairua, such as being outside, having space and engaging in karakia; and noted their wairua was enhanced, through activities such as waiata, group

discussions and small group tutorials. Literature suggests that wairua can also be healed through connections and faith (Ahuriri-Driscoll, 2014), this mirrors Maria's kōrero, where she reflected on her immersion in nature as a healing connection: *if my wairua is hurt I probably have to go away on my own outside, do some breathing. I'm usually at the beach by water (Maria).*

Initially participants understood wairua through participation in activities such as church, kapa haka, attending a concert and graduation. Activities such as these are often understood within an occupational therapy perspective as *doing* (Hitch et al., 2014; Hitch & Pepin, 2021). *Doing* may be overtly engaged in, such as those described, or tacitly engaged in, which participants later came to recognise. As participants understanding of wairua developed, so too did their recognition of wairua within the less tangible or tacit, such as feeling and seeing ancestors, and gut feelings. This aligns with the description of wairua from Wilson et al. (2021) where they describe wairua as "a deep sense, energy" and can include an element of intuition (p. 13). As participants expressed their growing understanding of wairua, there was alignment noted with the dimension of *being* from the Occupational Perspective of Health (Hitch et al., 2014; Hitch & Pepin, 2021). Mead (2016) states that wairua is part of the persons entirety, this draws parallels to the essence of a person described as an aspect of *being* (Hitch et al., 2014). *Being* is an intangible, yet prominent dimension in occupational therapy practice, which appreciates the essence, entity, and existence of a person (Hitch et al., 2014). *Being* relates to self-discovery, reflection, and links to spirituality (Hitch et al., 2014; Hitch & Pepin, 2021).

Participants reflected on the importance of having time to just be with one's own emotions as reflected by Katrina when space was provided for reflection prior to whole

class discussions, and Maria reflected on the wairua experience while just *being* in the space of another classmate during a class activity.

Hitch et al. (2014) and Reid (2011) discuss creativity as an essential element within the dimension of *being*, this was apparent in Ioane's discussion of piano improvisation and the immersion within a state of flow as a means to heal or realign wairua. *Being* is also linked to the roles one engages in, as evidenced in Katrina's kōrero, sharing her dilemma of walking in the world of *being* a student and *being* a mum and that when wairua is damaged, this impacts the navigation of these roles. The malleability of wairua was evidenced within these participant experiences and is suggestive of the need to recognise impacts upon wairua within the classroom context and realign to assist in positive engagement in occupations outside the classroom such as studying or parenting.

Durie (2004) discussed the importance of *being* Māori and not having to leave that part of yourself at the door as you enter the classroom. This is reiterated within educational reform where education has been challenged to create a system where Māori are able to live and learn as Māori (Ministry of Education, 2022), and where Māori knowledge and beliefs are upheld (Curtis et al., 2015; Macfarlane, 2004). Having a sense of *belonging* within education was one suggestion, which created that connection and safety for Māori to be. To be seen, heard, and reflected in the education space aligns with the second theme of whanaukataka.

5.2: Whanaukataka

Bishop (1999) describes whanaukataka as "the Maori term for connectedness and engagement" and states it is "one of the most fundamental ideas within Maori culture" and "consists literally of relationships between ourselves and others" (p. 3). Ripikoi

(2015) states that wairua is the vehicle for this connection to all that is significant within te ao Māori. In the Māori Strategic Framework, as set out by Otago Polytechnic (2020b), an aspiration is for all tauira to feel this sense of connectedness and engagement within their tertiary education experience. Whanaukataka was strongly emphasized within the findings of this research as an outcome when wairua is incorporated within tertiary education. Participants describe positive and powerful connection and engagement outcomes from incorporating wairua into tertiary education reflecting on whanaukataka both inside and outside the classroom; these became the two subthemes. Incorporation within the classroom included formal activities such as the orientation activities, a class wānaka, and daily karakia and waiata. This is consistent with ideas from the literature, that connection can be created between people, the environment, and the cosmos when wairua is included into daily practice (Valentine et al., 2017) such as inclusion of karakia and waiata (Greenhalgh et al., 2011) and when there is attachment to this daily practice (Pitama et al., 2007). This aligns with the participants reflections on the daily practice of karakia and waiata within the classroom and the connection they experienced through this with their peers, kaiako, the teaching space and their wairua. Inclusivity of such spiritual practices is one way of demonstrating culturally responsive practice (Mlcek, 2011) which is an aspiration of tertiary education (Otago Polytechnic, 2020b).

Outside the classroom, participants recognised their connections and sense of *belonging* was developed in the creation of a class netball team and in the moments of checking in on each other. The outcome of creating connections inside and outside the classroom with classmates included a sense of *belonging*, a feeling of family, and a feeling of being valued: *when you feel like you are part of the group, you feel a sense of belonging (Katrina).*

The findings as described by participants, align with the dimension of *belonging* as described in the Occupational Perspective of Health (Hitch et al., 2014). *Belonging* is linked to the interpersonal relationships, social interactions, and mutual support experienced when included or connected with others. Hitch et al. (2014) describes reciprocity as important within the creation of a sense of *belonging* and formal settings, such as tertiary education, need not be a barrier to creating *belonging*.

Maged et al. (2017) believes wairua is developed within these deep connections, or sense of *belonging*, and when trust is established between kaiako, tauira and the teaching. Kaiako need to be able to create a sense of *belonging* within the education space to improve success for learners. To create a sense of *belonging* literature suggests there is a need for culturally responsive practice (Sciascia, 2017). Educators must provide a learning environment that is free from racism, discrimination, and bullying, upholds the culture, language, and identity of all learners (Ministry of Education, 2022; Whitinui, 2010) and includes te reo Māori and tikaka into the everyday life of learning (Curtis et al., 2015; Ministry of Education, 2022; Ministry of Education & Ministry of Business, Innovation and Employment, 2014). Findings from this research suggest that including culturally responsive practices such as karakia, waiata, and learning pepeha do enhance *belonging*. However, as emphasised by Baigent-Ritchie and Robinson (2021), and reiterated in the findings of this research, it is not the mere fact these activities are being incorporated into the tertiary education classroom, it is the spirit in which the activities are undertaken, such as the connection to the activities (Baigent-Ritchie & Robinson, 2021) and the reciprocity and trust within the relationship (Hitch et al., 2014) that are all essential elements for *belonging* to thrive.

Waiata was one practice that was emphasised by participants as significantly impacting their sense of connection. Katrina stated that during waiata she felt *"a sense of whānau"* and a *"sense of belonging"*. The other participants reiterated this, describing a variety of positive outcomes from incorporating waiata into the tertiary education space, such as creating familial connections, connection to self, connections to peers, and connection to learning.

> *With waiata, I always felt like it is something that really helps you connect the class like educationally... it puts you in the mind space to think about work and such, but on Thursday I really noticed how it was more... it also connects you to the other people participating in the waiata... Before I saw it as more of a connection between each student and the lesson or the learning, but it's also a connection between each student and the other students (Ioane)*

Academics are encouraged and challenged to bring wairua back into tertiary education and acknowledge the importance of wairua beginning with understanding wairua for themselves. As described within the literature, wairua has been marginalized, exiled, and silenced within tertiary education, relegated to an intellectual rather than personalised experience (Browne, 2005; Maged et al., 2017). Findings would suggest that inclusion of wairua within tertiary education is vital as evidenced by participants deep descriptions of why they believe wairua should be incorporated. This was eloquently summarised by Hahona's discussion of students as individual threads in the classroom and that wairua weaves tauira together into a stronger rope.

Maged et al. (2014) emphasis the mind, body, spirit connection vital for transformation within education. This is akin to Te Whare Tapa Whā, a prominent holistic health model that emphasizes the interconnected and essential elements of

whānau, mind, body, and spirit to achieve wellness or balance (Durie, 2001a; Durie, 2001b). Maged et al. (2014) states that if this interconnection occurs within education, self-discovery is possible. The discovery of oneself was evidenced within the findings in Maria sharing her move towards being more authentic, Hahona sharing his inner transformation and increased connection with whānau, and Katrina's resolution to set boundaries to assist in maintaining her integrity.

