MANAGING QUALITY IN A WĀNANGA SETTING

Two sides of the same coin

By Norma Rosales Anderson

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Abstract

Quality management is essential to leadership within complex educational organisations. An added layer of complexity for Wānanga Māori tertiary education is the imperative to manage quality between Māori and mainstream worlds, each underpinned by diverse characteristics of values and beliefs that consequently generate tensions. The notion of creative tensions is explored through this study assisting with the aim of researching how the management of quality between these two worlds within a Wānanga setting could be optimised.

A culturally responsive qualitative methodology drawing on critical theory and kaupapa Māori theoretical frameworks was chosen. The first method employed was interviews with leaders in Wānanga. As a second pioneering method, a documentary analysis hui was designed based on the focus group method engaging participants to analyse company documents. This unique method stemmed from the responsibility, especially for non-Māori researchers, to embrace the notion of whanaungatanga (relationships) within Te Ao Māori (the Māori world).

This study’s findings confirm the need for leaders not to treat the Māori and mainstream worlds as enemies but to find cohesion through their understanding in the pursuit of optimal quality management in a bicultural environment. This study emphasises that the leaders’ dispositions, skills and strategies to manage the two worlds of quality are crucial to success. This includes the reinforcement of Māori values, which need to be integrated within all leadership practices in Wānanga. The findings reveal evidence of efforts to avoid compromising Tikanga Māori (Māori values and protocols) while providing accountability essential to quality management. The implications for leaders in wananga settings are related to firstly, the development of capabilities to operate in two worlds, and secondly, building an understanding that, although differing in values and beliefs, the two cultures can be symbolised by the sides of a coin, which are fused together.
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Thank you God, that You are mighty and You are with me (adapted from Jeremiah 20:11).

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Glossary of Terms

Āhuatanga .................................. Dimension/Perspective
Ahurutanga .................................. Safe space
Ako ................................................. Teach/Learn
Aotearoa ...................................... New Zealand
Aroha ki te tangata ........................... Respect for people
Aroha .............................................. Love
Aroha ki te tangata ........................... Respect for people
Āta ............................................... Building relationships
Committee Awhina ............................ External Advisory Committee
Heitiki ......................................... Symbol of first man in the Māori world
Hoa ............................................... Companion/Friend
Hoa haere ..................................... Constant companions
Hui ............................................... meeting/to meet
Kaiako ......................................... Teacher
Kaimahi ........................................ Academic staff
Kaitiaki ......................................... Guardian
Kaitiakitanga .................................. Guardianship
Kanohi ki te kanohi ........................... Face to face
Kanohi kitea .................................... The seen face
Karakia ......................................... Prayer
Kaua e māhaki ................................ Don’t flaunt your knowledge
Kaua e takahia te mana o te tangata..... Do not trample over the mana of people
Kaumātua .................................... Elder (male or female)
Kaupapa ....................................... Subject/Issue
Kaupapa Māori ............................... Māori Philosophy
Kawa e māhaki ............................... Don’t flaunt your knowledge
Kawa e takahia te mana o te tangata .... Do not trample over the mana of people
Kawa...................................................Customs
Kia tūpato...........................................Be cautious
Koha ...................................................Gift
Kohanga Reo .......................................Māori language preschool
Kōrero...............................................Dialogue
Kotahitanga .......................................Unity
Ko te uarātanga .................................Mission statement
Kuia ...................................................Elder (female)
Kupu ...............................................Word
Kura Kaupapa Māori ............................Primary School under Māori Customs
Mana ...............................................Dignity
 Manaaki ki te tangata.........................Share and host people
Manuaki ............................................Care for/Respect
Manuhiri ..........................................Visitor
Marae .............................................Meeting house of tribe or iwi
Mātauranga ....................................Knowledge/Information
Mauri ora .........................................Wellbeing
Ngā ..................................................Pluralises following word
Ngā hononga ....................................Related documents
Ngā hua o roto ....................................Index
Ngā takepū ........................................Principles
Ngā ture ...........................................Laws
Ngā uarā ..........................................Values
Pākehā ............................................European
Papakupu ........................................Glossary
Pono ...............................................True
Pou ..................................................Stake
Pōwhiri ............................................Formal welcoming ceremony
Rangahau .........................................Study/Research/Project
Rohe ..............................................Campus
Takepū ............................................Principles
Tangata whenua .................................People of the land
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
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<td>Funeral</td>
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<tr>
<td>Taonga</td>
<td>Treasure</td>
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<tr>
<td>Tauira</td>
<td>Student</td>
</tr>
<tr>
<td>Tau-kumekume</td>
<td>Tension (positive or negative)</td>
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<tr>
<td>Tautoko</td>
<td>Support</td>
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<tr>
<td>Te Ao Māori</td>
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<td>Respectful relationships</td>
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<td>Tika</td>
<td>Right</td>
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<td>Tikanga</td>
<td>Values and Protocols</td>
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<tr>
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<td>Research Ethics Committee</td>
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<tr>
<td>Tino rangatiratanga</td>
<td>Self-determination</td>
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<tr>
<td>Titiro, whakarongo, kōrero</td>
<td>Look, listen, speak</td>
</tr>
<tr>
<td>Tuakana</td>
<td>Older sibling</td>
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<tr>
<td>Waiata</td>
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<tr>
<td>Wairua</td>
<td>Spirit</td>
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<td>Wairuatanga</td>
<td>Spirituality</td>
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<td>Wānanga</td>
<td>Tertiary organisation</td>
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<tr>
<td>Whakakoha rangatiratanga</td>
<td>Respectful relationships</td>
</tr>
<tr>
<td>Whakapapa</td>
<td>Ancestry/History</td>
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<tr>
<td>Whakapono</td>
<td>Honesty</td>
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<td>Whakatauki</td>
<td>Proverb</td>
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<td>Whānau</td>
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<td>Whanaungatanga</td>
<td>Relationships</td>
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<tr>
<td>Whare</td>
<td>House</td>
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<td>Whare Wānanga</td>
<td>Place of higher learning</td>
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<td>Abbreviation</td>
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<tr>
<td>APA</td>
<td>American Psychological Association</td>
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<tr>
<td>BSW</td>
<td>Bachelor Social Work</td>
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<tr>
<td>CQI</td>
<td>Continuous Quality Improvement</td>
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<td>EER</td>
<td>External Evaluation Review</td>
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<td>NZQA</td>
<td>New Zealand Qualifications Authority</td>
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<td>TEC</td>
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<td>TQM</td>
<td>Total Quality Management</td>
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CHAPTER ONE

INTRODUCTION

Overview

One of the leadership demands in educational organisations is the management of quality within an exceptionally complex environment that includes having to deal with numerous stakeholders as well as multiple values and goals that can be conflicting and consequently challenging (Cardno, 2012). Another layer of complexity for leaders in Māori tertiary education institutions called Wānanga is the ever-present challenge to re-claim spaces that are guided by indigenous worldviews. According to Edwards (2009), these spaces are vastly complex and charged with tensions. Hence, Jenkins (2009) refers to educational leaders in a Wānanga as change agents.

Leaders in a Wānanga setting have to manage quality by being able to navigate within two worlds, mainstream and Te Ao Māori (the Māori world) (Durie, 2009; Pohatu, 2003). These two paradigms are underpinned by diverse characteristics of behaviour patterns, values and beliefs (Walker, 2004). Consequently, this dichotomy can generate tensions particularly when managing quality systems. While there is a reasonable body of literature in terms of quality management from mainstream paradigms opposed to indigenous paradigms, there is little knowledge of how leaders make sense of living between mainstream and Māori worlds to manage quality in a Wānanga setting.

Traditionally, whare Wānanga were places of higher learning reserved only to specially chosen individuals. According to Jahnke (1997), the establishment of ngā Wānanga (plural of Wānanga) as a movement stems from Māori seeking to improve
tertiary educational achievement for Māori and others marginalised by the education system. Mead (2003) states “Wānanga are charged under the Education Act 1989 to run their institutions in accordance with Tikanga Māori and Āhuatanga Māori practices in their work” (p. 312). The three Wānanga established in Aotearoa New Zealand are playing an important role in studying, transmitting and preserving Te Reo Māori (Māori language) and Mātauranga Māori (Māori knowledge) as taonga (treasures).

Within the tertiary education sector of Aotearoa New Zealand, excluding universities, the New Zealand Qualifications Authority (NZQA) is the body responsible for quality assurance, which underpins accreditation of institutions and the monitoring of effectiveness in providing quality education. In a Wānanga setting, same as in other tertiary organisations, the term quality is associated on one hand with a hard approach or law under the umbrella of the Tertiary Education Commission (TEC) as the funding authority, requiring the establishment of outcomes regarding percentages of student retention, completion and graduation. This hard approach, according to Sallis (2002) consists of an audit trail approach to quality concerned with proving, approving and reporting, which in education is based on measurable performance, including public examination. On the other hand, the soft approach, involves care and customer satisfaction linked to the concept of transformational quality or continuous quality improvement (Peters, 1989; Sallis 2002). Yet, in a Wānanga setting, the soft approach has another paramount dimension or lore that guides how quality is delivered recognising Kaupapa Māori (Māori philosophy) as an educational intervention and transformation in andragogy, the curriculum and evaluation (Durie, 2001).

However, Wānanga remains dependant on external accreditation and approval agencies to assess their programmes (New Zealand Qualifications Authority, 2003). Walker (2005) asserts that the establishment of the World Indigenous Nations Higher Education Consortium (WINHEC) is a move towards the provision of an indigenous accreditation body that maintains a framework by which quality management is consistent with Āhuatanga Māori (Māori dimension). Meanwhile two
worlds, mainstream and Māori, underpin quality management, in a Wānanga setting. The key issue is to be able to manage quality through finding comfortable spaces to live dual existences between the two worlds that are guided by different principles and values (Nakata, 2007). These two paradigms or worlds underpinned by the law and the lore are distinctive in a Wānanga setting. Consequently, to manage quality, values and principles belonging to a Māori paradigm are paramount. Existing forces prevalent within the two worlds govern leadership practices that deal with quality management. These forces can be at times interwoven, in balance or even in conflict with each other. These dichotomies arise because for Māori, principles and values are placed at the centre of all interactions and not as an addition as it is for non-Māori (McCaw, Wakes, Gardner, 2012).

One of the leadership roles in a Wānanga setting is to re-claim spaces that are guided by indigenous values, principles and beliefs. According to Nakata (2007), the tensions between indigenous and non-indigenous systems create a ‘tug of war’ amongst human encounters that Edwards (2009) refers to as “a site of struggle where the ground is contentious” (p. 72). This last author argues that there is a need for indigenous tertiary leaders to engage in the promotion of systems grounded in Tikanga Māori (values and protocols) and Āhuatanga Māori (Māori dimension). Through the practice of Tikanga Māori, protocols and rituals, such as karakia (prayers), pōwhiri (welcoming ceremony), waiata (songs) link quality with all human interfaces incorporating the spiritual, emotional and intellectual reasons of how and why Māori principles occur (Mead, 2003).

The leadership role in Wānanga is about engaging in what Pohatu (2003) names cultural constructed spaces. This author asserts “claiming space to safely explore depths within Māori world-views is essential” (p. 6). These spaces from where quality is managed, could be seen as two divergent traditions that Smith (2002) refers to as “two bodies of knowledge that irritate one another” (as cited in Pohatu, 2003, p. 3). However, Durie (2001) advocates the ability of Māori to move freely and comfortably between two worlds while Smith (1997) refers to these encounters as a war of positions. Pohatu (2003) appears to take a philosophical and yet practical
stance as he names the never-ending campaign in the constant pursuit of mauri ora (wellbeing). This last author argues that “proactive Māori positions are assumed when engaging with non-Māori knowledge, structures and applications” (p. 11).

**Rationale**

My interest in this study stems from conversations about the topic amongst academic leaders as they were trying to elucidate how to manage systems guided by mainstream constructs in a Māori organisation that consequently has different tenets of values, principles and beliefs. My previous experience was in relation to quality systems within health, education and social work practice in the growing multicultural environment of Aotearoa New Zealand. Much of the literature surrounding the tensions occurring between the two paradigms focuses on the differences regarding the nature of quality and the principles and values linked to quality. However, there is a paucity of research in New Zealand on the incorporation of traditional Māori values into contemporary Māori organisations. Hamsworth (2006) supports this view and encourages further research in this field as he concluded that Māori values are central to Māori organisations. There is also a significant gap in the literature regarding the tensions occurring between the two worlds, mainstream and Te Ao Māori, in relation to managing quality in a Wānanga setting.

This study will focus on understanding how leaders manage quality in a Wānanga setting. This understanding will contribute to inform indigenous practices in accordance with the United Nations Declaration on the Rights of indigenous peoples (2007). This study will contribute by extending the limited scholarly indigenous literature in connection with quality management in a Wānanga setting and may apply to other organisations that have included indigenous bodies of knowledge as part of a shift to become bicultural. This rangahau (study) is important because it will promote Māori and non-Māori bodies of knowledge guided by Tikanga Māori and Āhuatanga Māori.
Research aims and questions

The overall aim of this rangahau is to examine how the concept of living between two worlds, mainstream and Māori, is employed by leaders to determine quality management in a Wānanga setting. This study will explore tensions occurring from the dichotomy and complexity of quality management underpinned by the law and the lore in a Wānanga setting. This rangahau will investigate successful practices that emerge out of these paradigms. Hence, the three aims proposed for this study are:

- To explore the expectations of quality management in a Wānanga setting;
- To examine the conflicts/tensions leaders experience in managing quality in a Wānanga setting; and
- To investigate ways in which leaders meet the challenges if managing quality between two worlds in a Wānanga setting.

