



NEW ZEALAND **QUALIFICATIONS** AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Te Pūrongo Aromātai me te Arotake ā-Waho

Te Whare Wānanga o Awanuiārangi

Date of report: 19 January 2023

Mihi

Tēnei hau, tēnei hau, ko te hōkai nei o taku tapuwae: ko te hōkainuku, ko te hōkairangi, ko te hōkai a tō tupuna a Tāne-nui-ā-rangi.

I pikitia atu rā ki Te Rangi Tūhāhā, ki Tikitiki-o-rangi, ki te Tihi-o-Manono.

I rokohina atu rā ko Io-Matua-Kore anake.

Ka tīkina iho ko ngā kete o te wānanga: Ko te Kete Tuauri, ko te Kete Tuatea, ko te Kete Aronui. Ka tiritiria, ka poupoua ki runga ki a Papatūānuku, kia puta te ira tangata i te Wheiao ki te Ao Mārama, ka Tihewa Mauriora.

Ko tēnei te reo tātaki, te reo e mihi atu ana ki a koutou e ngā kaihapai o Te Whare Wānanga o Awanuiārangi mai i Te Rōpū Arotake o te Mana Tohu Mātauranga o Aotearoa, i arotakengia ā koutou mahi, ā-ipurangi, i te marama o Tētahi Wehewehe (Mei) 2022 i pahure ake nei. I roto i ēnei tirohanga ā mātou i kitea ngā uaratanga o te manaaki, o te tiaki, o te ngākaunui, o te ngohengohe, o te atawhai o te tū kaha, o te māia me te matapopore.

Ko ā koutou mahi i te tuatahi e tautoko kaha ana kia hiki ai ngā lwi e noho kāinga mai nā ki te rohe pōtae o Mātaatua ki ēnā takiwā e kīia nei ...mai i ngā 'Kurī a Whārei ki Tikirau.' E hara mai i tētahi āhua ko ngā mahi hakamana i ngā kāinga, i te hunga kāinga me ngā marae anō rā hoki, i te tuarua puta i te motu whānui. Ko ngā painga me ngā whiwhinga ka whai pānga mai ngā lwi puta atu mai i te Taitokerau atu ki te Waipounamu. Mā roto i ēnei mahi hakapakari ā koutou ka mau tonu te here whanaunga ki te lwi Māori puta i te motu, otirā ki ngā wāhi katoa o te ao.

E tika ana kia tau ki te taumata tiketike o te Pounamu, i te mea he pounamu kē ngā mahi katoa e mahia nei ana e koutou. Nā te aha i pēnei ai? Nā te hakapau werawera, nā te ahuhenua, nā te aroha ki ngā kaimahi, ki ngā pia, ki ngā ākongā, ki ngā tāura, nā te tika o te mahi, nā te ū ki te kaupapa. E pēnei ana te kōrero, 'Rawa mātou i mahi i ēnei mahi nā te mea he māmā te whakatutuki, erangi i mahi nā te mea he uaua, kia hakamātautauria ō mātou katoa!

He hōnore nui tēnei mō mātou katoa o te rōpū arotake, kia whai wāhi ai te mahitahi ki a koutou i roto i ēnei arotekenga. Ko te hiahia me te tūmanako ko ea atu ā koutou hakapaunga werawera, otirā ko whakatutuki i tā koutou i tūmanakohia kia tau ai. Hoinoa, ko te mea mahue mai māku kia kī:

Mā te Atua tātou katoa e manaaki, e tiaki, e atawhai, i te ao i te pō, i ngā wā katoa. Mauritū, maurioho, mauritau, mauriora ki a tātou katoa.

He kupu whakataki | Introduction

Te Whare Wānanga o Awanuiārangi (Awanuiārangi) is one of three wānanga with statutory recognition under section 268 of the Education and Training Act 2020.

Awanuiārangi was formally established by Ngāti Awa on 11 February 1992. This connection with Ngāti Awa has been maintained over the past 30 years, reflected in members of Ngāti Awa appointed to the Council and Te Toi Apārangi.

The strategic intent of Awanuiārangi gives effect to its character as reflected in its organisational vision, mission and values (Ngā Uara). This direction is driven by, and actively supports, a distinct Māori worldview aligned to the needs and aspirations of tauira, whānau, hapū, iwi and hapori. Awanuiārangi is the only wānanga that delivers programmes from foundation studies through to the Doctorate.