5.3 Drive to Act

Participants shared a drive to act once they had developed their understanding of wairua and experienced wairua through whanaukataka. The drive to act theme was divided into four subthemes: self-reflection, caring for oneself, caring for others and action for the future. Self-reflection aligned with the dimension of *being*, described earlier as a journey of self-discovery and reflection (Hitch et al., 2014). The research process created an opportunity for participants to access their spiritual dimension, in *doing* so participants reflected on their developing sense of who they are and the transformational process they underwent during this research process: *for me, it's making me authentic as a person. I'm learning more, learning who I am (Maria).*

Being was also experienced when a quiet moment for self-reflection was offered in class before a group discussion was undertaken. Katrina reflected on the impact of this moment and the ability to maintain her own integrity or sense of self: *it was good to have that time just before I could get to everyone else's opinion (Katrina)*

Self-reflection also aligns with the dimension of *becoming* as described in the Occupational Perspective of Health (Hitch et al., 2014). *Becoming* is described as a cycle of goal setting and achievement, as growth, and as coming into *being* (Hitch et al., 2014; Hitch & Pepin, 2021). One may come into being, achieve their goals and grow through

tertiary education, however, literature states access to and achievement in tertiary education is at lower rates for Māori learners than for non-Māori learners (Education Counts, 2022a; Gerritsen, 2020; Green & Schulze, 2019; Ministry of Education 2002) and that Māori learners are often alienated and excluded from mainstream education (Macfarlane, 2004). This may mean that Māori learners have less access to the occupational concepts of *becoming* and *being*. To increase inclusion and provide opportunities for Māori learners to set and achieve their educational aspirations, education practice must be culturally responsive (Curtis et al., 2015; Sciascia, 2017; Whitinui, 2010). Culturally responsive teaching practice upholds Te Tiriti o Waitangi, tikaka and mātauraka Māori in all aspects of education (Curtis et al., 2015; Macfarlane, 2004; Ministry of Education & Ministry of Business, Innovation and Employment, 2014). Culturally responsive teaching listens to culture (Curtis et al., 2015; Macfarlane, 2004; Whitinui, 2010), is inclusive of te reo Māori, and upholds Māori culture, identity, and beliefs (Macfarlane, 2004; Ministry of Education & Ministry of Business, Innovation and Employment, 2014; Ministry of Education, 2022; Whitinui, 2010). Overall, culturally responsive teaching practice realises the aspirations of Māori to live and learn as Māori (Ministry of Education, 2022; Te Pūkenga – New Zealand Institute of Skills and Technology, 2022). To stop the perpetuation of colonisation within education, educators have a moral obligation to act, embedding culturally responsive teaching into their daily practice so that learners can become all they wish be, and achieve their full potential through the vehicle of tertiary education (Mead, 2016). Findings suggest that daily culturally responsive teaching practice, and the opportunity for tauira to achieve their full potential is possible with the inclusion of wairua in tertiary education.

Another drive to act was identified in the importance and desire to care for oneself. Ahuriri-Driscoll (2014) discuss the actions of healing wairua through connections or faith. This aligns with research participants discussions where they healed or realigned their wairua through self-care strategies, such as connections to nature, friends, music, and sports. Ioane discussed the importance of kaiako explicitly giving permission for tauira to care for themselves in class. When explicit permission was given, participants expressed a greater sense of being able to be one's true self, akin to *being*, and a feeling of *belonging* was experienced through inclusion and connection (Hitch et al., 2014).

Within the dimension of *doing*, we are reminded that people participate in multiple meaningful roles. Katrina discussed the multiple worlds and multiple roles and responsibilities that can be held by tauira and reiterated the importance of self-care so that those roles can continue to be engaged in to bring meaning and purpose to one's life.

> *Having a conversation about self-care is really important... even though we're students, we're still people. When we go home and I have this [heavy] content for myself when I finish class, I pick up my daughter, go home, be a mum, when I'm finished doing that, student mode... knowing that it's okay to have that space for yourself when we're not in class is important (Katrina)*

As participants reflected on their enhanced whanaukataka during the research journey, a drive to care for others was strengthened. Aligned with the nature of *doing*, participants discussed both overt and covert ways of caring for others from contacting classmates to check in on them, as identified by Hahona; to mindfully recognizing what they have, as described by Soul; and as illustrated by Katrina in the discussion of

"holding space" - being physically, mentally, emotionally, and spiritually present while someone else is speaking. Findings from this study suggest there is a need for trust and safety to be established, which in turn encourages the care for others. These findings align with Durie (2004) and Maged et al. (2017) where they state that trust and connection between kaiako, tauira and the teaching is essential for Māori learners.

After experiencing the positive impact wairua had on their own lives, engaging in self-reflection, caring for oneself, and caring for others, participants reflected on their drive towards future action. Findings suggest there is a strong desire to see wairua included within all tertiary education. Mead (2016) states it is time for education to create its own rules that are relevant to the people of Aotearoa New Zealand and based on tikaka suggesting this can be achieved with adaptations in the classroom. Participants recited several benefits of including wairua into tertiary education describing a strong link to *belonging* (Hitch et al., 2014) including connection between kaiako and tauira, creating a sense of family, feeling valued, and a sense of being interwoven with each other, such as Soul's discussion on wanting to study alongside people who felt like family, and Hahona's discussion of wairua weaving tauira together into one.

5.4 Implications for Practice

Equal opportunity for success in tertiary education for Māori learners is a widespread problem in Aotearoa New Zealand and one in which occupational therapists should be keenly aware of and engaged in addressing. Success in tertiary education creates future opportunities and improves financial and social wellbeing for individuals and those around them (Green & Schulze, 2019; Ministry of Education, 2021; Tertiary Education Commission, 2018). Success in tertiary education ultimately broadens opportunities to *do, be, become and belong* (Hitch et al., 2014). To improve success rates

for Māori learners in tertiary education, there must first be an understanding of what fosters success. Research suggests culturally responsive teaching is an essential component in the success of Māori learners (Curtis et al., 2015; Sciascia, 2017). Culturally responsive teaching involves inclusion of matāuraka Māori, te reo Māori and te ao Māori (Curtis et al., 2015; Ministry of Education & Ministry of Business, Innovation and Employment, 2014; Ministry of Education, 2022; Otago Polytechnic, 2020b; Sciascia, 2017; Whitinui, 2010). Wairua creates the connection to all that is significant within te ao Māori, therefore inclusion of wairua is part of culturally responsive teaching (Ripikoi, 2015).

5.5 Recommendations

Incorporation of wairua into the classroom is essential and a moral responsibility if we wish to see teaching that is truly culturally responsive and for equality in success rates between Māori tauira and non-Māori tauira within tertiary education. The World Federation of Occupational Therapists (2021), when discussing educational research in occupational therapy, states that we must reflect on current education practice, participate in the generation of new knowledge and design educational programmes and resources to prepare future occupational therapists. It appears occupational therapists in tertiary education, are well placed to lead the way in creating and delivering innovative and essential tertiary education practice that creates a space for Māori tauira to flourish.

The following recommendations are a culmination of findings in the literature and from the research undertaken for this thesis. The proposed actions are recommended for all tertiary educators, occupational therapists in tertiary education and occupational therapists. As Mead (2016) states, it is time for us in Aotearoa New

Zealand to establish our own set of educational rules or tikaka that are relevant to our people and the realities we face in this country.

5.5.1 Develop Own Understanding of Wairua

Before we can begin to integrate wairua, we must first understand wairua for ourselves. Wairua is fundamental in the lived reality of Māori, yet it was essentially outlawed, and its significance was eradicated due to the passing of the Tohunga Act in 1907 (Valentine et al., 2017). It is agreed by numerous literature sources that wairua is at the core of who we are as humans, connects us to activities, the environment, cultural practices, and a higher power, is healing, and is being recognised as essential in health and wellbeing mahi (Ahuriri-Driscoll, 2014; Baigent-Ritchie & Robinson, 2021; Curtin et al., 2017; Durie, 2001b; Egan et al., 2011). Occupational therapists and tertiary educators have grappled with the integration of wairua in practice (Baigent-Ritchie & Robinson, 2021). This has been reinforced by the silencing of any personalisation of wairua in academia, however there is a call for tertiary educators to begin by acknowledging their own wairua and its importance (Barnes et al., 2017). I would argue that not engaging in this significant part of yourself means you are not bringing your whole self to practice, instead leaving part of you at the door. As found in the research and literature, integrating wairua into practice enhances the connection between tauira and kaiako, between tauira and other tauira, and between tauira and the topic of learning (Maged et al., 2017). This enhanced connection then leads to the opportunity for transformation to occur (Maged et al., 2017) and what is the practice of occupational therapy and tertiary education if it is not transformational?

Recommendation 1: Engage with our wairua. Read, reflect and kōrero with others. Recognise wairua in our interactions with others, the environment, our cultural

practices, our engagement in meaningful activities, and/or a higher power. Consider how wairua connects us to our clients and tauira and how we can nurture that part of our practice to bring about transformation in the lives of those we engage with.