From the aims of this study, the following research questions will provide the framework that will guide the study:

- What are the expectations of quality management in a Wānanga setting?
- What are the conflicts/tensions leaders experience in managing quality in a Wānanga setting?
- How do leaders deal with quality management challenges in a Wānanga setting?
Thesis organisation

Chapter One

This chapter introduces the research topic of managing quality between two worlds in a Wānanga setting. The rationale and context, along with research aims and research questions are outlined.

Chapter Two

This chapter critically reviews the literature on managing quality between two worlds, mainstream and Māori, in a Wānanga setting. Two major themes emerged and were conducive to examine firstly, the background of the two worlds in Aotearoa New Zealand, in educational organisations and in a Wānanga. Secondly, the management of quality in a Wānanga establishing the nature of quality through the lenses of two worlds and the consequent conflicting values linked to quality and leadership for dual contexts.

Chapter Three

This chapter outlines the research methodology and the two quality research methods, as well as data analysis, to justify an interpretative approach selected to investigate the topic of managing quality between two worlds in a Wānanga setting. Assurances on authenticity, validity and triangulation are presented and ethical issues are considered.

Chapter Four

This chapter reports the key findings organised under four major categories linked to the literature. These categories are named quality management in tertiary education, quality management in Wānanga, tensions in quality management and striving for solutions towards best practice.
Chapter Five

This chapter discusses the significant findings of the study presented in Chapter Four. The discussion is organised around the four major categories that have been employed to frame the findings. These categories are quality management in tertiary education, quality management in Wānanga, tau-kumekume (tensions) when managing quality and the pursuit of optimal quality management.

Chapter Six

This chapter presents conclusions, offers recommendations, identifies the limitations and strengths within the study and signals areas for further research.
CHAPTER TWO

LITERATURE REVIEW

Overview

The purpose of this chapter is to present a critical review of the literature on managing quality between two worlds, mainstream and Māori, in a Wānanga setting. The literature was analysed and organised under two major themes. The first major theme, two worlds, mainstream and Te Ao Māori (the Māori world) is organised under three subthemes: background of the two worlds; the two worlds in educational organisations; and the two worlds in a Wānanga setting. The second major theme, managing quality in a Wānanga setting, is organised under four subthemes: the nature of quality; the nature of quality through the lenses of two worlds; conflicting values and principles linked to quality; and leadership for dual contexts. Themes and subsequent subthemes are contextualised within the research questions that framed the study.

Two worlds mainstream and Te Ao Māori

The thematic choices were made to firstly examine the background of the two worlds, mainstream and Te Ao Māori, in educational organisations and in particular within a Wānanga setting of Aotearoa New Zealand. The themes were then connected to the research questions in order to examine the expectations of quality management in Wānanga, the consequent tensions and the strategies that leaders utilise in order to optimise the management of quality.
Background of the two worlds

Over recent years, international migration has seen communities interwoven with the new settlers tied to their original traditions. According to Scholte (2002), this shift has resulted in pressure for change from some groups, provoking a greater determination to preserve their traditions and indigeneity. This term refers to the quality of being indigenous and has been described by Durie (2001) as a set of rights that indigenous people might reasonably expect to exercise in today’s world. This concept reflects the principles of the United Nations Declaration on the Rights of Indigenous Peoples (2007). This document states that indigenous people are to be equal amongst all races and have the right to be free from discrimination, especially that pertaining to indigenous origin or identity. Sissons (2005) explores how indigenous peoples are trying to exercise these rights through establishing alliances such as the World Council of Indigenous Peoples and how these groups have formed a political order separate to that of the worldwide society.

In Aotearoa New Zealand, these worlds also exist as they are underpinned by two distinct cultures, Māori and Pākehā. These two cultures have been described by Willmot (1989) and Walker (1989) as having diverse characteristics of behaviour patterns, values and beliefs. Māori are the indigenous people who according to Patterson (1992) have collective ideals, with wealth and power being attributed to the group instead of the individual. Pākehā culture, meaning non-Māori culture, can be defined as “membership in the dominant group and by a particular relationship to the Māori and to the social and physical environment of New Zealand” (Spoonley, 1994, p. 89). This difference is seen in The Treaty of Waitangi, signed between the British Government and the Māori peoples in 1840 by which a “historical national pact” of biculturalism was established in New Zealand (Irwin, 1989, p. 11). This partnership between Māori and Pākehā alludes to the two worlds contextualised in the concept of the three principles of Te Tiriti o Waitangi (The Treaty of Waitangi) named partnership, protection and participation, which according to O’Regan and Mahuika (1993) is the unique political ground of the New Zealand debate about citizenship rights and obligations.
A plethora of literature shows the tensions between the Māori and the Pākehā paradigms. According to Bell (2006), many scholars have positioned Pākehā as an empty category in the discursive relationship that separates them from Māori. However, this author connected Pākehā with Māori but only on a suspect hybridity through which the coloniser appropriates the indigenous culture. Furthermore, Jones and Jenkins (2004) have cautioned against the Pākehā wish for knowledge from indigenous cultures because they claim it is only generated with a view for power. Various literatures showed attempts to reconcile the two worlds. King (1985) proposed to those who were faced with the dilemma of how to be Pākehā, that they needed to be educated about Māori historical grievances and consequently be respectful of Tikanga Māori (Māori values and protocols). He also reassured Pākehā that they were as entitled as Māori to belong to Aotearoa New Zealand. King (1999) strengthens this view and goes further to discuss that Pākehā New Zealanders have merged as a second indigenous culture as they are part of the spiritual and physical landscape of Aotearoa New Zealand.

The two worlds in educational organisations

In the educational field, scholars hold different views regarding the concept of these two worlds. The words of academic politician Ngata (1929) appear to evoke a philosophical realm in relation to biculturalism as he claimed that “Māori thinking, knowledge and applications can exist in parallel columns beside those of any other culture” (as cited in Pohatu, 2003, p. 15). Waitere (2008) sees biculturalism linked to hope and a vision for a particular social, cultural and political plan. Other scholars Durie (1998) and Rata (2003), claim that biculturalism has assumed a central manaaki-focus (care for) and the intent to pursue what is considered just, fair, honourable and right. Furthermore, Pohatu (2009) conveys a confident view as he claims that biculturalism recognises that in relationships there must be generosity, dignity, integrity, obligation and expectation. He also asserts that biculturalism recognises Māori and non-Māori bodies of knowledge and challenges both leadership entities to share qualities such as valuing relationships, being caring, having patience and working collectively.
Another school of thought suggests that education in New Zealand reflects generally a monocultural approach (Irwin 1989; Savage, Hindle, Meyer, Hynds, Penetito & Sleeter, 2011). Furthermore, Bell (1996) and Irwin (1989) discuss the Māori drive for the New Zealand Government to deliver equality under the Treaty of Waitangi having raised questions about mainstream education, which does not cater for the needs of indigenous learners. Savage et al (2011) argue that although Māori immersion educational organisations have been created in response to this problem, it is still prevalent that indigenous students are disproportionately less successful.

From this reality, Kaupapa Māori (Māori philosophy) has emerged as an educational intervention system initiated by Māori educational leaders to address the indigenous educational crisis. Smith (1997) refers to Kaupapa Māori as a counter-hegemonic praxis with its initiatives developing intervention and transformation in pedagogy, the curriculum and evaluation. This author also claims, “the political context of unequal power relations must be challenged and changed in order to assert the validity of Māori knowledge to continue to flourish in the land of its origin, as the tangata whenua culture” (p. 273). However, the Māori Education Commission established in 1997, believed that Kaupapa Māori programmes such as Te Kohanga Reo (Māori language preschool), Kura Kaupapa Māori (primary school under Māori custom) and ngā Wānanga (Māori tertiary organisations), although still in their infancy, were achieving success while also working within mainstream initiatives.

In the tertiary education sector, Māori studies were first introduced in 1951 in the form of Bachelor of Arts instigated by Sir Apirana Ngata from 1925. Other studies followed, as Walker (2004) states “Ngata himself initiated transforming action to raise the level of respectability of Māori culture as an academic study” (p. 194). The praxis of the two worlds or biculturalism is presently clearly established in a sector of tertiary education referred to as Wānanga. Traditionally, whare Wānanga were places of higher learning reserved for only specially chosen individuals, who according to Robust (2007), travelled and shared knowledge throughout Aoteroa New Zealand. This author further discusses that this framework “benchmarked by others, was a key part of the maintenance of the tribal lore” (p. 1). Contemporarily,
the establishment of ngā Wānanga (plural of Wānanga) is a movement that according to Jahnke (1997) stems from Māori seeking to improve tertiary educational achievement for Māori and others marginalised by the education system. According to Mead (2003), “Wānanga are charged under the Education Act 1989 to run their institutions in accordance with Tikanga Māori and Āhuatanga Māori practices in their work” (p. 312). The three Wānanga established in Aotearoa New Zealand are playing an important role in studying, transmitting and preserving Te Reo Māori (Māori language) and Mātauranga Māori (Māori knowledge) as taonga (treasures).

The two worlds in a Wānanga setting

In a Wānanga setting, the term biculturalism is associated with Māori and non-Māori bodies of knowledge, which guide two paradigms or worlds being the indigenous or Māori and non-Māori respectively (Pohatu, 2009). On the one hand, the pou (stake) is established by Māori bodies of knowledge pertaining to the tangata whenua (people of the land) recognising Kaupapa Māori as an educational intervention and transformation in andragogy, the curriculum and evaluation (Durie, 2001). On the other hand, Māori remain dependant on external accreditation and approval agencies to manage quality. These approval bodies, according to Jenkins and Jones (2000) remain set in hegemony of the dominant discourse and go against the principle of cultural relativity by which each culture should not be judged by another through another cultural viewpoint.

These two paradigms or worlds underpin Māori and non-Māori bodies of knowledge distinctive in a Wānanga setting. Consequently, to manage quality, values and principles belonging to a Māori paradigm are paramount. Existing forces prevalent within the two worlds govern leadership practices that deal with quality management. These forces appear at times interwoven, in balance or in conflict with each other. Hence, three themes have been nominated to review the literature that underpins the concept of managing quality between two worlds, mainstream and Māori in a Wānanga setting. The nominated themes are: managing quality in a
Wānanga setting; conflicting principles and values linked to quality; and leadership for dual contexts.

**Managing quality in a Wānanga setting**

*The nature of quality*

Over the last three decades, the term quality has been pervasive in the literature particularly in terms of health, social work and education. However, the concept of quality is difficult to define because it is elusive and sits within a philosophical realm. Liston (1994) refers to the concept of quality as being problematic. Walsh (1994), describes quality as slippery. Sallis (2002) agrees with this notion and goes further to discuss that it is slippery because of its multifarious meanings that are portrayed differently from person to person. The same author explores the concept of quality, which comes from the Latin word ‘qualis’ meaning ‘what kind of’. Hence, quality can be seen as an absolute being of a similar nature to beauty, goodness and truth, signalling the highest standards that can possibly be acquired, linked to prestige, rarity and expensiveness. In this sense, “quality is used to convey status or positional advantage” Sallis (2002, p. 12). However, when being used as measurement against criteria, quality is a relative concept that evaluates the service. This notion indicates that holding the label of quality requires being ‘fit for purpose’ as defined by The British Standards Institution.

Together with the global reform around mid-1980s, the terms quality and accountability became linked within the literature. According to Sallis (2002), quality control is the oldest quality concept. It involves detection of error focused on an after event process carried out by inspectors as quality professionals. Quality assurance instead, places responsibility on the work force and is concerned with preventing faults re-occurring. It is a before and during the event process. The third, total quality management (TQM) is according to Sallis (2002) about “creating a quality culture where the aim of every member of staff is to delight their customers and where the structure of their organisation allows them to do so” (p. 17). West-
Burnham (2002) states that TQM has much to offer to educational organisations because it is value-driven, has a strong moral imperative and is customer focused, values that are consistent with a quality culture. However, the same author cautions that this culture can increase the likelihood of managerialism with “excessive concern with systems and structures to the detriment of the core purpose of the organisation” (p. 322), which in education is teaching and learning.

Internationally, political, economic and socio-cultural forces are serving to place the issue of quality management firmly on higher education agendas. In tertiary education, the quality imperative for TQM comes from the Tertiary Education Commission (TEC). The Education Amendment Act (2002) established TEC and has since 1999 stirred a paradigm shift within tertiary education in Aotearoa New Zealand. TEC is responsible for the government’s tertiary education strategy and for the distribution of public funds based on student enrolments, course completion and graduation rates. According to Eichbaum and Shaw (2005), the establishment of TEC was designed to provide a vehicle for government to steer the tertiary education system and to facilitate a greater degree of stakeholder input in the overall strategy. To survive, institutions have to prove legitimacy through evidence of accountability. The New Zealand Qualifications Authority (NZQA) provides an overarching role for the self-managed tertiary institutions to ensure that they comply with legislative requirements.