Te whare ako:	Te Whare Wānanga o Awanuiārangi
Te momo:	Legislated Wānanga as defined under the Education Act 1989
Te wāhi:	The main campus of Awanuiārangi is in Whakatāne. Communities can also access educational opportunities through additional campuses in Te Tai Tokerau (Whangārei) and Tāmaki Makaurau (Manukau, Auckland), and through marae and community networks throughout the country.
Kaihaina Rārangi tikanga atawhai (mō ngā ākonga nō te ao whānui):	Yes
Ngā ākonga:	Domestic (EFTS ¹): 2538 (2019); 1653 (2020) and 1990 (2021); the majority of tauira (over 70 per cent) are Māori International: nine (2020)
Ngā kaimahi:	225 staff and 207.87 full-time equivalent staff (2020)

¹ Equivalent full-time students

Ngā āhuatanga o te whare ako: See [Te Whare Wānanga o Awanuiarangi](#) on the NZQA website.

Ngā hua:

	<i>Ngā hua o te whare ako</i>	<i>Ngā whakairinga kōrero</i>
<i>Ngā hua i mua (2016)</i>	Pounamu Whakairo	Pounamu Whakairo
<i>Ngā hua i tēnei tau (2022)</i>	Pounamu Kahurangi	Pounamu Whakairo

Ngā kaupapa ka arotahitia:

- Doctor of Philosophy (Level 10)
- Bachelor of Humanities/Te Tohu Toi Tangata (Level 7)
- Te Pou Hono (Mahi Marae) (Level 4)
- Te Pōkaitahi Reo (Rumaki, Reo Rua) (Te Kaupae 3)

Tau MoE:

9386

Tohu NZQA:

C45374

Te rā i tīmata te EER:

23-31 May 2022 (online)

Ngā Whakataau | Summary of results

Ngā hua o te Whare Ako: Kaupapa are clearly exemplary and imbue performance across the organisation; there are no significant gaps or weaknesses.

Ngā Whakairinga Kōrero: Kaupapa are generally strong and inform effective self-reflective practice which is appropriate to the context of Te Whare Wānanga o Awanuiārangi. Gaps and weaknesses are mostly managed. Te Whare Wānanga o Awanuiārangi has a comprehensive understanding of performance.

Kaupapa are clearly exemplary for the context of Te Whare Wānanga o Awanuiārangi, as expressed through:

He Pounamu Kahurangi – Ngā hua o te whare ako

- Its contribution to strengthening mātauranga Māori, cultural identity and contribution to community (whānau, hapū, iwi, marae).

He Pounamu Whakairo – Ngā whakairinga kōrero

- The unique learning environments provide tauira with a holistic and authentic learning experience that is accessible, supportive, engaging, immersed in ngā āhuatanga Māori (tikanga, reo, kawa), and responsive to the diverse needs of tauira.
- The leadership demonstrated their support throughout the pandemic, including the manaakitanga and aroha provided to tauira and staff; the transition to online learning to ensure staff and tauira could continue to connect with each other and with their learning; and the careful management of its responsiveness to community needs and aspirations, declining enrolments and ongoing sustainability.
- The breadth and depth of its connections locally, nationally and internationally, and the attention given to these relationships ensure they provide pathways and opportunities for tauira.
- The privileging of te reo and tikanga Māori in all that it does both as a natural practice and as a scholarly endeavour which contributes to a robust body of knowledge that respects and reflects a range of kaupapa and dialects.

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- Effective leadership and governance is evident through the organisation's enduring commitment to its vision, mission and uara; its duty of care to fulfilling the aspirations of those who lay the foundation of the kaupapa of Awanuiārangi; the effective management of compliance and risks, including the resolution of recommendations from external reviews; and commitment to continuous reflection and improvement and creating a values-based organisational culture.
 - Awanuiārangi is in a strong financial position and is resetting its strategy for the years ahead.
 - Areas for consideration include adopting a more targeted and equitable approach to tauira support (inclusive of eWānanga and tauira voice); and ensuring all recommendations and actions raised through internal and external programme reviews are formally closed.