5.5.2 Include te reo Māori, tikaka and mātaurka Māori:

To create greater opportunities for success for Māori tauira, we must create "inclusive, culturally responsive and engaging" (p. 497) tertiary education spaces (Curtis et al., 2015, p. 497) that include te reo Māori, tikaka and mātauraka Māori (Ministry of Education & Ministry of Business, Innovation and Employment, 2014). As literature and findings in this research both discuss, integration of these aspects enhances culturally responsive practice and is a vehicle for whanaukataka and wairua engagement. Participants reflected regularly on the connections they felt when engaged in waiata and the essentially of karakia for creating a safe and connected space. What was emphasized through the research findings of the current study, was that it is not merely the engagement in these practices, but the spirit in which they are engaged in such as using te reo Māori with correct pronunciation, reciting karakia in a way that upholds the mana of the words, joyfully singing waiata, and embracing Māori mātauraka.

Recommendation 2: Include karakia and waiata into our classes. Integration is not required only after becoming an expert speaker of te reo Māori or a musician, the internet is full of wonderful resources. Embed a video with words into our teaching PowerPoints and sing along.

5.5.3 Start the Year Off Right

Orientation activities were emphasized in the research findings as creating connections and being filled with moments of wairua. Identified activities included

creating a space for all tauira to introduce themselves, sharing kai, playing name games, and creating early opportunities for tauira to connect outside the classroom. A kawa was set at the end of the orientation week which was referred back to by participants as being a base for feeling safe, being vulnerable, and the ability to then trust kaiako and other tauira.

Recommendation 3: Create an orientation programme for our tauira with an emphasis on whakawhanaukataka. Use this time for kaiako and tauira to get to know each other. Reciting our mihimihi, engaging in appropriate self-disclosure, and sharing kai all assist in the process of whakawhanaukataka. At the end of the orientation we should take the time to develop a class kawa, asking: How will we all journey safely together over the year? What does everyone need?

5.5.4 Create Opportunities for Tauira to Connect In and Out of Class

Findings pointed to the incorporation of wairua and increased connection experienced by tauira after engaging in a two-day wānaka. Tauira shared their stories guided by parameters to assist in appropriate and safe self-disclosure and brought kai to demonstrate manaakitaka towards each other. Findings also suggested wairua was noticed when regular opportunities for tauira to connect were created, this included inside the classroom such as in tutorials, class, and group discussions, and outside the classroom when on course related outings or creating friendships outside the class space.

Recommendation 4: Embed activities and assessments that encourage our tauira to connect inside and outside of class. Role model appropriate self-disclosure. Create an environment where listening to one another and sharing in group discussions enhances each person's mana.

5.5.5 Honour Space and Time

As reflected in the findings, moments of honouring space and time were discussed. This including honouring the space needed to gather thoughts before a group discussion so that one's integrity may be upheld, kaiako honouring tauira by explicitly stating they are welcome to take the time to implement self-care, and the process of starting and closing a class taking the time to begin with karakia, waiata and intention setting, and closing with a korowai tapu such as self-care reminders and karakia.

Recommendation 5: Honour space and time through the following actions:

- Explicitly state to our tauira during kawa discussion that they are able to implement their own self-care in class, that may include using the bathroom, taking five minutes for fresh air, or standing at the back of class to stretch. Create a few seconds pause before asking for feedback, especially on heavy or important topics.

- Allow our tauira time to gather their thoughts, respecting some may like time and space to do this.

- Set the intention at the beginning of our classes. Clearly outlining the plan for our class session and any pre-warnings or important information to assist tauira and their wairua to journey safely through our lesson.

- Close our classes with a korowai tapu, that might include a karakia, a waiata, some quiet time or discussion. Recognise that when tauira leave the room they often carry the topic with them, therefore we should honour the space and time that learning has occurred and create a safe closure process.

5.5.6 Acknowledge hurt and engage in healing processes

As findings and literature suggest, wairua can be damaged or attacked leaving ones wairua hurt (Durie, 2001a; Mead, 2016). It is worth noting, the findings from this study and related literature also suggest wairua can be healed (Ahuriri-Driscoll, 2014). Acknowledging that course content can contribute to both of these actions is an important action point.

Recommendation 6: Regularly acknowledge heavy content and create opportunities to discuss self-care and other strategies to heal or realign wairua.

5.6 Strengths and Limitations

Strengths and limitations are inherent in all research and the ability to critically reflect on these is essential. A qualitative research approach was used for this research and considered most appropriate as qualitative research is interested in the subjective experiences and social reality of participants (Creswell, 2014; McLeod, 2019; Moen, 2006; Nowell et al., 2017; Trochim, 2006; University of Utah Health, 2019). Rigour within qualitative research can be found in acknowledging the limitations of this approach (Stanley & Nayar, 2014). A small sample size was used and because of the sampling strategy, the results are likely to influenced by the participants and positionality of the researchers due to the chosen methodology. Tauira that volunteered for the research all acknowledged the existence of wairua so were likely to be particularly sensitive to the integration and outcomes of wairua. However, the findings from the research aligns with others experiences of wairua within research, albeit from within predominantly health related settings. The alignment between tauira experiences in this research and discussions in the literature indicate the transferability of the findings to various practice settings.

As demonstrated in the description of the recruitment process there was originally an identified gap in the recruitment of participants that was remedied, creating a wider range of ages within the research rōpū and reflecting the age range represented within the classroom at the time of the research. All participants who engaged in the research identified as either takata whenua or Pasifika, which may have been related to the topic of wairua and a prior appreciation or knowledge of wairua. However, a representative voice of Pākehā or other ethnic groups was not present therefore it is not possible to say that a truly representative sample of students in the tertiary education space was established.

Another limitation of this research was the short time horizon over which the study was conducted. Five hui occurred over a total of nine weeks at the beginning of the academic year. A longer time horizon would have allowed for a wider range of actions to be engaged in, greater investigation into how we incorporate wairua across the year, and a deeper analysis of the impact incorporation of wairua had on tauira. The consideration of not over burdening tauira with ongoing hui throughout the year however could be considered a strength. Research over a year within a tertiary education programme of study that is incorporating wairua such as this, would be invaluable research for the future. Further research exploring the impact of wairua on overall learning success, assessment outcomes and attainment of qualification could also be considered.

This research was completed by a novice researcher within a master's programme. This inexperience is likely to have impacted on the research process and analysis of findings. Initially the researcher's knowledge of wairua was limited, and although it grew across the research process, it is possible information or findings were not fully comprehended. This could also be said about the literature review process. A

systematic review of literature was not undertaken, and literature was sourced from what was available via Google Scholar, the Robertson Library, and books already accessible to the researcher. It is possible not all relevant literature was included in the literature review and although revisions were made until the submission of the thesis, there is the potential further literature has been published since the final writing of the thesis.

5.7 Conclusion

This chapter has considered the research findings alongside literature and provided recommendations for how to integrate the findings into practice. Initially the claim was made that tertiary educators and occupational therapists have a moral responsibility to incorporate wairua into their practice. This moral responsibility lies in the fact that Māori and non-Māori tauira are experiencing starkly different rates of success within Aotearoa New Zealand. Culturally responsive teaching practice has been identified as the answer and aligns with the findings of this research. Recommendations for incorporation of wairua into practice begins with the call for all to embrace their wairua. Once this has been done, then inclusion of te reo Māori, tikaka and mātauraka Māori is essential in the classroom. A recommendation is made to start the year off with a focus on whakawhanaukataka and then continue by creating regular opportunities for tauira to connect inside and outside the classroom. Honouring the need for time and space and being aware of how wairua can be hurt and subsequently healed are the final recommendations. There is an opportunity for occupational therapists who are also tertiary educators to lead the way with these recommendations as we innately recognise wairua in all people and occupations.

Be the change you wish to see in the world (Mahatma Gandhi)

Chapter 6: Conclusion

This chapter will conclude the research by summarising the key research findings and discussion in relation to the research aims and question. It will also review the limitations of this research and propose opportunities for future research.