Correspondingly, the Ministry of Education has introduced a self-assessment by Tertiary Education Organisations against criteria that can be used to judge how well they are performing with an independent external evaluation and review process linked to their investment plans in order to build on strengths and address weaknesses. Hence, quality management is an essential part of management for an organisation weaving together processes of accountability and development through the praxis of evaluation (Sachs, 2003), essentially concerned with teaching, learning and research (Ramsden, 1998).
The nature of quality through the lenses of two worlds

In a Wānanga setting, as in other tertiary organisations, the term quality is associated on one hand with a hard approach or law under the umbrella of the Tertiary Education Commission as the funding authority, requiring the establishment of outcomes regarding percentages of student retention, completion and graduation. This hard approach, according to Sallis (2002) is consistent with auditing quality systems and is concerned with proving, approving and reporting, which in education is based on measurable performance, including public examination. Sachs (2003) refers to this approach to quality as being linked under New Public Management, to effectiveness, efficiency and economy. On the other hand, the soft approach, according to Peters (1989) and later Sallis (2002) involves care and customer satisfaction linked to the concept of transformational quality or continuous quality improvement (CQI). Sachs (2003) refers to this approach as quality being linked to the teaching and learning process that establishes an environment that reflects a holistic and qualitative approach. In a Wānanga setting, the soft approach has an additional and paramount dimension known as customary law or lore that guides how quality is delivered recognising Kaupapa Māori as an educational intervention and transformation in andragogy, the curriculum and evaluation (Durie, 2001).

The soft approach of quality management in a Wānanga setting is linked to Tikanga Māori founded on values and principles according to ancestral voices that guide collective responsibility and assist in the maintenance of social harmony (Pohatu, 2007). Contemporarily, Tikanga Māori has come back into being and it is valued within educational contexts in Aotearoa New Zealand. The Wānanga settings within this country provide evidence that there is a determination by Māori to retain their own knowledge base (Walker, 2005). As in all educational organisations, quality management in a Wānanga setting is interwoven into the culture of the organisation according to its core values and worldviews.

Māori have become skilled at walking between two worlds. Pohatu (2008) takes a philosophical view and further discusses that ngā takepū (principles) are applied
principles and bodies of cultural knowledge that guide people in every interaction in pursuit of mauri ora. Pohatu (2008) further discusses that in Te Ao Māori, ngā takepū are considered kaitiaki (guardians), filters, markers and tools to assess quality in all interactions. This author further names these principles as āhurutanga (safe space), te whakakoha rangatiratanga (respectful relationships), kaitiakitanga (guardianship), mauri ora (wellbeing) amongst others. According to Durie (2001), indigenous people can participate in higher education without needing to abandon customary approaches to knowledge. He further discusses that the law and the lore are spaces that must be navigated simultaneously.

Quality in a Wānanga setting is managed from different perspectives according to principles and values within two different worlds, the law and lore. The mainstream world and Te Ao Māori are based on fundamentally different tenets that are consequently transposed into leadership practices to manage quality. Walker (2005) challenges the mainstream idea of quality being linked to excellence concerned with quality systems. He argues that quality in higher education for Māori people means the inclusion and reproduction of their own language, culture and whakapapa (ancestry) in both mainstream and indigenous tertiary institutions that this author described as ngā Wānanga (plural of Wānanga). Walker (2005) states “Implicit in this project is matching quality assurance requirements as defined by NZQA” (p. 8). He further discusses that since its inception in 1992, Wānanga has outgrown the New Zealand Qualifications Authority (NZQA) framework for which it needs to develop the delivery of quality assurance within indigenous epistemologies in the international arena. Wānanga reclaims the positioning to help “Māori to see and interpret the world through Māori eyes” (Royal, 2005, p. 10).

Wānanga still remains dependant on external accreditation and approval agencies to run their programmes which includes on one hand the law underpinned by capacity to support a degree-level programme in terms of facilities, resources and quality management systems (NZQA, 2003) and on the other hand Āhuatanga Māori. Walker (2005) asserts that the establishment of the World Indigenous Nations Higher Education Consortium (WINHEC) is a move towards the provision of an
indigenous accreditation body that maintains a framework by which quality management is consistent with Āhuatanga Māori. Meanwhile, two worlds, mainstream and Māori underpin quality management, in a Wānanga setting. The key issue is to be able to manage quality through finding comfortable spaces to live dual existences (Barnhardt, 1994) between the two worlds that are guided by different principles and values (Nakata, 2007).

Conflicting values and principles linked to quality

Principles and values linked to quality are complex. The recognition that quality can be experienced but is difficult to label brings complexity to the issue. In an educational context, referring to quality as a concept linked to class becomes, according to Sallis (2002), fundamentally elitist. Pfeffer and Coote (1991) assert that within this concept, top quality is only for a minority who can afford it. Instead, the relative notion, according to Sallis (2002), is egalitarian, for being concerned with the placing of efficient systems known as quality assurance, devised in accordance with international standards. Considering that education is a critical part of human development and of governmental concern, organisations both mainstream and Māori strive towards optimisation of the quantity and quality requirements of education (De Knop, Theeboom, Huts, Van Hoecke & De Martelaer, 2004).

In the education sector, it is difficult to analyse the quality of service because of its intangibility. The lack of physical evidence of service poses complexity regarding the perception of service quality because of the difficulty to measure or quantify it. The intangibility or soft approach in reference to quality assurance in indigenous higher institutions is highlighted in Meyer (2005). She asserts “contrary to the idea that expressions of quality are found in what is mostly measurable; indigeniety posits a wider evaluation methodology that extends from what is seen to what is also not seen but felt, experienced and understood” (p. 3).
The process of quality service and excellence for indigenous people is linked to harmony and is also connected to language, culture and spirituality (Meyer, 2005). This same author goes further to discuss that transformation occurs when the wholeness of mind, body and spirit are involved in learning. Meyer (2013) challenges to visualise this trilogy not in linearity but as an event happening holographically meaning simultaneously as a three-dimensional photograph designed with a laser beam which brings, according to the author, quality, consciousness and space, that the author also refers to as the triangulation of meaning. Meyer (2013) connects ancient indigenous epistemologies with the modern technology of laser beams, a concept that within itself provides a nuance of transformation.

Tensions between Māori and non-Māori principles and values occur within the management of quality. These dichotomies arise because for Māori, principles and values are placed at the centre of all interactions and they are not supplementary as they are for non-Māori (McCaw, Wakes, Gardner, 2012). When working with Māori, a Māori worldview must shape and drive the parameters of practice (Durie, 2001). This concept is recognised as a cultural interface and includes quality service linked to the notion of whanaungatanga (relationships). This notion as a core Māori construct is, according to Durie (2001), an intergenerational support process essential to all professional interactions with Māori. For example, rangahau (study) involving surveys amongst tangata whenua (people of the land) are preferably conducted by means of kanohi ki te kanohi (face to face) interviews underpinned by whanaungatanga frameworks, which according to Pere (1991) are modelled by a continuous dialogue based on whakapono (honesty) and tautoko (support) amongst all involved in the interactions.

The principles and values in a Wānanga setting are also reflected in the concept of ako Wānanga in the context of managing teaching and learning, which according to Mead (2003) includes sharing ideas, partaking knowledge, time, space and energy. Traditional learning according to Pere (1994) offers the notion that everyone is in a constant state of learning and therefore teaching. Ako Wānanga reflects this notion through the articulation of quality education that is guided by indigenous
worldviews. Freire (1993) alludes to the same principle as he refers to students learning from teachers and vice versa through a dialectical interchange of knowledge, ideas and experiences. Ako is inherently linked to the concept of whanaungatanga through relationships and life experiences. Bishop (2005) refers to these relationships as being meaningful and reciprocal through culturally appropriate ways that promote deeper commitments between people that are built, according to Ohia (2006) on faith, love, hope and humility. Discussions and debate, including the management of quality, often occur at hui (meeting) level. According to Pohatu (2008), setting standards and obligations in terms of quality is an integral part of hui processes also linked to ako.

Intrinsic within the concept of ako, the notion of wairua (spirit) takes a pivotal place recognising and valuing the presence of wairuatanga (spirituality) within indigenous worldviews including education. The concept of wairua means that the physical and spiritual worlds are connected with activities in the everyday material world under the influence of spiritual powers from the higher spiritual world (Marsden, 2003; Reilly, 2004). Furthermore, Ohia (2006) asserts that “spiritual matters are in the main a normal part of Māori life” (p. 112). However, this author advocates for the liberation of Māori from religiosity and goes further to discuss the acknowledgement of a spiritual expression that stimulates integrity and identity that advances Māori to continue their traditional ever-developing values and principles linked to the management of quality.

Leadership for dual contexts

One of the leadership demands in educational organisation is, according to Cardno (2012), the management of quality within an exceptionally complex environment. The same author further discusses that this complexity arises from leaders having to deal with numerous stakeholders as well as multiple values and goals that can be conflicting and consequently challenging. Another layer of complexity for leadership’s role in a Wānanga setting is to re-claim spaces that are indigenous centred.
According to Edwards (2009), these spaces are vastly complex and charged with tensions. Jenkins (2009) refers to educational leaders in Wānanga as change agents needing to reclaim spaces for indigenous knowledge. On the other hand, Edwards (2009) suggests that, the Western Academy is part of the power structure that wishes the status quo to remain. The same author argues that there is a need for indigenous tertiary leaders to engage in the promotion of quality systems grounded in Tikanga and Āhuatanga Māori.

According to empirical research, leadership role is critical in sustaining and improving the quality and performance in tertiary education (Bryman, 2012; Scott, Coates & Anderson, 2008). Traditionally, leadership in mainstream educational organisations was linked to the leader’s personal academic achievement. Contemporarily, transformational leaders in mainstream and Māori educational organisations are expected to influence followers in order to achieve a strategic vision (Ramsden, 1998) and adopt different leadership practices in diverse situations, promoting collegiality (Pounder, 2001) and consequently avoiding conflict (Cardno, 2012). The leaders’ role is linked to emotional intelligence competences, which according to Day (2001) reflect self-awareness, self-motivation and self-regulation.

Leadership has different tenets under the umbrella of Te Ao Māori. Knox (2005) argues that the source of inspiration and motivation in Te Ao Māori stems from history and whakapapa (ancestry) functioning in a spiritual realm guided by old fashioned Christian values as well as Māori values. In a similar spiritual realm, Mitchell and Sackney (2008) assert that the primary task of leadership is to breathe life, excitement and enthusiasm within the learning environment for learners and educators.

The challenge for leaders in a Wānanga setting is to manage quality between the two worlds underpinned by the law concerned with accountability and the lore linked to Tikanga Māori. According to Waitere (2008), Māori have adapted to walk between two worlds Pākehā and Māori. This author further discusses that these dimensions have been difficult when Māori were asked to water down Tikanga. Through the
practice of Tikanga Māori, protocols and rituals, such as karakia (prayer), pōwhiri (welcome), waiata (song) link quality with all human interfaces incorporating the spiritual, emotional and intellectual reasons of how and why Māori values and principles occur (Mead, 2003). In a similar vein, Durie (2009) asserts that Māori leaders need to be well versed in Māori culture and lore.

The notion of quality through the lens of the lore promotes a sense of belonging from everyone involved in the organisation, allowing space to work across epistemological positions by inviting the diverse bodies of knowledge to participate, share, teach and learn from each other as well as from the academic leaders. These concepts, over the last three decades, have been underpinned by Tikanga Māori and had received overwhelming support from Māori scholars (Durie, 1998; 2001; Mead, 2003; Metge, 2004; Mikaere, 2012; Pohatu, 2003; Smith, 1997; Walker, 2005). Although there is a variance of contributions to the Māori bodies of knowledge, according to Bishop and Berryman (2006) contemporaneous development promotes tino rangatiratanga (self-determination). This principle, according to this author has guided Kaupapa Māori initiatives in terms of seeking more meaningful control over one's own life and cultural wellbeing. However, the same author poses the question of how tino rangatiratanga can be achieved within existing Pākehā dominated structures.

Leadership practice in Te Ao Māori starts with exercising whanaungatanga. Through this process, leaders constantly teach, learn and practice the rituals that surround the importance of the act of acquiring knowledge (Mead, 2003). The academic leaders’ positioning in relation to biculturalism in a Wānanga setting is that of being inclusive, caring, having patience and working collectively (Pohatu, 2009). In this context, protocols are part of all interactions involving the notion of lore regarding Tikanga Māori and law in regards to continuous quality systems, including the monitoring of how biculturalism is embraced.

The leadership role in Wānanga is about engaging in what Pohatu (2003) names as cultural constructed spaces. This author asserts, “claiming space to safely explore
depths within Māori world-views is essential” (p. 6). These spaces from where quality is managed could be seen as two divergent traditions that Smith (2002) refers to as “two bodies of knowledge that irritate one another” (as cited in Pohatu, 2003, p. 3). However, Durie (2001) advocates the ability of Māori to move freely and comfortably between two worlds. Yet, Smith (1997) refers to these two divergent traditions as a war of positions. Pohatu (2008) appears to view these positions as a continuum, as he discusses how practitioners embark in the never-ending journey through time in pursuit of mauri ora (wellbeing).

Summary

This chapter provided a literature review on managing quality between the two worlds, mainstream and Māori, in a Wānanga setting, reviewing two major themes and subsequent subthemes. The first major theme reviewed was two worlds, mainstream and Te Ao Māori, with three subthemes: the background of the two worlds; the two worlds in educational organisations and the two worlds in a Wānanga setting. The second major theme reviewed was managing quality in a Wānanga setting with four subthemes: the nature of quality; the nature of quality through the lenses of two worlds; conflicting values and principles linked to quality and leadership for dual contexts. Research methodology, data analysis and ethical considerations for the two research methods nominated, are presented in the following chapter.
CHAPTER THREE
RESEARCH METHODOLOGY

Overview
The purpose of this chapter is to present the epistemological and methodological underpinnings of this research. Then, the research design is presented, followed by the two methods chosen for this study, the first being ‘interviews’ and the second being ‘documentary analysis hui’. Thereafter, the information related to data generating and analysis is presented followed by comments on validity and triangulation. The chapter concludes with the consideration of ethical issues.