Ngā Hua | Findings²

1.1 Ka pēhea tā koutou whakapuaki i te kaupapa, ā, ka pēhea koutou e mōhio ai e whakatutukihia ana?

Ngā hua o te Whare Ako:	He Pounamu Kahurangi
Ngā Whakairinga Kōrero:	He Pounamu Whakairo
Ngā Kitenga:	<p><i>Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga</i></p> <p>Tauira of Awanuiārangi are graduating with the skills and knowledge relevant to their particular course of study while also gaining knowledge, skills and confidence to engage in te ao Māori. It was evident across the focus areas and tauira survey data that graduates are using their knowledge to contribute positively to their whānau, hapū, marae, community and workplaces locally, regionally and globally – a testament to Awanuiārangi focusing on its mission to support tauira to reclaim their cultural identity, enhance their knowledge base and stand proud in the future.</p> <p>The outcomes achieved by learners are a result of an authentic learning experience that embeds te reo and tikanga Māori; privileges Māori ways of being; is responsive to the needs and aspirations of tauira; and is facilitated by capable, committed staff.</p> <p>Course completions were steadily improving at the last EER for all tauira; however, results from 2019 to 2021 have fluctuated between 62 per cent and 67 per cent.³ These results do not reflect the significant contribution Awanuiārangi is making to te ao Māori, through the number of Māori undergraduate degree, Master’s and doctoral tauira that graduate each year; the increasing number of Māori and non-Māori tauira completing te reo Māori programmes; its commitment to authentic,</p>

² The findings in this report are derived using a standard process and are based on a targeted sample of the organisation’s activities.

³ Source: [View educational performance using interactive charts | Tertiary Education Commission \(tec.govt.nz\)](https://www.tec.govt.nz/education-research/education-research-reports/view-educational-performance-using-interactive-charts). Māori tauira course completion 2019-21 was 66 per cent, 63 per cent and 67 per cent. Non-Māori and non-Pasifika course completion 2019-21 was 73 per cent, 60 per cent and 63 per cent.

	<p>accessible community and marae-based delivery, and its growing contribution to rangahau Māori.</p> <p>Covid-19 created challenges for Awanuiārangi that have been attended to promptly while prioritising the health and well-being of staff and taura. Where possible, programmes transitioned to online delivery, although the effectiveness of this approach has been compromised by digital inequities in rural Māori communities and also taura confidence and willingness to engage in online learning. This was addressed to some extent by providing support and resources to staff and taura to engage effectively online. Online pedagogies and etiquette are also continuing to evolve based on the experiences and feedback from taura and staff and will inform future online delivery. The impact of the disruptions is most evident in the retention and progression rates, combined with the drop in taura enrolments. However, Awanuiārangi is in a strong financial position and is currently resetting its strategy for the years ahead.</p> <p>Access to Awhi Taura (Student Support Services) and eWānanga has been variable for taura who are not campus-based. This is mediated by the kaiako and programme coordinators who provide excellent and timely support to taura at programme level. A more equitable and targeted approach to taura support was planned pre-Covid and is being reconsidered.</p> <p>Awanuiārangi has an intimate understanding of whanaungatanga and uses these relationships to support its communities and to advance pathways and opportunities for taura. Whanaungatanga is given expression in a range of formal and informal ways:</p> <ul style="list-style-type: none"> • Interpersonal relationships between staff are strong and vibrant; and relationships with taura continue beyond graduation. • Awanuiārangi has a broad range of strategic relationships that advance opportunities for taura with marae, iwi, schools, universities, institutes of technology and polytechnics, PTEs, councils, district health boards, community providers, professional bodies, Crown research entities, government departments. • Relationships with different regions are respectful of iwi, hapū and marae.
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	<ul style="list-style-type: none"> • Relationships between Council and management are structured, with clear but also fluid reporting and communication lines to enable Council to have direct access and line of sight to the experiences of stakeholders. • Awanuiārangi invests heavily in its relationship with the Crown. Despite challenges and inequities in the relationship, Awanuiārangi is committed to supporting a relationship that is purposeful and constructive without compromising its unique point of view and position on matters of significance. • Awanuiārangi contributes time, energy and personnel to kaupapa important to Māori communities. • Connection to Ngāti Awa is reflected through Te Toi Apārangi, a council of elders who are expert in tikanga and kawa and who provide valued contributions and advice to Te Mana Whakahaere. <p>Council and senior management are diverse in their experience and expertise and hold a whakapapa connection to the communities they serve. Their expression of kaitiakitanga is evident in the duty of care they take representing and maintaining the integrity of the kaupapa; and the care given to commitments and relationships forged under the name of the eponymous ancestor, Awanuiārangi. Council and management have addressed the many recommendations resulting from several external reviews underway at the last EER.</p> <p>At a programme level, however, there are recommendations that require action; and actions that need to be formally closed in accordance with procedures. These matters, while minor, undermine the integrity and effectiveness of the self-assessment systems and procedures in place, including the academic committee structure and the annual programme review process. Management positions have been confirmed, providing stability to the leadership of the schools and effective planning and decision-making.</p> <p>Awanuiārangi is continuing to invest in its future; a new taura management system has been purchased and has recently gone live to improve the timeliness and usefulness of monitoring data. Taura voice and teaching and learning strategies are under review. External research revenue has increased over recent years to support the creation and dissemination of knowledge and strengthen the research</p>
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	<p>culture within Awanuiārangi. Staff capacity to engage in professional development activities and research has been challenging over the past two years. Awanuiārangi should consider positioning research as a normal, iterative ancestral activity of identifying a challenge, finding solutions (action research) and presenting findings within a theoretical framework. Research mentors may be one way of facilitating this type of inquiry among staff.</p> <p>Awanuiārangi naturally privileges te reo and tikanga Māori in all that it does. Te reo Māori is embedded across programmes and staff use te reo as a natural practice. Scholarship presented in te reo Māori is increasing and contributing to a robust body of knowledge that respects and reflects a range of kaupapa and dialects. Awanuiārangi should give further consideration to how writing in te reo Māori at Doctorate level can be formally privileged as a taonga through the assessment system. It could also give consideration to te reo Māori nomenclature within Awanuiārangi as a formal expression of who they are as a Whare Wānanga.</p>
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Ngā kaupapa ka arotahitia | Focus areas