This research aimed to investigate how we are incorporating wairua into tertiary education and what the outcomes are. The research focused on a group of six full-time on-campus tauira from the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic. A qualitative research approach was chosen as the most appropriate as it suits the exploration of participants subjective experiences and sits comfortably within occupational therapy practice. Action research was chosen as the appropriate methodology and a co-research partnership between a Pākehā researcher and takata whenua co-research was engaged in. Action research originated within education and is interested in implementing and reflecting on change to practice with the aim of improvement. Action research closely engages with participants with the aim of sharing power, in doing so, participants made the decisions related to implementation of actions. A hui process was used to guide the engagement with participants, the first and final hui involved the blessing and sharing of kai, and all hui followed the process of karakia, time to connect (whanaukataka), discussion (whakawhiti kōrero), decision about the 'action' to undertake in class, then closed with a karakia. Whakawhiti kōrero was chosen as the data collection method. Whakawhiti kōrero is where discussion and an exchange of ideas takes place. This process does not direct what questions are asked, or how the kōrero takes place, however definitions of wairua were brought to the first three hui to ignite the kōrero.

Consultation was an important and ongoing process within this research recognizing the mana of the topic. Eight consultation participants were engaged with, seven who were takata whenua. All consultation participants were supportive of the research proposal and suggestions made were integrated into the research plan. Ethics was obtained from the Otago Polytechnic occupational therapy post-graduate supervisors' group and the Otago Polytechnic Research Ethics Committee (OPREC) with special consideration of upholding Māori tikaka and Te Tiriti o Waitangi as outlined in Te Ara Tika: Guidelines for Māori research ethics (Health Research Council of New Zealand, n.d.).

The findings of this research indicate that we are incorporating wairua into the New Zealand Certificate in Health and Wellbeing (Social and Community Services) (Level 4) at Otago Polytechnic in a variety of practical ways. Research findings also suggested an array of unexpected and positive results from incorporating wairua into the tertiary education context. Participants initially related their experiences of wairua to events, however as each hui progressed, their understanding of wairua grew to a deep knowing hence the first theme of understanding wairua. Participants regularly expressed their experience of wairua as a means to connection – connection to themselves, connection to their ancestors and whānau, connection to their peers, connection to kaiako, and connection to learning. Connection was described as whanaukataka within theme two. Finally, as participants understanding of wairua grew, and their experiences of deep connection, or whanaukataka increased, there was a clear drive to act. Drive to act became the third theme. These findings formed the basis for the discussion and link to the themes *doing, being, becoming and belonging* – an occupational perspective of health. Engaging with wairua is congruent with occupational therapy practice, which

understands all people as spiritual beings. Occupational therapists also recognise that through occupations we express our wairua.

Six recommendations for incorporation of wairua into practice have been made. These begin with the call for all within health and education to embrace their wairua and in doing so develop a greater understanding that they can bring to their practice. Once this has been done, then inclusion of te reo Māori, tikaka and mātauraka Māori is recommended as essential in the classroom. A recommendation is made to start the year off with a focus on whakawhanaukataka and then continue by creating regular opportunities for tauira to connect inside and outside the classroom. Honouring the need for time and space and being aware of how wairua can be hurt and subsequently healed are the final recommendations.

Limitations are inherent in all research and this research was no different. Generalisability of findings may be considered limited as all research participants identified as either Māori or Pasifika, with no other ethnic groups voice being present. A short time horizon was engaged that may have limited the depth and breadth of data collected. As this research was completed by a novice researcher, there is likely limitations based on lack of experience and although the researcher's own knowledge of wairua grew throughout this process, knowledge was limited initially again potentially limiting the research.

There is potential for further research to be undertaken including engaging in this action research process exploring the incorporation of wairua across the full academic year. Research over a year within a tertiary education programme of study that is incorporating wairua such as this, could be invaluable research for the future. The same research undertaken with a variety of other ethnic groups that were not represented

could also present itself as an opportunity for further research. Research exploring the impact of wairua on overall learning success, assessment outcomes and attainment of qualification could also be considered.

This chapter has concluded the research by summarising the key research findings, discussion, research aims and question. It has also reviewed the limitations of this research and proposed opportunities for future research.

Occupational therapists innately recognise wairua in all people and occupations so there is an opportunity for occupational therapists who are also tertiary educators to lead the way by embracing these findings and enacting these recommendations.

I remember with warmth the insistence from Aroha to keep a record of my own wairua journey while we undertook this research together. I nodded in agreement at the time but had no idea how truly special this hīkoi would be. During this journey I have received many gifts, both tangible (a family tree filled with precious stories, a handmade blanket from an aunty gifted with so much aroha and strengthening a connection, pottery from my talented nana and pieces of art from my long passed and always missed grandad) and intangible (a vision I hold dear), all solidifying how truly precious wairua is.

Another incredible gift was the time I spent with the participants. When I read the transcripts, I am transported back to each hui; I can hear their voices, see their joy, feel their pain and am immensely proud of each of them and grateful they trusted Aroha and I with their stories. I know they have each continued on their wairua journey, and hope some of their wairua flows through these pages.

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Appendix A: Research Schedule

Draft Plan			
Friday 26/02/21	Verbal and written invitation to class to participate in research.		
Tuesday 02/03/21	Information session with tauira interested in research. • Participants decided. • Consent signed.	Thursday 04/03/20	9am - 1pm ANZ Class: Course Overview & Māori Cosmology
			All tauira attend introductory class without input.
Please note: Tauira will choose which day, what time and where we meet for our weekly kōrero.			
Mon-Wed 8-10/03/21	Whakawhiti kōrero with tauira.	Thursday 11/03/20	9am - 1pm ANZ Class: Pre-Contact
			Add/remove/modify/reinforce element decided by tauira within class.
Mon-Wed 15-17/03/21	Whakawhiti kōrero with tauira.	Thursday 18/03/20	9am - 1pm ANZ Class: Contact, Declaration, Te Tiriti
			Add/remove/modify/reinforce element decided by tauira within class.
Tues-Wed 23-24/03/21 (Note: Mon 22/03/21 is Otago Anniversary)	Whakawhiti kōrero with tauira.	Thursday 25/03/20	9am - 1pm ANZ Class: Colonisation, Assimilation, Impact
			Add/remove/modify/reinforce element decided by tauira within class.
Mon-Wed 29-31/03/21	Whakawhiti kōrero with tauira.	Thursday 01/04/20	9am - 1pm ANZ Class: Bicultural, Multi-Ethnic ANZ
			Add/remove/modify/reinforce element decided by tauira within class.
Tues-Wed 6-7/04/21 (Note: Mon 05/04/21 is Easter Monday)	Whakawhiti kōrero with tauira.	Thursday 08/04/20	9am - 1pm ANZ Class: Implications for Practice
			Add/remove/modify/reinforce element decided by tauira within class.
Mon-Wed 12-14/04/21	Final whakawhiti kōrero reflection with tauira.		

Confirmed Plan			
Friday 26/02/21	Verbal and written invitation to class to participate in research.		
Tuesday 02/03/21	Information session with tauira interested in research. • Participants decided. • Consent signed.	Thursday 04/03/20	9am - 1pm ANZ Class: Course Overview & Māori Cosmology
			All tauira attend introductory class without input.
Please note: Tauira chose Tuesday's 10am to meet at O Block, Otago Polytechnic			
Hui 1: Tuesday 9/03/21	Whakawhiti kōrero with tauira.	Thursday 11/03/20	9am - 1pm ANZ Class: Pre-Contact
			Add/remove/modify/reinforce element decided by tauira within class.
Hui 2: Tuesday 16/03/21	Whakawhiti kōrero with tauira.	Thursday 18/03/20	9am - 1pm ANZ Class: Contact, Declaration, Te Tiriti
			Add/remove/modify/reinforce element decided by tauira within class.
Hui 3: Tuesday 23/03/21	Whakawhiti kōrero with tauira.	Thursday 25/03/20	9am - 1pm ANZ Class: Colonisation, Assimilation, Impact
			Add/remove/modify/reinforce element decided by tauira within class.
Hui 4: Tuesday 30/03/21	Whakawhiti kōrero with tauira.	Thursday 01/04/20	9am - 1pm ANZ Class: Bicultural, Multi-Ethnic ANZ
			Add/remove/modify/reinforce element decided by tauira within class.
			Add/remove/modify/reinforce element decided by tauira within class.
Hui 5: Tuesday 11/05/21	Final whakawhiti kōrero reflection with tauira.		