Epistemology
Epistemology is a philosophical theory of knowledge and refers to what is or should be acceptable knowledge in a discipline. Bryman (2012) asserts that epistemology “refers to a stance on what should pass as acceptable knowledge” (p. 711). Epistemologically, an assumption of this study is that knowledge is linked to cultural and social structures that change over time through a process of dialectical interaction (Guba & Lincoln, 1994). Through critical theory, the value-laden nature of knowledge is emphasised as well as the critical self-reflective practice that encourages researchers to become conscious of their own subjective, inter-subjective and normative claims (Kincheloe & McLaren, 2005).

A secondary assumption of this study is the adoption of a post-positivistic or interpretative paradigm that includes meaningful integrated multiple ways of seeking knowledge within research protocols. This approach according to Berryman, SooHoo and Nevin (2013), requires “cultural and epistemological pluralism, deconstruction of
Western colonial traditions of research and primacy of relationships within a culturally responsive dialogic encounter” (p. 15).

In my study, my commitment is not only to consider the transmission of knowledge but also how knowledge is produced. I draw on the work of Berryman, SooHoo and Nevin (2013) who suggest one must be cognisant of inclusiveness, cultural diversity and epistemological pluralism. Hence, the study focuses on the diverse ways people come to know about their worlds. Because of the nature and complexities of two cultural worldviews, as Delgado-Bernal (1998) explicates, striving to become competent in the culture of the researched group came to be an important element in my study. Irwin (1994) explains that Kaupapa Māori (Māori philosophy) research practice is epistemologically based within Māori cultural specificities, preferences and practices. Thus, it was essential to encapsulate responsive and appropriate cultural elements through cultural intuition and spiritual awareness. Consequently, this study incorporates Māori and non-Māori bodies of knowledge in parallel, reflecting the vision of the Māori academic politician Sir Apirama Ngata (1929) as cited in Pohatu (2004).

**Methodology**

Methodology refers to the choices that researchers make when planning and executing a study (Silverman, 2005). Hence, the methodology defines how the researcher goes about studying the issue and is concerned about the process of the research rather than just the product. Morrison (2007) claims that “methodology provides a rationale for the ways in which researchers conduct research activities” (p. 19) for which, according to Bryman (2012), researchers draw upon a set of beliefs that shape their worldviews and consequently direct them towards what to study, how to do research and how to interpret results. The aforementioned set of beliefs is known as a paradigm.
The term paradigm is utilised in social sciences to describe an entire way of looking at the world, which according to Davidson and Tolich (2003) “relates to a particular set of philosophical assumptions about what the world is made of and how it works” (p. 26). Two classical paradigms generally shape educational research. These paradigms are called positivistic, scientific or quantitatively oriented approaches and post-positivist, interpretative or qualitatively oriented approaches respectively. While the quantitative approach is concerned with numbers, measurability and logic, the qualitative approach instead values how the participants see the world in order to construct meaning from the interpretations that inform the research study (Bryman, 2008; Cohen, Manion & Morrison, 2007; Denzin & Lincoln, 2005). A positivist researcher remains more distant from the research subjects than the researcher employing an interpretative approach does. According to Guba and Lincoln (2005), this later approach is favoured by social sciences and as Bryman (2012) discusses this is because of its ability to recognise the uniqueness in people. Stemming from the work of Bryman (2012), Cohen, Manion and Morrison (2007) as well as Denzin and Lincoln (2005), this study tries to find meanings within the research problem and its context by comparing, contrasting, analysing and interpreting data.

**Research design**

Drawing on the interpretative research paradigm, this rangahau (study) seeks to gain an understanding of how the concept of living between two worlds is employed by leaders while navigating the possible tensions occurring within these two paradigms and seeking to optimally manage quality in a Wānanga setting. In other words, the study investigates how leaders in Wānanga manage quality taking into consideration two worlds, mainstream and Māori, which have been acknowledged by scholars, particularly over the last two decades (Durie, 2001; Pohatu, 2004; Walker 2005). These two worlds are underpinned on one hand by governmental rules and regulations under law and on the other hand by customary law or lore respectively (Durie, 2001). Māori customary law, according to Mead (2003) is connected to the
Māori concept known as ‘Tikanga Māori’ that according to Mikaere (2003) is the law that serves the needs of the tangata whenua (people of the land).

The questions for this rangahau have been designed to capture the individuals’ point of view regarding their experiences through the practice of managing quality whilst navigating two worlds. Drawing on the work of Denzin and Lincoln (2005) this research is value-laden and the questions represent the critical interest of the rangahau and function as an interpretative framework to determine relevance and construct meaning.

Whilst choosing the methodology of this rangahau, I placed myself in the spiritual realm of this new journey. Within my roles as kaimahi (academic staff) and researcher in a Wānanga setting, being a non-Māori born in Argentina, my first approach to the rangahau was to hui (meet) with our kuia (female elder). This was to receive her blessing through karakia (prayers) and her authorisation for the use of Kaupapa Māori as part of the theoretical framework of this study as well as the use of kupu Māori (Māori words) during this process. The concept of whanaungatanga (relationships), as Bishop (2005) explicates, brings with it responsibilities and commitments particularly for non-Māori researchers seeking to work within Kaupapa Māori research. Being an insider as well as an outsider researcher is acceptable within qualitative research, yet as Smith (1999) alerts, this double role requires critical thinking about processes, relationships and the quality and richness of the data whilst being ethical, respectful and humble. Thus this rangahau involves cultural rituals of encounter whenever human interactions occur.

For the purpose of this rangahau and as part of the aforementioned responsibilities linked to whanaungatanga, I have chosen culturally responsive methodologies (Berryman, SooHoo & Nevin, 2013) that draw on critical theory and Kaupapa Māori theoretical frameworks. Critical theory, Denzin, Lincoln and Smith (2008) explain, “bring researchers and their research participants into a shared, critical space, a space where the work of resistance, critique, and empowerment can occur” (p. 5).
The interpretative stance of critical theory challenges objectivity and neutrality to allow participants and researcher space for engagement through the establishment of relational discourses, in particular as Berryman, SooHoo and Nevin (2013) suggest, to groups subjected to oppression by the dominant discourse. Kaupapa Māori theoretical frameworks are concerned, according to Irwin (1994) with being culturally safe. Thus, this study facilitates human interconnections within cultural sensitivity. These connections are guided by the principle of wairuatanga (spirituality) highlighted in Ohia (2006). The choice of employing culturally responsive methodologies is in line with the indigenous research agenda that according to Smith (1999) “connects local, regional and global efforts which are moving towards the ideal of a self-determining indigenous world” (p. 115).

Consciously and conscientiously, my focus is on researching how participants elucidate meaning by taking a participatory stance. Within this interpretative paradigm, I draw on Freire (1998) who explains that participants and researchers are invited to bring their identities and ideologies together through dialogue that creates a mutual engagement where there are no spectators but only participants. Surrounded by the empty space between the self and the other that Bhabha (1994) refers to as third space, participant and researcher are able to act as co-researchers in the co-creation of new knowledge. This transformation can occur when participants and researcher connect the wholeness of mind, body and spirit in the journey of learning as highlighted by Meyer (2013). This trilogy guides the researcher to evoke the Holy Trinity and the Fruit of the Spirit (Galatians, 5:22-23) known as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. These principles are also echoed in this rangahau study through the practice of ngā takepū (principles) (Pohatu, 2008) being āhurutanga (safe space), kaitiakitanga (guardianship), te whakakoha rangatiratanga (respectful relationships) aroha (love) in pursuit of mauri ora (wellbeing) for all involved.

In this rangahau, from a culturally responsive research framework, all-human interactions are guided by Tikanga Māori as a process pertaining to the participants as leaders of a Wānanga setting and the researcher as a non-Māori working in the
same setting. My indigienity was denied in my birth country Argentina and it was replaced by a survival spirit derived from the anti-democratic oppression that occurred during my younger formative years. However, my identity has been restored in Aotearoa New Zealand through my journey involved with managing quality systems in the health, education and social work fields and more recently in my walk under the umbrella of Te Ao Māori (the Māori world), including this study. From this positioning, I do not claim spaces belonging to Māori, but I then walk alongside them recognising that Te Ao Māori represents the pou (stake) albeit other worldviews are accepted and welcomed throughout this journey.

The chosen qualitative methodology for this rangahau is consistent with Kaupapa Māori theoretical framework, which includes kanohi ki te kanohi (face to face) as a preferred mode of communication when dealing with Māori (Bishop, 2005). The processes throughout this study normally start with karakia before dialogue occurs and are guided by the practice of the aforementioned ngā takepū that become hoa haere (constant companions) and guiding principles.

Commonly, qualitative researchers employ several methods for collecting empirical data as together or separately these methods can provide significant insights (Denzin & Lincoln, 2005). The methods chosen for this rangahau are interviews and documentary analysis that was performed at a group analysis hui. These methods have been selected for their consistency with the interpretive inquiry framework of quality research paradigm (Wellington, 2000) and Kaupapa Māori research approach (Bishop, 2005).

**First Method**

*Interviews*

As the first method for this rangahau study, I have chosen qualitative interviews as they provide detailed answers that demonstrate the perspective of the organisation. Qualitative interviewing requires a genuine interest in learning about people.
However, Patton (2002) alerts us that this in itself is not enough as this method also calls for the researcher to adopt a disciplined and rigorous inquiry based on skills and technique.

Qualitative interviewing is in line with the quality of information rather than quantity, being more relevant to address the research questions (Fontana & Frey, 2005). For this purpose, the interview questions were designed to focus on the critical concerns of the study. The semi-structured framework was constructed to allow flexibility and to encourage participants to make an in-depth response to the topic they chose for this pathway.

Interviewing is an instrument that enables authentic connections between the souls of participants and researcher (Berryman, SooHoo & Nevin, 2013). Silverman (2000) concurs and further discusses that interviewing provides opportunity to obtain “an authentic gaze into the soul of another” (p. 823). The researcher, according to Bryman (2012) is able to reach areas of reality within people’s subjective experiences, views and attitudes. The questions on the interview schedule are the same for all participants and are based on the three key research questions constructed from issues identified in the literature (see Appendix C).

Senior campus leaders who manage quality systems in one of three Wānanga of Aotearoa New Zealand became the subjects for participant selection. This approach was chosen because these participants are well informed about the topic and were able to provide the necessary information (Bryman, 2012). There were ten participants interviewed in my study, three in each of the three-selected rohe (campus) and one who travels throughout all rohe. Seven participants were male and three female and of them, five were Māori and five non-Māori. The use of three Wānanga sites in different regions of Aotearoa Te Ika-ā-Māui (New Zealand North Island), and the diverse ethnicity and gender among participants was appropriate to gain multiple perspectives for the research problem aligned to the interpretative nature of this rangahau. The small sample number of ten selected participants is relevant in terms of the research interest in their depth and multiple layers of
meanings and experiences rather than concentrating on generalisations (Kincheloe & McLaren, 2005).

A trial interview conducted with a colleague in a similar position to the participants allowed a reduction of possible issues arising regarding timing, avoidance of leading questions and the gaining of experience in interviewing techniques (Bryman, 2008). Drawing from the work of Bishop (2005), all interviews were conducted kanohi ki te kanohi on a one-to-one basis according to Tikanga Māori with a view to allowing participants, as Bryman (2008) suggests, the freedom to express their opinion openly and at a depth that is not possible through other methods.

In spite of hierarchal positions, the processes implicit in whanaungatanga, allows the researcher to hui directly with senior leaders. In preparation for the proposed interviews and drawing from the work of Bishop (2005) and Irwin (1994) the Wānanga kuia was consulted as kaumātua (elders) have a mentoring role within a Kaupapa Māori research framework. Consequently the kuia instructed about the kawa (customs) pertaining to each of the three authorised rohe (campus) involved by the researcher. This practice is in line with the expectations in connection to Tikanga Māori and assists in creating āhurutanga (safe space) for all involved during the rangahau interactions.

After all academic formalities were taken care of together with Tikanga Māori, in my role as researcher I sent via e-mail an information sheet to ten senior leaders of Wānanga explaining purpose, aim and methodology of the study (see Appendix A). Three senior leader participants were selected from each of the three authorised rohe plus one participant whose activities are around all rohe of Wānanga throughout Aotearoa. Being aware of the time constraints that senior leaders constantly face, I reserved a list of six other names in case of unavailability from the invited participants. Nevertheless, all participants responded positively. The interview schedule was then organised according to place and time, as appointments were coordinated between the participants and the researcher (Bryman, 2012). In addition,
the selected rangahau applicants were prioritised according to their location and their availability to hui (meet).

At this point, it is important to note that the interview schedule was kept precisely as planned. Participants confirmed their availability as proposed the day before I travelled to their rohe as requested via e-mail. Hence, the interviews were held in three different campuses in rooms previously booked for each rohe on the internet booking system, allowing privacy and confidentiality to participant and researcher. As previously agreed to by each participant, I used a small digital voice recorder to record the interviews. Before the recorded interview session started there was time for karakia as is the normal tradition before a hui is held in pursuit of wairuatanga (spirituality) relevant to all human interactions within Kaupapa Māori and Kaupapa Wānanga. Then, participants signed a consent form as previously agreed via e-mail (see Appendix E). Participants were allowed to answer questions as briefly or as in-depth as they chose. Therefore, at times they deviated from the questions or elaborated at length. Consequently, the interview length varied considerably between forty minutes to seventy-five minutes.