This section reports significant findings in each focus area, not already covered in Part 1.

2.1 Focus area: Doctor of Philosophy (Level 10)

Ngā hua o te Whare Ako:	He Pounamu Kahurangi
Ngā Whakairinga Kōrero:	He Pounamu Whakairo
Ngā Kitenga:	<p>The Doctorate programme is contributing to significant change, improvement and nation building, locally, nationally and internationally. The communities of practice and practitioners were highly satisfied with the contribution the programme is making in their contexts. There was evidence that staffing has been attracted and confirmed in roles; delivery and support on the Doctorate has been consolidated; and the team feels 'settled'. Both the quality of teaching and the range of support is excellent and context-specific, finely attuned to the needs of its communities of learners.</p> <p>Tikanga and āhuetanga Māori (the defining character of a wānanga) pervades thoughts and practices throughout the programme and its people. This is evident in the depth of whakapono and aroha provided to tauira.</p> <p>There was strong evidence of the commitment to te reo Māori and the investment in resources to support te reo Māori kia kounga, kia rere, kia ora at the doctoral level.</p> <p>There is excellent evidence of ongoing critical self-reflection and change contributing to achievement and performance of the Doctorate programme.</p> <p>The evaluators heard that the systemic issues that maintain iniquitous investment in mātauranga Māori educational trajectories and aspirations impact significantly on Awanuiārangi and its citizens. As a result of this discomfort, Awanuiārangi is completing a period of in-depth reflection that is providing potential solutions for the addressing and potential resolution of these vexing realities. Despite these challenges, the institution and this programme continue to produce a large volume of</p>