Appendix B: Consultation

Name	Role	Date	Kōrero
Consultation Participant 1	• Takata whenua • Occupational Therapist • Team Coordinator in a health service • Involved in Māori OT group • ePortfolio auditor for NZ OT Board • Current Masters student	22/09/20	Participants should be given the onus to decide – involved in decision making throughout the process, for example participants agree to be all in for every meeting, or if there is flexibility. This is mana enhancing, working collaboratively as one. Brings in balance with the lecturers, "Love this". Have a discussion as to why or why not to name participants. Again, the group should decide. This should follow a marae style – elders would discuss ideas, kōrero would happen and go for as long as needed. Everyone gets to have a say. Decision is then made. "Following our ancestors process where there was no sense of time instead, they followed the seasons, environment to decide". Group to decide on whether to be named in the research. Talk about the pros and cons then make a group decision. No individuals get to decide. Again, either all in or all out. Meeting format: Introductions occur first at the first meeting, this is about whanaukataka. This is marae protocol – this is your marae so welcome the students on, connect as a group, say karakia, share kai, then get into discussions. For future meetings give students ownership over how they want to run the sessions. May like to consider the environment – where to meet? i.e., at Ōwheo awa, the beach or Poho at Te Punaka Ōwheo (Māori student centre).
Consultation Participant 2	• Occupational Therapist	22/09/2020	Naming participants:

	• Manager at a local mental health organisation • Recent Masters student		Regrets not getting ethical approval for naming participants. One participant is upset he has lost ownership of his information (via supplied photos) because he was not named. Why do we think we are better or more important – therefore we are named and claim credit, but our participants aren't. Why do we think our participants are unable to consent? Why should we own people's knowledge / information / stories / photos? This creates and reinforces power imbalance between: - Researcher and those being researched - Lecturer and student - Health professional and client
Consultation Participant 3	• Takata whenua • Māori student support staff • Manager at a kaupapa Māori service	22/09/20	Posed questions about: How we are going to pick our kaumātua and ensure diversity i.e. - Christian (such as Otago Polytechnic/University Māori chaplain) - Ratana (such as a well-known kaumātua in Otepoti) - Non-Māori If using te ao Māori process, then need to ensure we set aside enough time for discussions – if we are deciding on one element to add or remove and we require consensus then this could take a long time: "Talk until it is sorted". If we do not give it time, then things are left unspoken or unheard. Process it until it is processed. This keeps us safe. If leave feeling like things are left unsaid, then that is unsafe.

			Suggested we ensure we invite more than necessary number of participants so we can weed out who cannot attend all sessions. Buy in by participants re: participant naming, meeting process and format etc. is "good".

Consultation Participant 4	• Takata whenua
	• Lecturer
	• Former support worker at Te Ara Hauora (the Māori Health Liaison Service), Southern DHB
		23/09/2020	Kōrero re: kaumātua – will meet to discuss "what is your understanding wairua?" Their ideas will then become the references for conversations with tauira such as:
			'What do you think about _____ and its link to wairua in class/personally/in the community/wider world?'
			The inserted word would be the concept we gained from kōrero with kaumātua.
			Really focus on the outcomes:
			   - What has changed?
			   - What have you noticed?
			   - Where are the moments that wairua has come?
			Kōrero about how to limit or pick participants? Ideally, a maximum of 8 participants.
			Also discussed Kāi Tahu impact – what do we need to know or consider?

Consultation Participant 5	• Lecturer
	• Takata Whenua
	• Member of an Ethics Committee
		20/11/20
		12/08/22
			Questions posed:
			   - Do any kaumātua whakapapa to Kāi Tahu?
			   - Have you considered the power dynamics of relationship between students and researchers? (Need to acknowledge we will be forming a relationship with a group of students that is different from the rest of the cohort)
			   - Have we considered having someone else mark the assessments during the time of research? (Suggestions include

			an external moderator for the report, and co-marking and thorough moderation for the Wānaka) Suggested asking to speak to the OP Ethics Committee re: the methodology. Encouraged researchers to take a naïve enquirer role during research. Agreed the process around offering to participants and kaumātua was appropriate. Reviewed literature review from a takata whenua lens and provided feedback.
Consultation Participant 6	• Occupational Therapist • Takata Whenua • PhD student	02/12/20	Do we need to include mana whenua (i.e. Kāi Tahu) as kaumātua in consultation group? Suggested it may depend on the make-up of the students in the programme I teach. Suggested the best place to start is with the people Aroha and I have relationship with, even if they don't agree to be in the consultation group, they will be able to vouch for us to other kaumātua. Encouraged us to be prepared to articulate our own values and beliefs as kaumātua may want to know. Naming kaumātua and tauira: ensure there is ongoing consent – beginning and end but consider asking at mid points also. Managing numbers of tauira: process is appropriate. Assessments for course research is being completed within: all options outlined appear appropriate, good to have options available. Kōrero re: Tane and the baskets of knowledge. Phase 1 = cleansing, removing of colonised thinking and action. Phase 2 = going back up with self and tūpuna (this is the wairua space). Phase 3 = planning strategically – what do I do that is not an expression of my wairua.

			Tane realised the kaupapa was bigger than him, he also realised he was not alone. From an occupational therapy point of view occupation is the means by which we can express wairua.
Consultation Participant 7	• Representative for Kaitohutohu Office • Mana whenua: Kāi Tahu	02/12/20 04/02/22 14/03/22 08/08/22	Ideally include one or two kaumātua who are Kāi Tahu. Consider kaumātua who represent the tauira in our programme. Look on EBS to collect data on iwi affiliation, ethnicity, age and gender for the last couple of years and incoming cohort. Consider mapping this out to also use with tauira if needing to manage numbers interested in being part of research. Tauira can decide on who to include based on representing the data mapped out. Good starting place is with kaumātua we have existing relationship with. Strong encouragement to record the kōrero with kaumātua and tauira then to transcribe. This will ensure nothing is missed and we aren't deciding what is important to note. Potentially some kaumātua may want to have their kōrero recorded, and some may not. Could be mixed method where some are recorded, and some are not. Liked the idea of giving them agency. While kōrero is occurring, I should take notes of things such as the scene, set up, body language etc. Note to self things such as "A real gem at 8 minutes, go back and listen". Utilising whakawhiti kōrero alongside critical incident technique (CIT) is good. As Aroha is leading whakawhiti kōrero I could be ticking off key questions or points we may hope are discussed. Anything left can then be asked via CIT. Regarding kōrero with tauira each week, we need to be clear about what our role is in

			terms of giving guidance regarding elements to add/remove/modify/reinforce. Will we provide a teaching component based on knowledge gained by kaumātua?
			Discussed cumulative approach to elements to add/remove/modify/reinforce so as tauira decide on an element we will keep the addition/removal/modification/reinforcement going while we add/remove/modify/reinforce the next element as so forth over the five weeks.
			Discussed the options regarding marking assessments: - Assessment 1: Pass over the assessments that are research participants to an external marker. Mark rest of non-participants work with Aroha as usual. - Assessment 2: Pass over the assessments that are research participants to rest of team to mark insitu. Mark rest of non-participants work with team as usual.
			In consent forms include a statement such as "if you decide to be a participant in the research that will mean the researchers will not be marking your assessment work during term 1".
			Discussed the self-agency of naming tauira as co-researchers. Feels this aligns with tikaka Māori. Important to explain what this means and that I will be the lead author.
			Recommended reading work by Carr & Kemmis on Action Research.
			Encouraged to think about writing a theory chapter and considering what theory my work aligns with. Recommends reading the starting section of peoples work where they may also

			explore theory. Consider leaning on mindfulness and post structural approach. Further kōrero re: - Participants introducing selves - Te reo Māori glossary - Kāi Tahu dialect - Acknowledging karakia
Consultation Participant 8	• Takata whenua • Kaumātua • Kaupapa Māori Service Manager	15/02/21	Wairua is a deep and important topic. Two phases is a lot of work – recommend dropping phase one (could be research in itself) and just complete phase two.

Appendix C: Office of Kaitohutohu Feedback

Whāia te pae tawhiti kia tata. Whāia to pae kiā maua.

Persue the distant horizons so that they may become your reality.