**Second Method**

*Documentation Analysis Hui*

For the process used to perform the documentary analysis activity, I designed a unique method named documentary analysis hui. I created this innovative method drawing on principles from two traditional methods, documentary analysis and focus group respectively.

Taking into consideration the overarching notion of whanaungatanga within Kaupapa Māori methodology, instead of adopting the normal practice of documentary analysis done by the researcher, my decision was to invite Wānanga leaders who deal with quality systems to take an active part in this process through the aforementioned documentary analysis hui. This interactive research technique allowed the
participants to bring Wānanga documents that they considered appropriate to the analysis guided by my documentary analysis framework (Fitzgerald, 2007). This highlighted Māori and mainstream items contained in the documents with regard to purpose, audience and demand as well as commonalities and differences amongst these two paradigms. Thus, this pioneer method was created in keeping with my commitment to seek to honour Te Tiriti o Waitangi through participation, partnership and protection.

Documentary analysis requires readers “to locate, interpret, analyse and draw conclusions about the evidence presented” (Fitzgerald, 2007, p. 279). As well as being a rich source of data, this method works well in tandem with other methods including interviews selected for this rangahau study. Documentary analysis is an efficient and cost-effective method to obtain data and can “enrich a study throughout the research process” (Wellington, 2000, p. 114). Furthermore, according to Forster (1994) this method “can cast light on many aspects of organisational life” (p. 148) since documents are one of the main ways of communication at all levels in organisations. Hence, drawing from the work of Forster (1994) and Wellington (2000), company documents were analysed as they contain information that has already been collected avoiding having to allocate time and resources collecting data through other methods. Although these authors label this method ‘unobtrusive’, for the purpose of considering Tikanga Māori as a pou in my study it was necessary to request participants’ collaboration in a way similar to what is required when being more obtrusive, such as when conducting a focus group.

An element of the focus group method was also taken into consideration in the documentary analysis hui, as this is as well “a research technique that collects data through group interaction on a topic determined by the researcher” (Morgan, 1996, p. 130). Hence, the topic was analysis of company documents. The aforementioned participants were invited to bring those Wānanga documents that they considered appropriate to analyse as they pertained to their own departments. The pertinence of these documents was to be found within the researcher’s guiding questionnaire
(Krueger, 1994). This practice links to the concept that the participant and researcher work together to pursue new knowledge (Berryman, SooHoo & Nevin, 2013) while as Wellington (2000) suggests, investigating the research problem from secondary or existing sources.

The criterion for participant selection was foremost in that they were chosen from amongst Wānanga leaders in charge of departments and conversant with company documents. This approach was chosen because these participants are well informed about the topic and were able to provide the necessary information (Bryman, 2012). After contacting five participants kanohi ki te kanohi and obtaining their verbal acceptance to participate, emails were sent with the information sheet in preparation for the documentary analysis hui, explaining the purpose, aim and methodology of the study (see Appendix B) as well as providing the designed schedule of questions (see Appendix D).

The documentary analysis hui took place in one of the three authorised rohe in Te Ika-ā-Māui, that was convenient to participants and researcher. Out of the five invited participants, one presented apologies after having been called to another urgent hui. A group of four leaders met with the researcher for the purpose of analysing documents relevant to the organisation. This approach was well accepted, as normally colleagues are willing to co-operate in rangahau studies in pursuit of new knowledge, in line with their commitment to enhance teaching, learning and research (Ramsden, 1998).

The documentary analysis hui started with a karakia. Thereafter, the purposes of the hui were reiterated as per previous conversations and email correspondence. Consent forms were signed accordingly (see Appendix F). Each participant brought several company documents pertaining to their own departments. After kōrero (dialogue) amongst the group, it was decided to analyse the two documents that were most relevant to all the programs within Wānanga. As the researcher, I guided the group discussion through the questions previously developed to ensure that the key questions of the research were addressed. Guided by the work of Krueger
(1998), in order to maintain the functionality of research moderator I did not share my views about the topic.

The documentary analysis hui included a thought-through interwoven technique that allowed the researcher to co-construct the analysis of documents with participants while investigating the research problem from data within secondary sources. My researcher’s role was to hui with a group of Wānanga leaders to analyse documents, which allowed the practice of whakakoha rangatiratanga (respectful relationships) by upholding the participants mana (dignity) in particular when dealing with sensitive issues such as company documents (Bishop, 2005). This process is also in line with the critical and interpretative perspectives of this rangahau study juxtaposed to the Kaupapa Māori framework. This derives from what Bishop (2005) suggests, “it is through the development of a participatory mode of consciousness that a researcher becomes part of this process” (p. 120), which is most appropriate when working within a Kaupapa Māori approach. Consequently, in this rangahau, the interpretative stance of the ‘I’ of the researcher is placed alongside a participatory mode of consciousness greater than self.

At this point, I draw on Miller (1997, as cited in Patton, 2002) who reminds researchers that “demystifying institutional texts is one way of demystifying institutional authority” (p. 499). This approach was taken further in my study as the intention of having combined the two aforementioned traditional methods into a documentary analysis hui method is not only relevant to Kaupapa Māori methodology, but also assists to demystify institutional authority by inviting their direct participation.

**Data generation and analysis**

The practice of being a reflective practitioner guides me to be a reflective researcher. Hence, I decided to personally transcribe the interviews precisely as recorded resulting in quotes that, except for minor punctuation and grammatical
corrections, carry accurate data with negligible loss (Jahnke & Taiapa, 2003). The data generated from the documentary analysis was also personally transcribed in form of printed dialogue. Maged (2012) suggests that by the use of participants voices, “readers are able to engage directly with the raw data and can draw their own conclusions, thereby gaining even further insights” (p. 104). Although this exercise was time consuming, it saved time as it allowed me to become deeply acquainted with the data. Upon completion, I sent the interview transcripts to each participant for them to verify and to continue the collaboration while minimising bias (Cohen, Manion & Morrison, 2007). Only one participant made minor changes.

My analysis was then able to start and I began by reading and re-reading the interview transcripts in order to further familiarise myself with the data, which I chose to personally hand-code (Lofland, Snow, Anderson & Lofland, 2006). I reflected and interpreted what I read in the interviews and documentary analysis hui transcripts. Hence, the voluminous data was analysed systematically and separately, in order to maintain the critical interest within the study, its relevancy and constructed meaning (Patton, 2002).

My analysis continued after the initial deductive interpretation of this data around the broad categories that are reflected in the literature review that was based on important aspects of the topic. Through this quality strategy the data was colour coded manually while carefully examined to identify the recurring issues. Relevant themes emerged within each category through what Patton (2002) refers to as an inductive analysis that allows the finding of previously undiscovered patterns. Then the data was consolidated accordingly whilst ensuring the safekeeping of important information. Consequent key findings were summarised at the end of each session. The core categories and themes identified during the documentary analysis hui from selected documents have been linked to the findings found through the interview method (Patton, 2002).
Validity and Triangulation

Validity refers to a concern with the integrity of the conclusions that are generated from a piece of research (Bryman, 2012). This same author refers to the issues concerning values and bias and alerts us to what the reader is entitled to know. Consequently I have previously declared my position and background in order to be open and transparent about my personal biases.

Within Kaupapa Māori framework, validity is linked to truthfulness and consistency that do not depend only on research tools and processes but on the quality of relationships. Trustworthiness is connected to obligations of reciprocity (Pohatu, 2009) and the fidelity between participants and researcher (Moss, 2004). As the analysis of the documents was done collectively, validation occurred through the process instead of through an after event. Collaboration between researchers and participants is part of the consistency within the study by evoking “it is no longer an ‘I think’ but ‘we think’” (Freire, 1973, p. 135).

Triangulation is the use of more than one method in the study so that findings may be crosschecked (Bryman, 2012; Davidson and Tolich, 2003). Cohen, Manion and Morrison (2007) concur and further discuss that triangulation “attempts to map out, or explain more fully the richness and complexity of human behaviour by studying it from more than one standpoint” (p. 141). In this study, two methods were used including semi-structured interviews and documentary analysis hui, consequently assisting triangulation that according to Forster (1994) can help to counteract the biases of other methods by comparing and contrasting analogous data. Furthermore, the involvement of participants in the documentary analysis hui assisted triangulation by minimising researcher bias thus adding efficacy to the study outcomes.

Considering the subjective nature of interviewing, participants were provided with their interview transcripts to be validated. Subsequently, they were offered the final analysis for perusal to ensure that the findings and interpretations were authentic,
fair and ethical (Bryman, 2012; Fontana & Frey, 2005), only one participant made minor changes. Similarly, the participants who took part in the documentary analysis hui were offered the final analysis for their perusal, there were no requests for changes.

**Ethical Issues**

Ethical considerations are not an additional part of the research; instead, they are built in from the planning stages throughout the rangahau study (Wilkinson, 2001). Firstly, I was committed to honouring the principles of Te Tiriti o Waitangi. These principles, participation, partnership and protection have been taken into consideration in all human interactions as well as academic endeavours throughout the rangahau processes.

At this point, it is worth noticing that before gaining entrance to the rangahau sites I faced a dual academic rigour from having to meet requirements of the Unitec Research Ethics Committee (UREC) as well as the Tikanga Rangahau Committee (Research Ethics Committee) from the selected Wānanga. Although frustrating in the first instance because of my commitment to meet deadlines, it was a relevant reminder that when undertaking Māori research there is a need to abide by the Māori system of ethics and accountability that provides justification for appropriate methodologies (Jahnke & Taiapa, 2003). Thus, the bicultural approach of this rangahau prevailed, whilst a collaborative and interactive approach has been applied throughout this study.

The purpose of ethical approval is to ensure that the rangahau participants and researcher are not put at risk of harm, that they are not disadvantaged in any way, that the participants are made aware that they can withdraw at any time and that their confidentiality as well as any link to their specific portfolios will be protected. Bryman (2012) alerts us that informed consent is the area within social research ethics that is mostly debated and he further reminds us that it is “a key principle in
social research ethics” (p. 712). Following these considerations, participants were formally invited to participate, they were fully informed of the nature and scope of the study, they were asked to sign consent to participate in the study as well as the data-collecting techniques.

Beyond but related to the ethical issues of informed individual consent and confidentiality, research with Māori includes cultural processes within a Tikanga-based approach that involves seven preferred tools being: aroha ki te tangata (respect for people), kanohi kitea (the seen face), titiro, whakarongo, kōrero (look, listen, speak), manaaki ki te tangata (share and host people), kia tūpato (be cautious), kaua e takahia te mana o te tangata (do not trample over the mana of people), kaua e māhaki (don’t flaunt your knowledge) (Smith, 1999). These tools are applied by reflecting upon all interactions allowing positive dialogue and collaboration between participants and researcher. Hence, these guiding principles became personal kaitiaki (guardians) and tools of research strategies applied throughout this rangahau study. In addition, I endeavoured to consult with a Māori advisory group comprised of the kuia of the organisation, the rangahau mentor and the cultural advisor. These three Māori advisors have kindly agreed to support me throughout this rangahau. The kuia provided spiritual support, the cultural advisor advised regarding the kawa pertaining to each rohe and the rangahau mentor ensured my renderings of Māori worldviews were interpreted authentically and correctly as well as being respectful to Kaupapa Māori.

A perceived ethical issue may derive from the choice of a Wānanga setting in that the anonymity of the organisation proposed can hardly be disguised as there is only one Wānanga that employs non-Māori in leadership roles, besides the Wānanga ethos is well published. Furthermore, the leaders involved in this rangahau could be identified by readers with intimate knowledge of each leadership function, which by its very nature requires continuous dialogue in hui settings. However, whilst most participants would have waived preservation of the anonymity of their names and portfolios, preferring that their contributions be representative of Kaupapa Wānanga, ethical concerns restrict such disclosure.
As a researcher, the whakatauki (proverb) “Te mana o te kupu, te pono o te Mātauranga, te wairua o te mahi” (integrity, wisdom and spirituality inform a Māori ethical research framework) guided my journey throughout my study involving Tikanga Māori or lore, with each human interaction juxtaposed to the relevant rigour or law that academic research requires.

**Summary**

The purpose of this chapter was to present in detail the chosen research design. Firstly, the epistemological underpinnings of this research were presented. This was followed by the presentation of the research methodology. Then the interpretative paradigm of the study was explicated. Biases were declared by a presented overview of the researcher’s background, values and beliefs as well as the researcher’s role. The two chosen methods were justified and data generation and analysis were outlined. Having described these qualitative research methods as interviews and documentary analysis hui, assurances regarding the rigour of the research were given by explaining validity and the use of triangulation. Finally, ethical issues were addressed and the next chapter will present the findings of the study.
CHAPTER FOUR

FINDINGS

Overview

The purpose of this chapter is to present the findings of the study. The data was gathered through interviews and documentary analysis hui (meeting). Firstly, the interview findings have emerged from a vast amount of data that has been consolidated and are presented under four major categories that are linked to the literature. These categories are: quality management in tertiary education; quality management in Wānanga; tensions in quality management; and striving for solutions towards best practice. Key findings have emerged from each category and are displayed accordingly. Finally, the documentary analysis hui results are presented followed by key findings.

Interview findings

As far as possible, participants’ voices have been presented through quotes using their words under pseudonyms for anonymity purposes. The pseudonyms were chosen randomly and with the exception of gender do not identify the participants. This authentic reporting intends to allow readers to engage directly with the raw data letting them draw their own conclusions allowing consequential gaining of further insights from this exercise.