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	<p>graduates who make significant contributions in meaningful contexts. The programme is producing nation builders.</p> <p>The programme received monitors' reports in the pre-Covid period, and staff acted on improvement opportunities.</p> <p>Administration elements have not always been easy for doctoral taura to navigate, but Awanuiārangi is acutely aware of this and has responded with investment in a new taura management system which is currently being implemented.</p> <p>A small number of policies, procedures and documents were past their review date set by Awanuiārangi internally, in many cases due to the impacts of Covid-19. However, management was aware of this and provided the evaluators with evidence of how it was currently being addressed.</p> <p>Areas for further consideration include:</p> <ul style="list-style-type: none"> • A positive orientation to theses written totally i te reo Māori, given the additional intellectual rigour required to do this. • Reviewing the requirement for an international examiner for theses submitted totally in te reo Māori given that the inter-(iwi)nation expertise resides here in Aotearoa. • Developing an effective system to manage the six-monthly reporting requirements and standards of taura progress for doctoral study until such time as the new taura management system can accommodate their needs. • Applying moderation practices to ensure the PhD meets the international benchmark and standards expected by the institution.
<p>Kōrero whakamutunga:</p>	<p>The PhD programme is making significant contributions of consequence both locally, nationally and internationally. It is nested in a school that is appropriately staffed and supported. The PhD programme advances indigenous knowledge as a normal practice. There are opportunities to consider the international examiner requirement for works written in te reo Māori and further enhancing the progress reporting and moderation practices that support the PhD programme.</p>

2.2 Focus area: Bachelor of Humanities | Te Tohu Toi Tangata (Level 7)

Ngā hua o te Whare Ako:	He Pounamu Whakairo
Ngā Whakairinga Kōrero:	He Pounamu Whakairo
Ngā Kitenga:	<p>Qualification title and level: Te Tohu Toi Tangata – Bachelor of Humanities (Level 7)</p> <p>Credits: 360 credits</p> <p>Seven Majors: Indigenous Studies, Policy, Indigenous Business, Multimedia Graphic Design, Māori Studies, Māori Arts and Visual Culture, and Mihingare Studies</p> <p>Delivery mode: Mixed</p> <p>Duration: Three years</p> <p>Tauira and graduates gain immense value from the degree programme, including developing the skills and language to critically analyse information through a Māori worldview; unpack and make sense of information and what it means for them as Māori; develop confidence to ask questions and understand different perspectives; and growing a desire to continue their learning through postgraduate study. Graduates were making a positive impact on their whānau and their workplaces through their passion for learning, their unique perspective informed by kaupapa Māori theory, and their desire to create change and equity for Māori.</p> <p>Since the inception of the programme, there have been at least 40 graduates. While enrolments have been high over the past three years, successful completion of the degree has been low, impacted in part by withdrawals due to Covid-19 disruptions in 2020 and 2021. Qualification completion data is also patchy and inconsistent, and not helpful in providing the programme management team with information they need to monitor and track the achievement of cohorts of tauira. This may be addressed through the introduction of the new tauira management system for the organisation. The programme management team, however, have a good understanding of individual tauira achievement and progress. Achievement by major and paper is analysed and reported annually. Papers</p>

	<p>where completions are low are identified and referred to management for monitoring improvements.</p> <p>Tauira felt that Awanuiārangi as a place of learning encouraged a depth of thinking, reflection and critical conversations which motivated and encouraged them through their learning journey. Tauira (and graduates) felt well supported by the teaching staff to achieve. Kaiako were described as compassionate, caring, patient and knowledgeable. Pastoral and academic support was mostly attended to by the kaiako or programme coordinator. A small number of tauira interviewed were not aware of the organisational supports available to them through Awhi Tauira. Other important resources, like eWānanga, were reported as being difficult to use.</p> <p>The degree programme was originally noho-based. However, since the first outbreak of Covid-19 in 2020, the programme has been moved fully online as a precautionary measure. Tauira generally felt the programme was being delivered well online and felt that kaiako still understood them individually and were able to encourage a sense of community among tauira. Online study groups were organised by the programme coordinator to support tauira with assessments; and some tauira had initiated study groups with other tauira living in the same location. However, for tauira who are in their second or third year of study, the opportunity to wānanga and make meaningful connections with kaiako and other tauira in person was a valuable part of the learning experience, and the request to have noho reinstated has been raised with management.</p> <p>There are a range of issues that programme management is aware of but have not had the capacity to fully address over recent years. The head of school, for example, has only recently been confirmed after a long period of staff holding acting positions. The degree programme has not had a monitor's visit since 2019, and there has been no external moderation of the degree. While degree staff have time to engage in rangahau, taking the time to engage in rangahau and professional development opportunities has been difficult due to workload.</p> <p>Management is aware of the issues raised in this programme and is addressing them to the extent they can at programme and school levels. However, an effective and enduring response to these issues is required at an organisational level to ensure a consistent quality tauira experience at Awanuiārangi.</p>
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	<p>Despite these challenges, the school now has a permanent head of school who is aware of the areas requiring improvement and has a strong vision for the future. Internal moderation has continued formally and informally over the years to provide assurance of consistency of marking and quality assessment practice. Kaiako are engaging in weekly online collegial discussions around learning, where they can voice any concerns they have around online teaching and alleviate the sense of isolation that can come from being a disbursed teaching team. A new major has recently been introduced to the degree as a result of an approach by the Anglican Diocese in Northland and subsequent engagement and consultation to bring together a curriculum that met their needs.</p>
<p>Kōrero Whakamutunga:</p>	<p>Te Tohu Toi Tangata is a quality programme that is highly valued by graduates and stakeholders. Covid-19 has disrupted the natural evolution of the programme; however, management and kaiako have maintained quality through regular self-assessment activities and are well poised to grow the programme into the future.</p>