Office of the Kaitohutohu Māori Research Consultation Feedback

Date: 14 December, 2020

Researcher name: Katrina Le Cong

Department: Te Ohu Tūhauora | College of Community Development and Personal Wellbeing

NZ Certificate in Health and Wellbeing

Project title: Incorporation and outcomes of wairua in tertiary education

TAIAO: Achieving environmental sustainability through Iwi & Hapū relationships with the whenua & moana	
Mātauraka Māori: Exploring Indigenous knowledge	Your research will gather and investigate discussions about about wairua. You will gather your knowledge from kaumatua in the Otago region after consultation with local runaka. Interviews will use whakawhiti kōrero. Your research has the potential to provide a record of elders' thinking about a fundamental aspect of Te Ao Māori. Further, your research aims to enhance understanding of a well-known Māori model of health and the self – Mason Durie's tapa whā. As such, this research has the potential to provide a resource for educators and health practitioners engaging with Durie's model. It would be useful to engage with literature that will help inform your understanding of wairua prior to your interviews (you may be doing this but it was not clear in the documentation provided).
Hauora: Improving health & wellbeing	Your research has the potential to enhance the health and wellbeing of tauira Māori (Māori students) and non-Māori by examining how attending to wairua (spirituality, spirit, soul) as a pedagogical tool might benefit students. You consider power relations between participants and researchers which is important given that some participants are also in a teacher-student relationship with the

	researcher. An action research methodology further complicates this given that participants are also co-constructed as co-researchers. Consequently, explicitly engaging with power relations within the research design is imperative. Within Te Ao Māori two concepts useful in this regard are: (i) mana, which is a relational understanding of power that is relative and fluid, and (ii) ako, which acknowledges that teaching and learning are reciprocal acts and that "each member of the classroom or learning setting brings knowledge with them from which all are able to learn" (Keown, Parker, and Tiakiwai, 2005, p.12). The relational concepts of ako and mana conceptualises a fluidity of positioning between teacher and student (and researcher and research participant) that may provide support to unpack and explain the power relations evident within your project (poststructuralism is a European approach that may also be useful as it also advocates for a relative understanding of power – see e.g. Foucault (1976) *History of Sexuality)*. Importantly, your methodology considers ways to protect and uplift the mana of participants and allows rangatiratanga (agency) through, e.g. choice of recording method and the use of name or pseudonym.
To Live as Māori: Kaitiakitaka to ensure Māori culture and language flourish	Your research has the potential to widen the field of influence of tikanga Māori by bringing wairua, a fundemental concept in Te Ao Māori, into tertiary education pedagogy. This enhances the flourishing of tikanga/tikaka Māori. There is potential for others, e.g. educators in other sectors and health practitioners to benefit from your research.

Unlocking the innovation potential of Māori knowledge, resources and people.

Name: Scott Klenner

Position: Tumuaki: Rakahau Māori | Director: Māori Research, Otago Polytechnic

Appendix D: MO1 Research Proposal Feedback

MO1 research proposal feedback

📎 2 ˅

Mary Butler
To: Katrina Le Cong
Cc: Ema Tokolahi; James Sunderland

Tue 27/10/2020 21:39

📄 MO1 feedback Katrina LeCon... ˅
31 KB

📄 MO1 Katrina Le Cong.docx ˅
513 KB

2 attachments (544 KB)   ☁ Save all to OneDrive - Otago Polytechnic   ↓ Download all

Kia ora Katrina
The supervisor's group has now had the opportunity to discuss your MO1 research proposal. The overwhelming feeling was that you have done a very good job.

I have attached some feedback here. In particular, one suggestion is that you might clarify further the relationships between people that you are consulting with and those who will be research participants. There are a number of other small suggestions, which you can work through with your supervisor(s).

Overall, you are free to attend to these issues in your own time. There is no suggestion that you need to re-submit this research proposal to the supervisor's group. We all agree that you will do an excellent job and we wish you well with the next phase of the project.

Congratulations!
Ngā mihi nui
Mary

Mary Butler
Professor of Occupational Therapy

Appendix E: Initial Ethics Approval

26 January 2021

Katrina Le Cong
College of Community Development and Personal Wellbeing
Otago Polytechnic
Private Bag 1910
Dunedin 9054

Dear Katrina

Ethics approval for project
Reference Number: 886
Application Title: *Incorporation and outcomes of wairua in tertiary education*

Thank you for your application for ethics approval for this research project.

This letter is to advise that the Otago Polytechnic Research Ethics Committee review panel has approved your application, following the amendments made in response to feedback.

We wish you well with your work and remind you that at the conclusion of your research to send a brief report with findings and/or conclusions to the Ethics Committee.

All correspondence regarding this application should include the project title and reference number assigned to it.

This protocol covers the following researchers: Katrina Le Cong, Aroha Ngatai.
Project approval is valid for three (3) years from date of letter.

Regards

Dr. Liz Ditzel
Chair, Otago Polytechnic Research Ethics Committee

Appendix F: Amended Ethics Approval

24 February 2021

Katrina Le Cong
College of Community Development and Personal Wellbeing
Otago Polytechnic
Private Bag 1910
Dunedin 9054

Dear Katrina

Ethics approval for project
Reference Number: 886
Application Title: *Incorporation and outcomes of wairua in tertiary education*

Thank you for notifying Ethics Committee of changes to your research project.

This letter is to advise that the following have been approved:
1. Removal of phase one of the project (consultation with kaumātua)
2. Proceed with phase two of the project (action research with a group of 6-8 tauira) as outlined in the original application.

You do not need to do another application, this letter and your email notifying of changes is sufficient. When you report on the project you would note that phase one was skipped for the reasons as noted in your email.

All correspondence regarding this application should include the project title and reference number assigned to it. This protocol covers the following researchers: Katrina le Cong, Aroha Ngatai.
Project approval is valid for three (3) years from date of letter.

Regards

Dr. Liz Ditzel
Chair, Otago Polytechnic Research Ethics Committee

Otago Polytechnic   Forth Street   Freephone 0800 762 786   Email: info@op.ac.nz
                           Private Bag 1910   Phone +64 3 477 3014   www.op.ac.nz
                           Dunedin 9054

Appendix G: Tauira Information Sheet

Tauira (Student) Participant Information Form

Incorporation and outcomes of wairua in tertiary education

General Introduction

I am a senior lecturer at Otago Polytechnic in the New Zealand Certificate in Health and Wellbeing (Level 4). My colleague Aroha Ngatai and I are undertaking research within our programme during term 1. As a current student in this programme we invite you to participate in this research.

What is the aim of the research?

The aim of this action research is to consider wairua in tertiary education. We hope to explore what we are already doing in regard to wairua in tertiary education, what more we could do and what the outcomes of incorporating wairua into the tertiary environment are.

We intend to undertake action research with tauira where we consult on ideas to add, modify, remove or reinforce within the classroom then implement them. This cycle will occur five times during term 1.

Why am I being asked to participate?

As a current campus student of the New Zealand Certificate in Health and Wellbeing (Level 4) you are being asked to consider participating in this research. We are looking for six to eight members of the class

to participate. This identification of eligibility is not an obligation to participate, and your decision to participate, or not, is your choice.

What does the research involve?

Participating in the research will involve attending an introductory session, where expectations will be outlined. If more than eight students are interested in being part of this research, you will be asked to engage in a hui (meeting) where you as students decide who the voices of the group will be. Parameters and guidance around this will be provided by researchers.

Once participants are decided there will be a further opportunity for clarification and questions then consent will be signed. Signing consent confirms you will be engaging in five hui to discuss wairua in the tertiary education space one day per week outside of class time. The meeting day and length of time each hui takes is dependent on discussions which will be student led, therefore flexibility of between one and three hours of time will be required on the nominated day.

As a group you will be asked to discuss elements of wairua and decide on an element each week for researchers to add, modify, remove or reinforce for the following teaching session. The following week we will meet again to reflect on the changes and decide on the next element. This cycle will take place five times during Otago Polytechnic weeks 10 to 15.

What information will be collected and how will it be used?

During the kōrero the discussion will be recorded, notes will be taken by researchers and the recording will be transcribed by a transcriber. The transcript will be shared with the group to check its accuracy (member checking). Your data will be stored securely. Your data will be stored securely on a cloud based, password secure server that is endorsed by Otago Polytechnic. It will be saved for 7 years according to Otago Polytechnic policy. Access to this raw data will be limited to Katrina, Aroha, Katrina's two supervisors and the transcriber. All five will be bound by confidentiality.

The findings from this research will be disseminated in professional forums related to health and/or education, such as at conferences, in professional magazines or a peer-reviewed journal and within Katrina's Masters Thesis and Aroha's Graduate Diploma in Tertiary Education project.

How will confidentiality and/or anonymity be protected?

We propose you have the opportunity to be named in the research if you so wish. Benefits and risks will be outlined to ensure you are able to give informed consent. These may include:

- Professional acknowledgment in research for your knowledge and contribution.
- A potential impact on professional reputation
- A potential social impact on you and your whānau
- Potential to regret comments or statements post publication

If you consent to your quotes being named in the research, you will be sent sections of the research to see what is being quoted in context. At this point you will have the ability to change the information or withdraw consent.