To assist the reader, Table 4.1 page 41, provides an overview of the participants through pseudonyms, their ethnicity and gender.
Table 4.1: Participants – Ethnicity and Gender

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sam</td>
<td>M</td>
<td>Indian</td>
</tr>
<tr>
<td>Mel</td>
<td>M</td>
<td>Indian</td>
</tr>
<tr>
<td>Gary</td>
<td>M</td>
<td>NZ Māori</td>
</tr>
<tr>
<td>Mary</td>
<td>F</td>
<td>Polynesian</td>
</tr>
<tr>
<td>Yul</td>
<td>M</td>
<td>NZ Caucasian</td>
</tr>
<tr>
<td>Elsa</td>
<td>F</td>
<td>NZ Māori</td>
</tr>
<tr>
<td>Judy</td>
<td>F</td>
<td>NZ Māori</td>
</tr>
<tr>
<td>Luis</td>
<td>M</td>
<td>NZ Caucasian</td>
</tr>
<tr>
<td>John</td>
<td>M</td>
<td>NZ Māori</td>
</tr>
<tr>
<td>Keith</td>
<td>M</td>
<td>NZ Māori</td>
</tr>
</tbody>
</table>

Quality Management in Tertiary Education

All ten participants recognised the importance of quality management in tertiary education in general but included Wānanga as an obvious insider in this kaupapa (subject) for example, by using the pronoun ‘we’ when referring to elements of quality management in tertiary education.

A number of participants recognised the diverse contexts in which the term quality can be utilised. Elsa and Mary respectively quoted:

Quality is similar to beauty, because it is in the eye of the beholder. So the starting point is who the beholder is.

It is an important idea, even though it is vague, because what quality is to one person can be oppression to another.

In spite of the acknowledgement about the vagueness of the term quality by the above-mentioned participants, unanimously they stressed the importance of quality management. Yul generalised quality management as an applied system that “is important for the survival and sustainability of organisations”. He referred to quality management as being applied at micro and macro levels within the organisations.
and being all about organisational culture and about the whole system”. Mel emphasised the importance of quality management in tertiary education, including Wānanga. This importance, according to Gary, is because quality management “is not only about academia, but is about everything we do”. He also gave to quality management an overarching role when he stated, “we are talking about across the board and in everything that we do”.

The above-mentioned overarching role of quality management was also noted by most participants. They defined the areas covered by quality management, as seen in the following statements from Mel and Luis respectively:

It is about the monitoring of the facilities, the delivery by the lectures, the teachers, the technology…generally, to monitor everyone’s performance.

It is ensuring that we are achieving what we set out to achieve in all areas of the organisation.

The term ‘holistic’ was also mentioned by three participants in relation to “a holistic way of managing quality” and “a holistic education is involved as part of this quality”, both quotes mentioned by Sam. According to Mel, quality management ensures that “we are providing a holistic learning experience”.

A number of participants have linked the term standards to the concept of quality management. Sam referred to “keeping up with world standards”. Mel provided examples of how standards can be kept globally as APA referencing; he also referred to global standards for essay writing and publications and added that quality management ensures that “we keep up with global standards and global demands”. Gary accentuated, “having quality management ensures that the standards are maintained”.

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Most participants placed the students at the centre of the standards that quality management assists to maintain. For Gary students are at the centre of quality management. Other participants added to this concept. As an example, Sam noted:

We do not deprive our students the right to the best access to knowledge, which has to be compared with world standards quality management.

Key findings: Quality Management in Tertiary Education

Firstly, most participants recognised the vagueness of the term quality and unanimously the imperative of quality management in tertiary education was highlighted. Secondly, participants referred to this imperative in different ways. For eight participants quality management is applied holistically; seven participants mentioned the importance of keeping up standards within the organisation, nationally and globally; and eight participants placed the students at the centre of quality management. Throughout there was consensus about the imperative of quality management within Wānanga.

Quality Management in Wānanga

Unanimously, all ten participants gave expression to the dual role of quality management in Wānanga. They emphasised the importance of compliance derived from Western expectations as well as from Māori expectations, which according to seven participants adds complexity to quality management. Two examples from quotes of Sam and Luis respectively are as follows:

Wānanga has to comply with quality management the same as all tertiary institutions, not only complying with the standards of mainstream guidelines, but having some additional features regarding quality management, that are mainly under Tikanga Māori.
Wānanga has to deal with more complex quality systems involving Te Ao Māori as well as having to do what mainstream does.

Unanimously, participants referred to two worlds that exist when dealing with quality in Wānanga. When describing these two words, participants referred to one of these worlds being: ‘Western’, ‘Pākehā’, ‘mainstream’, ‘Te Ao Pākehā’ and ‘non-Māori’ whilst the other world was named ‘indigenous’, ‘Te Ao Māori’ and ‘Māori’.

All participants emphasised that these two worlds are run together as expressed by Mel “we do not run one without the other”. However, most participants named these two worlds in their own ways: ‘two worlds’, ‘two sides’, ‘two spaces’ ‘two world views’, ‘two views’, ‘two perspectives’, ‘two systems’. Keith viewed these two worlds as ‘a two edged sword’. Two other terms were used by John who referred to ‘border crossing’ and having a ‘double consciousness’. Most participants referred to ‘the law and the lore’ linked to the mainstream world and Te Ao Māori respectively.

Four participants mentioned that the Western side of expectations regarding compliance come from the governing bodies named New Zealand Qualifications Authority (NZQA) and Tertiary Education Commission (TEC). Unanimously, the participants agreed that the Māori side of expectations regarding compliance comes from Tikanga Māori. All participants referred to different values that belong to each one of the two worlds. One participant, Sam, made a clear distinction alleging accountability from mainstream as distinct from Tikanga Māori within Te Ao Māori. Sam stated:

Principles of quality management from a mainstream perspective are about meeting deadlines, achieving key performance indicators, filling up forms, accountability through reporting, compliance with regulations, policies and processes. Also, it is about compliance in regards to the laws. However, from a Māori perspective, compliance involves all of that I have described which comes from a mainstream world but also the compliance extends to Tikanga or lore.
Some participants alleged that ‘the crown’ pertains to the mainstream world whilst the indigenous world relates to ‘spirituality’. Yul commented:

Apart from meeting the requirements of what the crown needs to know, we also have the spiritual side of the organisation which are the values, they are a major instrument of refinement and filter for quality management.

Additionally, Yul made a remark as he included accountability within both worlds:

In both worlds, we have to be accountable. In mainstream, it is more about the wellness of the system, accountability and evaluation processes. In Wānanga we also have an evaluation process, which is more robust, we have accountability plus spirituality. In Wānanga there is a balance in the practice of this bicultural concept. We can look at things through different lenses, meet accountability through spirituality. We meet our outcomes required by the Western world. When we talk about spirituality we are talking about something intangible that audits can not measure.

In the same vein, all participants have expressed in different ways that in Wānanga accountability is directly guided by the values of Tikanga Māori and Kaupapa Wānanga. These values are the overriding force for being accountable and not just compliant regarding mainstream standards. As Gary stated:

The main quality management that we have is our values, if we are acting with our values as the foundations for our actions, that is the best quality management that we could have and we can’t go wrong.

Other participants recognised similar concepts in different ways of expression. For example, Mel and Keith subsequently quoted:

Accountability and auditing is a Western worldview, however, we have to add Kaupapa Wānanga. Regarding accountability, we have systems; there is a lesson plan, preparation, qualifications. Accountability is guided by the principles of Wānanga, as a tuakana you are accountable to your tauira, because you are seen
as a role model they look up to you, besides the normal accountability of turning up on time, there is more to it.

Our values guide and inform all our quality management.

At different times during the interviews, all participants spoke about Kaupapa Wānanga, being the values of Wānanga not only when responding to the relevant question ‘what are the values’ but also being guided by these values in everything that they do. As an example, Keith noted:

Our values ngā uarā are universal, so they are contextualised within Te Ao Māori framework, the values such as aroha, whakapono, ngā ture and kotahitanga are accessible and they underpin, guide and inform our practices.

All participants acknowledged the above-mentioned core values of the organisation, the majority spoke about other ngā uarā (values) and takepū (principles) that are also at the centre of different frameworks within the organisation, and that they too stem from Tikanga Māori, as expressed by Gary in the following example:

It brings into context a number of other frameworks. I refer to Kaupapa Wānanga, ako Wānanga, and tauira footprints. We have a number of quality management systems and layers that are attributed to quality management in a Wānanga setting. Bedrock for me is to know, te tika, pono and aroha and now we are talking Tikanga, which is another framework within the world that we are operating in. This also helps us to form a view of quality management in a Wānanga setting.

Most participants referred to takepū utilising complimentary words as displayed in the following quotes from Mary and Judy:

Kaupapa Wānanga and the values kotahitanga, whakapono, aroha and ngā ture and the Kaupapa rangahau processes, ahurutanga, kaitiakitanga and koha, those concepts fill me and guide my actions. I love them.
Takepū is an awesome framework to work with. It is used at all levels and it is universal. This is one of the benefits of being part of a Māori organisation that uses principles that come out of Tikanga Māori.

Similar to the other six other participants, Judy referred to the interconnection amongst takepū as previously discussed. Furthermore, she mentioned the role of values towards accountability as follows:

We cannot have a value that operates on its own. For example, kaitiakitanga never operates on its own, it is connected with aroha, manaakitanga, it may be some tau-kumekume but it is worked through the tensions. So, kaitiakitanga is to ensure that we take care of the things that are within our accountability.

Seven participants separated the values that appeared to drive the ‘mainstream world’ and the values that drive the ‘Māori world’. Yet, all participants were aware of their responsibilities toward both worlds as in the following example from Yul:

In Wānanga, we are spirituality connected with what the students are doing, we also look at if they are happy, mainstream is about the wellness of the system and evaluation process.

Whanaungatanga (relationships) was mentioned by five participants as an overarching value that guides all interfaces and as a symbol of the collective society within Te Ao Māori opposed to the individualism of mainstream. Sam mentioned:

Whanaungatanga constantly connects us with everyone around us and with all the other takepū and all interactions with students and everyone, showing the collective approach in the Māori world opposed to individuality coming from mainstream.

Keith spoke about the positive influence of whanaungatanga:

Whanaungatanga allows us to be able to share our best practices.
To assist the reader, Table 4.2 below, provides an overview of the values and principles that participants attributed to each of the two worlds in Wānanga when managing quality. The table has been designed taking into consideration the direct voices of the participants and their interpretation of the values that they construed as belonging to the two worlds Te Ao Māori and mainstream. As relationships are paramount within Tikanga Māori, the principles whanaungatanga and wairuatanga overarch frameworks, values and principles recognised within Te Ao Māori as opposed to individuality within mainstream. Accountability derives from both worlds at once.

Table 4.2 Values and Principles from two worlds when managing quality

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Whanaungatanga (Relationships)</td>
<td>Individuality</td>
</tr>
<tr>
<td>Wairuatanga (Spirituality)</td>
<td></td>
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<tr>
<td>Frameworks</td>
<td>Frameworks</td>
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<tr>
<td>Whanaungatanga (Relationships)</td>
<td>• Deadlines</td>
</tr>
<tr>
<td>Wairuatanga (Spirituality)</td>
<td>• Filling forms</td>
</tr>
<tr>
<td>• Kaupapa Wānanga (Wānanga values)</td>
<td>• Reporting</td>
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<td>• Ako Wānanga (Teaching and Learning)</td>
<td>• Regulations</td>
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<td>• Tauira Footprints (Students’ experiences)</td>
<td>• Policies</td>
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<td>Ngā Uarā (Values)</td>
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<td>• Whakapono (Honesty)</td>
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<td>• Ngā ture (Beliefs)</td>
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<td>• Aroha (Love)</td>
<td>• Reliability</td>
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<td>• Kotahitanga (Unity)</td>
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<td>Takepū (Principles)</td>
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<td>• Kaitakitanga (Stewardship)</td>
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<td>• Koha (Gift)</td>
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<td>• Mauriora (Wellbeing)</td>
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<td>• Tika (Correct)</td>
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<td>• Pono (True)</td>
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ACCOUNTABILITY
**Key findings: Quality Management in Wānanga**

Firstly, unanimously participants recognised that in Wānanga they are expected to comply with two worlds being mainstream and Māori. The quality imperative from the mainstream world comes from the New Zealand Qualifications Authority and the Tertiary Education Commission representing ‘the Crown’ whilst Tikanga Māori guides the Māori world. Secondly, the mainstream world, being largely linked to ‘the law’ was also named as ‘Western’, ‘Pākehā’, ‘Te Ao Pākehā’ and ‘non-Māori’. The Māori world, mainly linked to ‘the lore’ was termed ‘Te Ao Māori’ and ‘indigenous’. Consistently, participants highlighted that different values overarch and guide the two worlds. These values are presented in table 4.2. Finally and unanimously, participants emphasised that the values pertaining to Te Ao Māori guide and inform Wānanga quality management, consequently resulting in accountability, which from the mainstream perspective is regulated by forms, meeting deadlines, policies and regulations. All participants have seen the differences in values within the two worlds as an addition to the normal complexities of quality management. Consequently, these intricacies cause tensions that leaders face when dealing with two worlds.

**Tensions in Quality Management**

As previously reported, there appeared to be awareness amongst participants of having to give constructive focus to each of the two worlds, mainstream and Te Ao Māori, in Wānanga. There was also an accord regarding the acknowledgement of ‘tensions’, positive and negative derived from these interventions. However, the origin of these ‘tensions’, the challenges they bring and how they are dwelt with and experienced, differed from participant to participant.