2.3 Focus area: Te Pou Hono Mahi Marae (Level 4)

<p>Ngā hua o te Whare Ako:</p>	<p>He Pounamu Kahurangi</p>
<p>Ngā Whakairinga Kōrero:</p>	<p>He Pounamu Kahurangi</p>
<p>Ngā Kitenga:</p>	<p>Qualification title and level: Te Pou Hono (Level 4)</p> <p>Credits: 40 credits</p> <p>Delivery mode: Marae-based</p> <p>Duration: 36 weeks</p> <p><i>Ki te kaha te whānau ka kaha te hapū, ki te kaha te hapū ka ora te iwi</i></p> <p>Te Pou Hono ki Mahi Marae is one of a suite of marae-based programmes redeveloped and launched in 2018. The purpose of the programme is to develop capability in strategic planning and marae governance. Awanuiārangi provides the programme outline and resources (workbooks), and the marae whānau (through an appointed qualified kaiako) deliver local content. Funding is provided to the marae which covers the costs of the</p>

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	<p>marae coordinator (marae coordinators support the operational aspects of the delivery), kaiako and delivery costs (that is, venue and catering).</p> <p>Programme design and delivery is an exemplary example of the understanding Awanuiārangi has of rangatiratanga and its expression in a marae-based context. The autonomy to make decisions around what mātauranga is shared, who will share that knowledge and when, and how funding is distributed is determined by the marae. The marae are well supported by regional coordinators and programme management staff who ensure administrators have what they need to meet the contractual requirements of delivering the programme. It is a high-trust model for Awanuiārangi with suitable checks and balances in place to monitor delivery.</p> <p>Learning occurs in an authentic Māori context: marae. The context is a safe and appropriate place for learning mātauranga ā-whānau, ā-hapū, ā-iwi. Taura attested to the value of the learning for them, including a stronger connection to their identity as Māori, not only as an individual but also in regard to the role and responsibility that comes from being part of a wider collective. Kaiako facilitate and assess the learning and are required to hold a teaching qualification. Often kaiako are the recognised experts and holders of knowledge in the hapū, or they can bring in pūkenga with the requisite knowledge to support the sharing of relevant content.</p> <p>A range of valued outcomes have been achieved including graduates going into marae governance roles and/or feeling better prepared and confident to take on marae management and/or governance roles; and gaining greater respect and understanding for what is required to keep marae functioning ‘behind the scenes’. Those in marae roles also gain a greater understanding and appreciation of what their role is, leading to more purposeful thinking around strategy and succession to keep the home fires burning. The value of the programme was also evident for whānau in an urban context (some of whom had lost connection to their tūrangawaewae over generations) who were attending the programme at urban marae. The programme was in some cases the catalyst for whānau starting their journey to discover and reconnect to their ancestral marae. A further value of the marae-based approach is the opportunity the funding has provided marae to revitalise their physical and cultural infrastructure.</p>
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	<p>Covid-19 has impacted significantly on marae-based delivery, as marae closed their doors to gatherings in order to prevent Covid-19 transmission in their communities. Moving to virtual delivery was for marae not an appropriate medium for the content being delivered. As a result, the School of Iwi Development, which has traditionally been the largest school in Awanuiārangi, lost enrolments and is now slowly rebuilding.</p> <p>Since the last EER, a number of changes have been made to strengthen the School of Iwi Development and the Pou Hono programmes. Compliance and internal monitoring has been strengthened as a result of external audits and reviews, including a Deloitte review commissioned by the school in 2018. Other improvements include the requirement for the kaiako to hold a relevant qualification; improved training and support to kaiako and co-ordinators; redesigned assessments with a focus on oral assessment; the appointment of a moderation coordinator to support regular internal moderation activities and improved assessment practice; and the appointment of experienced staff to permanent management positions. As a result of strong and effective self-reflective practice, the management team has a strong understanding of the challenges ahead and is managing these effectively.</p>
<p>Kōrero Whakamutunga:</p>	<p>Te Pou Hono as an approach and model to support the transmission of mātauranga Māori and the autonomy of marae is effective and highly valued by tauira, graduates and stakeholders. The School of Iwi Development has made significant progress since the last EER, resulting in tighter oversight and management of issues and risks. While there are still a number of challenges to overcome, the school has the experience, leadership capability, capacity and systems in place to effectively manage these challenges.</p>