We encourage the student group to come to a unanimous decision regarding being named. Consent will be discussed at the beginning, middle and end of the research. If the group is not unanimous at any stage then any identifiable information, such as your name, will be stripped from the raw data to ensure privacy. When reporting findings, pseudonyms will be used to provide anonymity and ensure confidentiality is maintained.

Can I change my mind and withdraw from the research?

Your decision to participate is entirely voluntary. Should you choose not to participate, or change your mind and choose to withdraw, you can do so at any point. Non-consent or withdrawal will not result in adverse consequences for you or your whānau.

What if I have any questions?

If you have any questions about the research, either now or in the future, please feel free to contact me at: Katrina.LeCong@op.ac.nz or my co-researcher at: Aroha.Ngatai@op.ac.nz or my supervisor at: Ema.Tokolahi@op.ac.nz

Appendix H: Consent Form

Consent Form

Incorporation and outcomes of wairua in tertiary education

I have read the participant information sheet concerning this research and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:

- My participation in the project is entirely voluntary and I am free to refuse to respond verbally or in writing to any particular question or prompt.

- I am free to stop participating at any time.

- I can choose to withdraw information provided without giving reasons and without any disadvantage.

- I am aware my contributions to discussion in the meetings will be recorded and transcribed and may be sent to me to check for accuracy – at that stage I can make any amendments needed.

- My personal data will be destroyed at the conclusion of the research but any raw data on which the results of the project depend will be securely stored for 7 years on a cloud based, password secure server that is endorsed by Otago Polytechnic. If it is to be kept longer than seven years, my permission will be sought.

- I am aware access to raw data collected will be limited to Katrina, Aroha, Katrina's two supervisors and the transcriber. All five will be bound by confidentiality.

- The results of the research will be used for Katrina's Masters Thesis and Aroha's Graduate Diploma in Tertiary Education project and may be published and/or used in a presentation at a conference.

- I can ask to receive a copy of the research findings.

If I have further questions, I am aware that I can contact Katrina.LeCong@op.ac.nz for more information at any time or Katrina's supervisor Ema Tokolahi at Ema.Tokolahi@op.ac.nz

I acknowledge the information above and consent to take part in this research.

Consent box [ ]

Name... Email address ....

This project has been reviewed and approved by OPREC (#886)

This project is carried out under the auspices of the Otago Polytechnic Research Ethics Committee (OPREC) Category A Delegated Authority.

Contact OPREC for further information (ethicsadmin@op.ac.nz).

Appendix I: Short Interview Report

Stage 1: Hui Tahi: Short Interview Report

Hui tahi was conducted in the Ōwheo building at Otago Polytechnic. This building has a small café area downstairs and a meeting room upstairs which we booked. The café was quiet, spacious with comfortable seating. The meeting room was light with views out over the Ōwheo awa. It was also removed from the usual building where class is undertaken signifying a transition from student and lecturers to participants and researchers.

There are six tauira engaged in the research who were present for this hui:

Participant	Age	Ethnicity
1	44	Māori: Kāi Tahu
2	46	Māori: Ngati Kahungunu
3	21	Cook Island Māori
4	18	Samoan
5	18	Māori: Ngati Whatua
6	20	Māori: Ngati Kahu
Total:	21 and under = 4 22-45 = 1 45+ = 1	Māori = 4 Pasifika = 2

Tauira and the two researchers initially met in the café area. There was a nervous energy as we first met. We began with a karakia led by the co-researcher and then moved into mihimihi and whaikōrero. Each of the tauira and the researchers shared their current understanding of wairua, why they wanted to be part of the research, and what they hoped to get out of it. We then shared a koha with tauira in the form of kai. Once kai had been shared, the energy changed, and the space felt more comfortable. We finished eating and moved upstairs into the meeting room space.

Content included discussion on the rōpū kawa including recording the hui, transcribing, member checking, the writing process, groups expectations for attendance, decision making strategy and initial discussion on being named within research. In this initial hui all members provided consent to be named. Whakawhiti kōrero was then initiated with the reading of a quote about wairua from Te Kōparapara: An Introduction to the Māori World, which described moments were wairua can be experienced. This led tauira to share times they had felt wairua. This included: graduation, singing waiata, carrying indigenous language, watching haka, attending a tangi, kapa haka, and meeting idols. A long discussion was undertaken in an attempt to decide an action point. The action point unanimously agreed upon for this week was noticing the impact on wairua during class waiata. The hui finished with a karakia led by one of the tauira.

The conversation was warm and enjoyable with lots of laughter and lasted 1 hour 24 minutes not including approximately 20 minutes for sharing kai which was not recorded. Tauira stated numerous times that wairua was difficult to define and they were not sure what it really was but could name moments they had felt it.

Hui 4: Stage 1: Short Interview Report

Today was hui whā, the final hui for term 1. One more hui is planned to take place after the term break. Again, the meeting took place in the Ōwheo Building and five tauira were present. After the usual process of karakia led by one of the tauira, then a review of the transcript and preliminary key themes from the previous hui, and review of the action point from the previous weeks class, the whakawhiti kōrero took place.

Whakawhiti kōrero initially focused on the impact of the previous weeks class content and action point. It then moved into reflections on where wairua is incorporated into the programme and what the outcomes are.

As the kōrero was steeped in the whakawhiti kōrero process there was no need for a quote to be bought into the kōrero.

The action point decided on was to notice where wairua is experienced outside the classroom and what the impacts are.

A kōrero was held around plans for the final hui and it was agreed the rōpū would meet again after the term break to wrap up the mahi and celebrate the journey together.

Today's kōrero was filled with excitement about the process undertaken and what might come from the research. The hui went for 1 hour 12 minutes and was closed with a karakia led by another one of the tauira.

Appendix J: (Re)reading of the Interviews

Maria (00:13:51): It was a really good atmosphere on Thursday. Like everyone was humming and talking really nice before we started. It was awesome.

Aroha (00:14:01): There was a good buzz.

Maria (00:14:02): If I felt like they knew each other more, maybe felt more relax. You could notice it.

Katrina LC (00:14:08): You could feel that for yourself going into class. Yeah. And how did you feel during that waiata session? How did you feel?

Maria (00:14:18): Yeah, I made sure I stood up near the front because we'd been here. Um, yeah, I looked around and everyone was enjoying it and they sounded louder. Yeah. We sounded like a group. We felt like a group. I quite enjoyed it.

Katrina LC (00:14:35): What about other people in that first part of the class?

Ioane (00:14:38): With waiata, I always felt like it is something that really helps you connect the class. Um, like educationally even more than I thought about it. Cause at least you, it puts you in the mind space to think about work and such, but, on Thursday I really noticed how it was more, it was actually even more that I thought it was because it also connects you to the other people participating in the waiata cause everyone's feeling and singing the same thing. And so it doesn't just put you in the right head space, but it puts everyone in the right head space. And then everyone's in like a similar head space. I said, head space a lot.

Aroha (00:15:13): Don't worry, Katrina will delete the rest of the several other words.

Ioane (00:15:25): So everyone's in the same mindset. And everyone feels connected on that level as well.

Maria (00:15:31): Harmony.

Ioane (00:15:31): Mmm, that was a good word.

Katrina LC (00:15:31): What was that word?

Ioane (00:15:35): Harmony.

Katrina LC (00:15:35): Lovely. So even though you knew that you'd had that experience by being more aware that you even felt deeper going in on that Thursday?

Ioane (00:15:48): Before I saw it as more of a connection between each student and the lesson or the learning, but it's also a connection between each student and the other students because you're all participating in the same thing and everyone's feeling the same way or at least similar.

Katrina LC (00:16:07): That's really awesome.

Lachie (00:16:10): Like contagious.

Maria (00:16:15): Yeah.

Katrina RM (00:16:16): I agree on that. I think like a sense of whānau, everyone together. Sense of belonging, I think, like being more aware of it, I agree as well. Cause we sort of had this discussion earlier coming into the class and being more aware, made me feel like.

Aroha (00:16:38): Look around.

Katrina RM (00:16:38): Yeah, look around, be vulnerable. And be able to do that for not only myself, but everyone else at a certain extent, I guess, sort of hold space for everyone else as well. Yeah.

Katrina LC (00:16:54): What about for you Soul?

Soul (00:16:56): I feel like it's quite like uplifting when you're looking around and like you see everyone going hard and then like, you know, it's kind of just feels good. Like if they're like smiling as well doing it, you know, and it just kind of brings your demeanor up and yeah. You just want to be on the same level with everyone. Like no, one's trying to sing harder than anyone. Yeah. That's just how I feel about it. Quite uplifting. Yeah.