Participants expressed different ‘tensions’ when managing these two worlds as firstly there was a unanimous consciousness of their existence. However, how these worlds were seen was more personal. Gary voiced:

> I can see that at times, these two worlds can collide, they do not always meet favour with each other, they are not always in alignment.
Gary went on clarifying the way he manages these two worlds:

At times, we are called into trying to massage them both together. When possible we try to find a compromise between them. It does not always work and I am not always successful at it.

There appeared to be a similar approach in the way participants not only referred to their management of the two worlds but also how they perceived them to be ‘in balance’, ‘in harmony’, ‘with similar goals’, ‘from bicultural lens’, and ‘complimentary’.

Although the participants approach was generally positive as described above, they also recognised the challenges they have to face. However, they did not dwell on the challenges that sometimes dismayed them, yet their standpoint was always the way they navigated, managed, massaged, viewed, walked, and accommodated the two worlds that several participants viewed as an advantage in spite of its complexities. For John the key was not to treat the two worlds as enemies but it was about how to make multiple systems work positively. He mentioned:

This kind of complexity is around trying to recognise one positive difference to see multiple ways of viewing the world. This is about dealing with multiple systems that can be seen not as enemies, as I am not trying to trade them off against each other. We have Western systems of quality and they are great. We have Māori systems of quality and they are great. It is not a competition, so if you can get into that frame then you are only asking, ‘how can this system be great’ and so I use that approach.

Furthermore, John saw a great advantage in having systems coming from two worlds. He said:

We can choose what is best, making our world future proof.

The tensions from managing both worlds, mainstream and Te Ao Māori, can originate from the way that students outcomes are perceived. Elsa depicts:
Quality experience in a Māori environment can be described as the revolutionary experience as opposed to in many mainstream organisations quality experience can be described as a functional engagement of teaching and learning. In the view of the world, there are winners and ‘losers’, the rich and the poor. From a Māori perspective the is only the rich, and every Māori child and person deserves the opportunity to be wealthy, not just on a financial point of view but most important from a spiritual point of view.

Mary refers to the importance of giving students opportunity to improve further that what is acceptable within mainstream guidelines. She mentioned:

In a mainstream university, it would be very difficult to keep students with a D average. I want to keep them until they do their work, they may not graduate at the same time that everybody else, but they will graduate. It may take them another year or two, but that is the difference.

Another participant emphasised that tensions in managing quality in Wānanga occur because of the demands come from both worlds. Mel emphasised:

Quality management for Wānanga is checked by the self-assessment on quality standards, set up by us but set up to meet mainstream standards.

When managing two worlds, the tensions appeared to originate, according to Sam from “having to make decisions linked to staff performance”, or as Mel said, “when monitoring performance management” or as noted by Mary “when the two systems don’t synergise”. She referred in particular to hiring practices, and explained that indigenous models are not bound by “conflict of interest” noting that “it would be better for kaimahi to invite the appropriately qualified whanau as when to apply for a job and not being worried about what is imposed on human resources from Western models”. 
Four participants presented examples from when leaders experience tensions from having to deal with situations occurring at Wānanga. For example, a participant spoke about staff having to attend tangi (funeral). He said that they are entitled to four days leave, however at times, he/she may request an extension. Sam elaborated that he needs to look at the policy regarding ‘tangi leave’, but if the deceased is a close whānau, the values of the organisation linked to Tikanga have to be considered.

Another example was presented by a participant in regard to confidentiality. He explained that the Privacy Act 1993 demands it. However, under the umbrella of Te Ao Māori, at times names of people and/or their actions should not be suppressed during a hui. In particular this applies when the hui is held at the marae (meeting house). He mentioned that the ‘lore’ should prevail because the pursuit is mauri ora for all involved in the hui and does not benefit by having confidentiality for one or more people involved.

Another participant, Mel, offered the example of performance management. He believed that when a kaimahi (academic staff) is not performing according to the expectations of a job description, under the law this person has a job to do and must achieve outcomes, yet under lore, he has to consider the wellbeing of that person. Mel explained:

> By an employment law we hire somebody, he/she should be able to teach as expected, but if not, we should be able to provide more training and different aspects of Tikanga and of bicultural knowledge within the organisation. We have targets to achieve, but at the same time, we have people to work with under the lore.

As previously discussed, koha is one of the values of Kaupapa Wānanga. However, three participants referred to koha as being problematic, because of its connection with gifts, in particular with money. Keith viewed koha as “the most controversial principle”. He added:
Koha has a spirit all of its own. For example the principle koha may be one of the contentious areas in terms of quality systems, for us it is a natural occurring practice, we do it every day, we koha our time, our knowledge, our kōrero, our efforts towards the shared vision of the organisation. When somebody koha to us, we want to reciprocate, under Tikanga it is fine, but under law we may not be able to do it.

This participant explained, “This tau-kumekume occurs between law and lore”. But then again he clarified that policy had to be implemented because “There have been instances when koha has been abused”.

The history of these two worlds did not appear to be seen in the same light as in present days and in particular when referring to auditing systems conducted by Pākehā people with Western standards. Gary, who has worked in Wānanga for about three years, mentioned that he felt relieved over not having to go through what his predecessors had to accept in order to survive the systems previously imposed:

That is why I am saying that I am lucky. I just imagine, some of the pain, the growing pains that our founder and others had to go through to establish this organisation, because I have no doubt back in their days, it would have been very much a mainstream approach with a mainstream framework and this was ‘we are auditing you on’ and ‘we will not go outside of the boundaries.

In the same vein, referring to former auditing systems, Judy told this historic event:

There were tensions coming from mainstream, as they did not understand why we had to have pōwhiri, karakia and waiata before they came into our spaces and even why we spent a long time talking. For us in Wānanga we have hui, we know that these things belong within our space. As they came into our space, meaning the ones that own the policies, they do not own how we deliver.

Similarly Luis, a participant who belonged to Wānanga since its creation commented:
When we first started, we were only in a Pākehā world trying to build something different. It was very important at that time, to be able to meet those Pākehā constructs.

The same participant, as well as six others, noticed that over the last few years, there had been positive changes in regards to Māori paradigms being incorporated into quality management. Luis stated:

As time has gone by, it has been more of Te Ao Māori coming through into our organisation.

Consequently, he noted that recently auditing systems have also incorporated Māori bodies of knowledge, Luis explained:

Nowadays, Māori have been brought into the audit panels to understand the indigenous perspectives of it, which gives a balance and an understanding, which has grown over the years from TEC and NZQA.

Another participant viewed the understanding of Kaupapa Māori as essential when auditing. Gary referred to recent incorporation of Māori auditors within governing bodies that deal with auditing:

They have recognised that you can't send an auditor that does not have an understanding of Kaupapa Wānanga or Kaupapa Māori. There are some things about the intangibles that we do, that somebody that does not understand Kaupapa Māori, or our organisation, will not see, including the voices of stakeholders and tauira, as they were able to say that Wānanga does amazing things, because they teach us in terms of the program and they also look after us holistically. Now auditors are able to understand and therefore report back in a way that reflects well on our organisation and needless to say on our staff. I am in a privileged type of time where TEC and our auditors understand that Kaupapa Wānanga, Tikanga and Kaupapa Māori have a valued place inside of education for our people in the environment that we operate in.
Judy also recognised that positive changes have occurred, however she was more cautious:

We have to accommodate law because if we don’t we cease to exist. This organisation was created to benefit the people, to benefit the disadvantaged, in that way, we are compelled to comply at many levels.

This last participant, Judy, and two others showed willingness to accommodate auditing systems within Te Ao Māori spaces; however, they were sure about never compromising ‘Tikanga’. For example, Judy stated:

We will not water down Tikanga, even if the auditors feel uncomfortable.

John gave a clear explanation of how and why recent positive changes regarding quality management are occurring, as he argued that recently ‘a lot of what is law is Māori informed’. He exampled the case of tangi leave which has been extended from three days to four days due to the more lengthy time that Māori funerals require. John mentioned:

That simple recognition of tangi of Māori funerals as a valid experience is huge, as a venue not debating about law vs. lore because there is a recognition about these two ideas. The law has accommodated Māori quality systems and a funeral is a quality system in Te Ao Māori. It looks after the quality of relationships, it looks after the quality of regard for human beings.

All participants mentioned that they are used to having to manage the tensions coming from both worlds by accepting that they both exist in Wānanga. A participant suggested that by ascribing only to ‘the law’, tino rangatiratanga or self-determination can be compromised, yet he suggested considering both ‘the law and the lore’. Keith said:
In the spirit of partnership, we have both law and lore to keep us in check. This is because we are accountable to taxpayers’ money. If we do it with the spirit of our values then naturally we will appease the law by default. I think that the law and the lore go hand in hand, the left and the right.

**Key findings: Tensions in Quality Management**

Unanimously participants highlighted that the expectations emanating from the two different worlds of mainstream and Māori cause tau-kumekume (tensions positive and negative). These two worlds at times collide but mostly the challenges they bring have to be managed or accommodated to achieve balance and harmony. Secondly, most participants acknowledged that quality management in connection with human resource is the area that presents the highest tensions regarding consideration of privacy, performance management and in particularly the handling of koha. Thirdly, participants referred to tensions when exercising values that are guided within Te Ao Māori, as the practice of whanaungatanga and wairuatanga. These values conflict with processes concerned with key performance indicators, students’ outcomes and audit trail. These do not promote the same relationships or spirituality paramount within the Māori world and are seen as time wasters from a mainstream perspective. Fourthly, participants who had been in Wānanga for more than fifteen years acknowledged that historically there had been more tensions regarding quality audits coming from mainstream simply because there was no consideration or understanding of Te Ao Māori. Most participants recognised that over the years there has been an improvement, as present auditors include Māori, but they also acknowledged that there is still great deal of work to be done. The recent audit report from the external evaluation and review (EER) written for the first time in Te Reo Māori, was acknowledged by three participants as a symbol that times are changing regarding the understanding of Te Ao Māori within government. However, most participants recognised the enormous challenges that are still ahead.
Striving for solutions towards best practice

The empirical findings of this study show that participants are constantly pursuing the enhancement of quality management while living between the two worlds. Seven participants emphasised the imperative of understanding the two worlds ‘the law and the lore’ when referring to ‘best practice’. As an example, Sam mentioned:

To improve the way that quality is managed within two worlds ‘the lore and the law’ we need to understand them.

Likewise, Mary mentioned that the understanding of the two worlds is important, yet she cautioned about being able to maintain “an indigenous perspective” in order to avoid becoming mainstream. Mary then affirmed:

If we go the way of mainstream management techniques for everything, we are going to become that.

Furthermore, three participants view the importance of leaders transferring the understanding of an indigenous perspective toward external observers and monitors as the following statement from Sam shows:

The government and people who manage finances should look at auditing quality systems that involves mainstream values but also indigenous values.

Participant Mary mentioned that the global shift towards this understanding is conducive to best practice that recognises indigenous worldviews.

We can recognise that there is a global movement, this drive is growing and is bringing forth global intelligence that includes indigenous worldviews.

John expanded on the beneficial outcomes of indigenous cultures utilising quality systems that are indigenous rich.
I am interested in Māori quality systems that meet Māori aspirations, because I think that then, Māori will be hugely successful or indigenous people will be hugely successful.

Three participants noted that indigenous views should be incorporated within human resource in order to optimise its management. For example Sam stated:

HR processes function under mainstream focus; they depend on too many forms. These processes are fine, but from indigenous point of views, we should look more at the person not only at forms that may be conducive to wrong decision-making.

Four participants mentioned that best practice is achieved through being a reflective practitioner, a practice that is conducive to continuous quality improvement. There was a consensus about the link between quality management and continuous quality improvement. For example, Sam mentioned:

Quality management systems help us to understand what we are doing right and what we can do better.

All participants noted that the frameworks of Wānanga, together with its values are conducive to best practice. Again, Table 4.2 page 48 clarifies to the reader the frameworks and values mentioned by participants.

Quality improvement action plan is the term adopted by Wānanga for continuous quality improvement practice. Most participants acknowledged the importance of reviewing and improving practice as well as dealing with immediate and long-term plans. Mel stated:

We deal with the immediate concerns but we also have long-term plans. We have the QIAP quality improvement action plan, we are guided by the law and the lore.
Continuous quality improvement and/or the quality improvement action plan appeared to be linked to the fact that participants were conscious that Wānanga is a relatively new organisation. Most participants, although positive in regard to the managing of quality between two worlds, also claimed that there is still a lot of work to be done. The fact is that quality management in Wānanga is viewed as complex. CQI should, according to Keith, be a “natural occurring event” and not framed by auditing systems.

All participants referred to this complexity. However, their views regarding best practices in dealing with quality management complexity differed. Elsa mentioned that in 2005 the organisation underwent management intervention through the Crown. She explained:

Leaders at the time were rendered powerless through the structure of the organisation and the policies. Quality management and quality systems were something that was done to people. There was no ownership.

Elsa presented a view that the quality management in Wānanga has made positive progress since that difficult time experienced by the organisation, yet as with most participants she recognised the importance of continuous quality improvement and the future work that lies ahead. She noted:

We have come a long way from a culture of management by compliance and control to a culture of leadership, accountability, responsibility and delegation.

This participant viewed that in order to achieve best practice, quality management has to include simplifying organisational structures in order to allow a leadership of trust where decisions could be done without having “to have conversations with forty five people” which according to Elsa is “paralysing”. Same as the other three participants, Elsa believed that quality systems need to be led not managed and again she added the need for trust within her opinion:
Another challenge is growing leadership capabilities of staff, from a starting point of trust. At the end as the result of crown management, we have appointed staff who has strengthened management. For me, leadership is about leading people not about managing things or them.