2.4 Focus area: Te Pōkaitahi Reo Māori (Level 3)

Ngā hua o te Whare Ako:	He Pounamu Whakairo
Ngā Whakairinga Kōrero:	He Pounamu Whakairo
Ngā Whakamārama:	<p>Qualification title and level: Te Pōkaitahi Reo Māori (Rumaki, Reo Rua (Te Kaupae 3)</p> <p>Credits: 60 credits</p> <p>Delivery mode: Blended</p> <p>Duration: 20 weeks</p> <p>The qualification completion rate has been consistently over 60 per cent since the last EER period, and only a minor decline was experienced during the peak Covid-19 period in Aotearoa.</p> <p>Tauira developed the confidence to use the knowledge and skills gained in the programme to make positive – and, in some cases, transformative – changes in their whānau, home, workplace and community. The highly skilled teaching team excels in the quality delivery of the programme, instils confidence in their tauira to converse in te reo Māori, and creates a strong community/whānau of te reo Māori learners, many of whom progress to the next levels of study.</p> <p>The programme is flexible in adapting the length of delivery and developing industry-specific teaching and learning resources to create tailored programmes for the corporate sector. This has been appreciated and well received.</p> <p>The response by Awanuiārangi to the challenges of Covid-19 ensured that the integrity of the programme was protected as well as the well-being of the tauira. Staff were supported to upskill their computer literacy skills and knowledge, and a range of resources were provided to ensure the transition to online teaching was well supported. Staff and tauira well-being during the height of the Covid-19 pandemic was a priority, therefore deadlines and expectations were amended accordingly.</p> <p>Outcomes have not been achieved as intended, but there is a high degree of trust from external corporate stakeholders that Awanuiārangi will address gaps in delivery, and as a result they have stayed in the relationship at this time.</p>

	<p>Areas for improvement have been self-identified and actioned including:</p> <ul style="list-style-type: none"> • Adjustments to marking schedules, planning and delivery schedules, and assessment practices. • Adjusting budgets to better support delivery and need across the school and its programmes. • Filling key staffing positions, including at programme leadership and administration levels, to better serve kaiako and ākonga. • Establishing annual programme review systems and advisory boards to strengthen internal systems for review and reflection, contributing to improvement opportunities. <p>Areas for improvement</p> <p>Enrolment administration processes and eWānanga were reported as being problematic for tauira. However, these may be ameliorated with the migration to the tauira management system and tauira voice projects.</p> <p>More consideration should be given to pre-assessment for the enrolment of tauira to ensure they are on the right course commensurate with their abilities to maintain the quality and integrity of the programme and to ensure consistency of outcomes.</p> <p>Ensure the advisory committee takes greater accountability for monitoring the timely attention and completion of self-identified improvement actions.</p>
Kōrero whakamutunga:	<p>Te Pōkaitahi Reo (Kaupae 3) responds to the needs of the community and is taught by highly regarded kaiako. Staffing on the programme has been solidified, and additional administration has strengthened the support available to the programme and tauira. Ensuring entry and selection requirements are followed will support high levels of tauira success and satisfaction. Continuing to monitor actions for improvement to ensure they are fully completed will further strengthen the programme.</p>

Ngā Tūtohunga | Recommendations

Recommendations are not compulsory but their implementation may improve the quality and effectiveness of the training and education provided by the tertiary education organisation (TEO). They may be referred to in subsequent external evaluation and reviews (EERs) to gauge the effectiveness of the TEO's quality improvements over time.