(Handwritten margin notes: Atmosphere / vibe felt - contagious - harmony - uplifting; connection - group; Mindset - Harmony; whānau - Belonging; Action for self + others; Atmosphere; Impact on Mental health / wellbeing?)

Appendix K: Narrative Interview Report

Hui 3: Stage 2: Narrative Interview Report

This hui was conducted at the Ōwheo building at Otago Polytechnic. Six tauira and two researchers were present.

Tauira reflected on the action point from last week which had been adjusted in class – rather than small group discussions, there had been 30 seconds of quiet reflection time, then an opportunity to reflect with the full class. While there were limited reflections on the usefulness of this action point, tauira stated the quiet time before discussion allowed them to gather their own thoughts and digest the information, before being impacted by others thoughts, ideas and experiences.

Tauira continued to state how useful waiata is for creating connections. The need to discuss, encourage and build up own self-care was reiterated numerous times. Ongoing impact of being part of the research was discussed including it being a therapeutic, healing and cleansing process.

Negative impact on wairua was discussed in terms of heavy class content and the continued drive towards action including wanting to talk to others about learning, and wanting to learn more about own cultural heritage.

The quote bought for today was from Te Aka Māori Dictionary. Te Aka provided two main definitions that were discussed. Point one states: *(noun) spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri.* We agreed this is what we have been exploring the first couple of weeks. Point two was: *(noun) attitude, quintessence, feel, mood, feeling, nature, essence, atmosphere.* This led to a discussion on noticing the mood or atmosphere last week in a tangible way, and how to nurture wairua in terms of attitude, mood, feeling and atmosphere.

Kōrero was had about setting an intention at the start of class and how this can act like a cultural health and safety for wairua. There was further kōrero about the way the class could be safely closed. This was described as a korowai tapu and would involve a conversation at the end of class to ensure everyone was covered and settled before they left for the day.

Appendix L: Conceptual Interview Scheme

Hui 2: Stage 3: Conceptual Interview Scheme

Research Question:
How are we incorporating wairua in tertiary education and what are the outcomes?

Conceptual Schemes:
Wairua can provide support and strength

Juxtaposition of wairua – "really hard to describe, and yet there are so many words to describe it"

Being part of the research has impact on wairua. Increased vocabulary for wairua, permission to "turn eyes and ears on", be vulnerable and cry. Taking more time to look back and notice wairua. A greater sense of being driven to action.

Wairua is an individual experience ("they can express it in their own way") and a collective experience ("cultures and religions have it").

Further descriptions of wairua added

Impact on mindset and connection to others in the class, connection between tauira, and connection to learning and class atmosphere

Waiata creates connection to wairua, a sense of whānau, feeling like a group, belonging and link to wellbeing. It also allows for vulnerability.

Wairua can be attacked or damaged. Heavy class content impacts this creating guilt, hurt, heavy emotions and heart break.

Link between damaged wairua and wellbeing

Drives action

Questioning of one's own level of 'showing up' for others and leaving a legacy for future generations.

Wairua can be healed or realigned through a variety of individual and collective actions.

Link to state of flow

Appendix M: Constant Comparison Process

Stage 5: Constant Comparison Process		
Hui 1	**Hui 2**	**Hui 3**
• Personal meaning • Hard to articulate • Connection • Impacts learning • Descriptions of wairua • How it is received • Can be attacked • Experiences of wairua • Can be enhanced or more noticeable • Can miss it or lose it • Waiata • Passion • Karakia • Meditation	• Support and strength • Hard to describe • So many words • Impact of being part of the research • Individual experience • Collective experience • Descriptions of wairua • Mindset • Connection • Belonging • Vulnerability • Can be attacked or damaged • Link to wellbeing • Drives action • Self-questioning • Legacy • Can be healed or realigned • Individual • Collective • Linked to state of flow	• Connection • Class starting process • Importance of time • Can be damaged • Self-care • Drives action • Impact of being part of the research • Connection to future mahi
Hui 4	**Hui 5**	
• Impact of being part of the research • Connection • Awareness • Drives action • Experiences of wairua • A range of impacts • Connection • Bigger picture • Link between wairua and physical and mental wellbeing • Self-care • Physically drained • Link between wairua and values • Family • Weaving together	• Connections • Wairua drives action • Physically drained • Application to work • Sharing of kai • Impact of being part of the research • Individual • Link to wellbeing • Honouring • Weaving • Timing • Can be noticed more • Impact on whānau relationships • Consistence cultural starting process • Alignment	

Appendix N: List of Concepts

Stage 6: List of Concepts

Personal meaning
Hard to articulate
Connection
Impacts learning
Descriptions of wairua
How it is received
Experiences of wairua
Can be enhanced or more noticeable
Can miss it or lose it
Waiata
Passion
Karakia
Meditation
Support and strength
So many words
Impact of being part of the research
Individual experience
Collective experience
Mindset
Belonging
Vulnerability
Can be attacked or damaged
Link to wellbeing
Drives action
Self-questioning
Legacy
Can be healed or realigned
Linked to state of flow
Class starting process
Importance of time
Self-care
Connection to future mahi
Awareness
Bigger picture
Physically drained
Link between wairua and values
Family
Weaving together
Application to work
Sharing of kai
Honouring
Weaving
Timing
Impact on whānau relationships
Alignment

Appendix O: Coding Process

Stage 7: Coding Process

Edits below after re-reading each hui and checking concepts

Personal meaning
Hard to articulate
Connection
Impact on learning
Descriptions of wairua
How it is received
Experiences of wairua
Can be enhanced or more noticeable
Can miss it or lose it
~~Waiata~~
~~Passion~~
~~Karakia~~
~~Meditation~~
~~Support and strength~~
So many words
Impact of being part of the research
Individual experience
Collective experience
~~Mindset~~
Belonging
Vulnerability
Can be attacked or damaged
Link to wellbeing
Drives action
~~Self-questioning~~
Legacy
Can be healed or realigned
Linked to state of flow
~~Class starting process~~
Importance of time
~~Self-care~~
Connection to future mahi
Awareness
~~Bigger picture~~
~~Physically drained~~
Link between wairua and values
~~Family~~
Weaving together
~~Application to work~~
~~Sharing of kai~~
Honouring
~~Weaving~~
Timing
~~Impact on whānau relationships~~
Alignment

Appendix P: Analysis and Description of Concepts

Stage 8: Analysis and Description of Concepts

Concept	Hui 1	Hui 2	Hui 3	Hui 4	Hui 5	~~Word~~ = removed concept

~~*Personal meaning*~~

Hard to articulate

- "It's hard to really capsulate wairua, it's like catching the ocean in a cup. It's impossible"
- Never have enough words (x3)

Connection

- "My connection with wairua, it means everything to me"
- Feel connections around me
- With tīpuna
- With myself (x1)
- We sounded like a group
- We felt like a group
- [Waiata] connects you to the other people participating in the waiata
- [Through waiata] everyone feels connected on that level
- Sense of whānau
- Everyone together
- Sense of belonging (x1)
  - "How awesome would it be for young people, especially here in New Zealand, especially our own young people and just having that tool in their kete and having that sense of belonging. If we start installing wairua and the intention of caring and the intention of love and aroha that comes with it, surely that can make a change with our children that are not wanting to be here anymore" (K)
- Small group tutorials:
  - Extra time to talk
  - Feel ok to be vulnerable
  - Everyone's supporting each other
- Through waiata and karakia
- Greater connection as confidence has grown
- In class: Karakia, waiata, pānui, stay in the space, sit and connect
- [Korowai tapu] helped connect, helped pull everyone together, bought everyone's attention in a good way
- [Watching the movie Te Whare] bonding
- Introductions on the first day:
  - Learnt a little bit about everyone
  - Finding similarities
  - Connecting with why here
- Name game was really bonding, laughing and joking
- Connections in class means I follow up in the weekend or next day
- Developed friendships
- I care
- Connect to your students

Appendix Q: Actions as Decided by Participants

Hui	Plan to add / remove / modify / notice	What happened?
Hui 1	To intentionally notice what impact waiata has on wairua during class.	Completed as planned
Hui 2	Quiet moment to check in on own wairua then small group check in.	Quiet moment completed, then a whole class check in.
Hui 3	Start the class by setting the intention (being clear that the content may be heavy but persevere because it is worth it). End the class with a korowai tapu (a covering, a reminder to look after yourself).	Completed as planned
Hui 4	Turn eyes on outside of class – where do you notice wairua?	Completed as planned
Hui 5	No action plan as this was the final hui.	