There are no recommendations arising from the external evaluation and review.

Ngā Ture | Requirements

Requirements relate to the TEO's statutory obligations under legislation that governs their operation. This include NZQA Rules and relevant regulations promulgated by other agencies.

There are no requirements arising from the external evaluation and review.

Tāpiritanga | Appendix

Conduct of external evaluation and review

All external evaluation and reviews are conducted in accordance with NZQA's published rules. The methodology used is described in the web document <https://www.nzqa.govt.nz/providers-partners/external-evaluation-and-review/>. The TEO has an opportunity to comment on the accuracy of this report, and any submissions received are fully considered by NZQA before finalising the report.

Disclaimer

The findings in this report have been reached by means of a standard evaluative process. They are based on a representative selection of focus areas, and a sample of supporting information provided by the TEO under review or independently accessed by NZQA. As such, the report's findings offer a guide to the relative quality of the TEO at the time of the EER, in the light of the known evidence, and the likelihood that this level of quality will continue.

For the same reason, these findings are always limited in scope. They are derived from selections and samples evaluated at a point in time. The supporting methodology is not designed to:

- *Identify organisational fraud⁴*
- *Provide comprehensive coverage of all programmes within a TEO, or of all relevant evidence sources*
- *Predict the outcome of other reviews of the same TEO which, by posing different questions or examining different information, could reasonably arrive at different conclusions.*

⁴ NZQA and the Tertiary Education Commission (TEC) comprehensively monitor risk in the tertiary education sector through a range of other mechanisms. When fraud, or any other serious risk factor, has been confirmed, corrective action is taken as a matter of urgency.

Regulatory basis for external evaluation and review

External evaluation and review is conducted under the Quality Assurance (including External Evaluation and Review (EER)) Rules 2016, which are made by NZQA under section 253(1)(pa) of the Education Act 1989 and approved by the NZQA Board and the Minister authorised as responsible for Part 20 of the Education Act.

Self-assessment and participation and cooperation in external evaluation and review are requirements for:

- *maintaining accreditation to provide an approved programme for all TEOs other than universities, and*
- *maintaining consent to assess against standards on the Directory of Assessment Standards for all TEOs including ITOs but excluding universities, and*
- *maintaining training scheme approval for all TEOs other than universities.*

The requirements for participation and cooperation are set through the Programme Approval and Accreditation Rules 2018, the Consent to Assess Against Standards Rules 2011 and the Training Scheme Rules 2012 respectively. These rules were also made by NZQA under section 253 of the Education Act 1989 and approved by the NZQA Board and the Minister.

In addition, the Private Training Establishment Rules 2018 require registered private training establishments to undertake self-assessment and participate in external evaluation and review as a condition of maintaining registration. The Private Training Establishment Registration Rules 2018 are also made by NZQA under section 253 of the Education Act 1989 and approved by the NZQA Board and the Minister for Tertiary Education, Skills and Employment.

NZQA is responsible for ensuring non-university TEOs continue to comply with the rules after the initial granting of approval and accreditation of programmes, training schemes and consents to assess and registration. The New Zealand Vice-Chancellors' Committee (NZVCC) has statutory responsibility for compliance by universities.

This report reflects the findings and conclusions of the external evaluation and review process, conducted according to the Quality Assurance (including External Evaluation and Review (EER)) Rules 2016. The report identifies strengths and areas for improvement in terms of the organisation's educational performance and capability in self-assessment.

External evaluation and review reports are one contributing piece of information in determining future funding decisions where the organisation is a funded TEO subject to an investment plan agreed with the Tertiary Education Commission.

External evaluation and review reports are public information and are available from the NZQA website (www.nzqa.govt.nz). All rules cited above are available at <https://www.nzqa.govt.nz/about-us/our-role/legislation/nzqa-rules/>, while information about the conduct and methodology for external evaluation and review can be found at <https://www.nzqa.govt.nz/providers-partners/external-evaluation-and-review/>.

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