Six participants disliked the term management. Mary brought the idea that:

Understanding quality in management and leadership is key, because it brings forward ideas that help all of us think about how to be of service, how to lead, how to listen, how to participate more effectively.

This last participant, Mary, took a philosophical stand. She acknowledged the complexities of quality management noting that at times they are ‘crazy processes’ but in spite of this, outcomes are positive. She alleged:

When systems explode like what happened in the Wānanga, it took a rare leader to help us heal and organise ourselves. In spite of our externally produced management grip, we are still able to produce, and to teach and to think in Te Ao Māori was.

Most participants emphasised that when dealing with high level of complexity coming from within the two worlds, in particular when dealing with staff issues regarding performance or tangi leave or issues that involve koha, the best tool is consultation with kaumātua as well as with people who deal with policies. Sam explained:

I will go to our kuia, kaumātua and cultural advisor when there are conflicts between these two worlds. I will respect their points of view, because they are coming from a Māori worldview and I am coming from policy views and being accountable.
Several participants referred to best practice in managing quality between two worlds as being about ‘placing students at the core of everything’, then, ‘transformation occurs’ and this was named ‘the magic’ within the organisation that contributes to students transformation. Elsa stated:

The word magic refers to the engagement between kaiako and student, which is holistic, and it is transformative, it is intergenerational.

Elsa referred to the space and outcomes of Wānanga when managing quality. She explained that there are three types of organisations:

There are orderly organisations that are concerned with one truth, maintaining the status quo, functional relationships with students, then the complex organisations that are concerned with multiple truths, and making rules. The space between a complex organisation and a chaotic organisation is where revolution happens. Many Māori organisations exist in that space.

Then she goes on explaining Wānanga’ benefits and pitfalls for delivering a quality experience in a Kaupapa Māori environment.

When you exist in that space, you lead an educational revolution; you have the privilege of seeing the most extraordinary magic happening in the classrooms, and spaces and places across the organisation. Equally, you see the other side of that. Because you are in the same space of complexity and chaos, so it requires of the staff a level of comfort to be in that space, it could be scary, but it is immensely rewarding to lead in that space.

John viewed that for ‘best practice’ to occur when managing the two worlds in Wānanga, approaches “have to accommodate the current environment”. He believed that to achieve best practice, leaders have to bring an ‘ancestry lens’ by emulating what their ancestors have successfully done in order to survive. He referred to changes that are needed when confronted with different circumstances. John said:
We arrived as Polynesian and we emerged as Māori. Māori is a name prescriptive to this country, we were Polynesian when we landed, and we evolved as Māori. We evolved to new conditions, new climates and we adapted.

John emphasised that this perspective is similar to “best practice” when dealing with quality management. He said:

That is how in the same way quality systems move forward, we look at the past to give us great guidance, we take forward into the future what is useful and we respectfully move to the side those things that won’t help us into the future.

John concluded his interview positively but at the same time directed a warning:

Quality management is about people, not about ego, and then we will be successful.

Participants spoke about what the future may bring and as previously mentioned they linked continuous quality improvement with quality management.

In respect to the auditing of quality management systems, some participants expressed their views. Three participants voiced their contentment about seeing indigenous worldviews having been incorporated into auditing contexts.

Mary further reminded about an initiative set up by The World Indigenous Nations Higher Education Consortium (WINHEC), its intention the participant explained:

Started with the view to bridge the gap of this conflict of non-Māori assessors assessing what we do here at Wānanga.

Mary further noted that presently this situation has improved by having auditors that understand Māori worldviews. She compared this new strategy with the initiative
planned by WINHEC, although it did not eventuate. However, she envisaged that in the future further development would be needed in this regard. Mary stated:

We will inevitably have our own NZQA and BSW Board that understands Te Ao Māori. We must. We have a different worldview, and we have different processes and priorities in regards to assessment. We prioritise family transformation, pastoral care for our students, love of land, etc.

This participant viewed that Wānanga “should encourage those things” while being aware of the global movement that incorporates indigenous worldviews. She stated:

There is a movement in the world that is bringing forth this form of evaluation and global intelligence that includes indigenous worldviews.

In spite of this argument, three other participants also saw the advantage of having an accreditation body created with an indigenous base. However, some participants whose roles are linked to finances, were cautious regarding the financial implications that this could cause; they stated that it would be almost impossible to achieve this project in the near future. Luis added, “One of the barriers of having our own accreditation body would be the costs involved”.

It was highlighted by two of the participants, that for the first time, the most recent audit report was written in Te Reo Māori. Although this change is about ‘best practice’ from all involved, it has brought challenges for NZQA, as it involves future changes within the government. Elsa explained:

Our EER report is written entirely in Te Reo Māori and that has presented some challenges for NZQA, so in addition to bringing about change within the organisation our role is also to bring about change within government. It is changing, we have a long way to go obviously, but the Wānanga is having an influence on government.
John highlighted that when best managing quality in Wānanga leaders must incorporate the two worlds, a journey that he called ‘border crossing’. He highlighted that consequently indigenous ideas are starting to sit alongside mainstream ideas:

But these faces and places are now starting to ask what can indigenous knowledge bring to quality systems and how can we have our views on what is quality recognised within the whole system. So we are starting to do some border crossing.

Sam illustrated the two worlds with a coin; he showed ‘The Queen of England’ on one side and a Māori symbol ‘Heitiki’ on the other side, while he mentioned:

Is the same as using a coin, both sides are important. Both have value, but they cannot be separated from one another. If you do, it ceases to exist because it ceases to be valued within the framework that we operate in.

Key findings: Striving for solutions towards best practice

Most participants agreed that consultation with kaumātua and/or kuia is paramount to ensure the integrity of Tikanga. In addition, collaboration amongst leaders and colleagues through dialogue, often at hui level, can bring solutions to enhance quality management when managing quality within the two worlds in a Wānanga setting. In particular, consultation when dealing with human resource management and when the utilisation of koha is involved, were seen as essential. Secondly, participants encouraged the enhancement of reflective practice through continuous quality improvement to maintain what is going right, to improve standards when necessary and to revert any culture of mistrust that occurs from the Crown management intervention of 2005. Some participants highlighted that continuous quality improvement has to be treated as a natural occurring event guided by Wānanga values and not by compliance or audit driven. Thirdly, most participants suggested keeping students always at the centre or as the focus of the organisation which is about teaching and learning. Furthermore, student’s achievements are
conducive to their transformation. This also requires the incorporation of an ‘ancestry lens’ bringing past experiences into present practices. Fourthly, building leadership capabilities was seen as important. Finally, transferring an understanding of the two worlds of mainstream as law and Te Ao Māori as lore to internal and external stakeholders and monitors was seen as essential. This was a new way of managing quality in line with the global shift that is not only mainstream guided but is moving toward an indigenous perspective.

**Documentary Analysis Hui**

The four participants in the documentary analysis hui chose to analyse first, the company document named ‘Tikanga Ako’ Version 1.0 of 2014. This thirty four-page document is reviewed annually. The audience for this document are tauira (students) and kaimahi (staff). Tikanga Ako refers to the protocols that occur through ako (teaching and learning). The document supports tauira in their interactions within the organisation, informing matters such as admission, credit for previous studies, assessment procedures, attendance, results, graduation and other related items presented in its index.

This document was accessed through the organisation internet system, same as all company official documents. The whakapapa (history) of Tikanga Ako is clearly explained in page 9 of the document and refers to the development and consultation exercised over the years that lead to ‘Tikanga Ako’ in 2010.

In Tikanga Ako the organisation stipulates that Wānanga ensures compliance with all relevant legislations including but not limited to the Education Act 1989 and Human Rights Act 1993. Participants highlighted that Tikanga Ako meets the expectations of quality management in tertiary education. It is accessible, it is reviewed annually and when required. Page 1 to 8 contain ngā hua o roto (index), ngā hononga (related documents), Wānanga strategic plan, ko te uarātanga (mission statement) and Kaupapa Wānanga values. In page 9, it is explained what is Tikanga Ako, its whakapapa, its review and approval process and to whom inquiries can be referred.
Participants referred to the values of Wānanga as being well depicted within the document. It was noted that each core value being kaitiakitanga, mauri ora, ahurutanga and koha are followed by a set of procedures that comply with the mainstream world. In that sense, all participants agree that the two worlds, which they also named as the law and the lore are represented.

Participants noted that although some kupu Māori (Māori words) are shown in the last pages under papakupu (glossary), at least fifty per cent of Māori terms had not been translated into English. According to participants, this can cause tensions in particular for non-Māori students who need to fully understand the document. Participants remarked on inconsistencies where some Māori terms were translated and others omitted for no apparent good reason.

Participants alleged that the analysed document Tikanga Ako contains elements of Te Ao Māori. For example the document clearly explains ngā Tikanga or protocols that take place within the context of ako. Participants emphasised that this document reflects biculturalism and not just the incorporation of some Māori words to appease government regulations. Participants alleged that all enrolment procedures are in line with mainstream tertiary education requirements. They pointed out that in the session regarding the criminal convictions disclaimer and police vetting, Wānanga should consider using discretion on a case-by-case basis to cater for people whose life has been restored and no longer present a danger to the community.

The analysis continued with the second choice of two documents, being two job descriptions of kaimahi. Participants noted that these documents comply with the expectations of tertiary education organisations in regard to mainstream requirements. However, participants found that these documents do not reflect Māori values with the exception of a few Māori words. Participants alleged that human resource management reflects the law but has little to offer in regard to the lore when it comes to this type of document.
Participants suggested that in Wānanga, being a Māori organisation, all documents need to reflect Te Ao Māori as the pou (stake). They mentioned that this seems to have been achieved in Tikanga ako document. However, the job description documents appeared to only reflect mainstream views in order to comply with non-Māori quality systems and auditing demands. Participants suggested that all documents pertaining to Wānanga should be written in Te Reo Māori to reflect the ethos of the organisation and then be translated into English.

**Key Findings: Documentary Analysis Hui**

Participants found that the sample documents meet the tertiary education quality expectations. There are tensions derived on one hand from the lack of translation of a number of Māori words in the first document analysed named Tikanga Ako. On the other hand, the two human resource documents, being two job descriptions of kaimahi, are mainstream guided. Participants suggested that all Wānanga documents should be written in Te Reo Māori and then translated into English with the view to genuine reflect Te Ao Māori and the ethos of the organisation.

To assist the reader, Table 4.3 page 68 provides an overview of the interview findings highlighting the four major categories linked to the literature: quality management in tertiary education, quality management in Wānanga, tau-kumekume (tensions positive and negative) and in pursuit of optimal quality management. The key findings that emerged from each category are reported accordingly at the completion of each category. Table 4.4 page 68 provides an overview of the documentary analysis hui findings highlighting the documents analysed being firstly, Tikanga ako and secondly, two job description documents. The four categories displayed in Table 4.4 are the same as the categories displayed in Table 4.3 relevant to the interviews.

The key findings for each category were reported accordingly at the completion of each category.
### Table 4.3 Interviews: Key findings

<table>
<thead>
<tr>
<th>Categories</th>
<th>Key Findings</th>
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| **Quality Management in TE** | - The term 'quality' is vague  
- Holistic  
- Keeps national and global standards  
- Students at the centre |
| **Quality Management in Wānanga** | - Mainstream World: NZQA and TEC  
- Te Ao Māori: Tikanga Māori  
- Values from two worlds presented in table 4.1 |
| **Tensions in Quality Management** | - Two worlds status: colliding, different synergies, in balance, in harmony, complimentary  
- Two worlds challenges: navigated, managed, massaged, walked, accommodated  
- Two worlds advantages: biculturalism, multiple ways  
- Two worlds conflicts: human resource management, auditing. |
| **Striving for solutions towards best practice** | - Internal and external understanding of two worlds  
- Maintaining indigenous perspective  
- Consultation with kuia and kaumātua  
- Reflective practice, continuous quality improvement  
- Ancestry lens  
- Building leadership capabilities  
- Students centred practice  
- Indigenous models auditing systems |

### Table 4.3 Documentary Analysis Hui: Key findings

<table>
<thead>
<tr>
<th>Document: Tikanga Ako</th>
<th>Audience: Students, staff</th>
<th>Quality Management in TE</th>
<th>Meets expectations</th>
</tr>
</thead>
</table>
| **Quality Management in Wānanga** | Meets expectation of Te Ao Māori and Mainstream World  
Values reflect Te Ao Māori and Mainstream |
| **Tensions** | Some Māori terms have not been translated into English |
| **Optimal outcome:** | Translate Māori words into English  
Create document in Te Reo followed by English translation |

<table>
<thead>
<tr>
<th>Document: Job Descriptions</th>
<th>Audience: Staff</th>
<th>Quality Management in TE</th>
<th>Meets expectations</th>
</tr>
</thead>
</table>
| **Quality Management in Wānanga** | Meets expectations of Mainstream World  
Values reflect Mainstream World |
| **Tensions** | Few Māori words in the documents  
Do not reflect values of Te Ao Māori |
| **Optimal Outcome** | Create document in Te Ao Māori  
Create document in Te Reo followed by English translation |
Summary

The purpose of this chapter was to present the detailed findings of the study. The interview findings were presented highlighting four major categories linked to the literature. Key findings have emerged from each category and were displayed accordingly. Finally, the documentary analysis hui findings were presented also followed by key findings and the next chapter will present the discussions emerging from the empirical findings in relation to the literature review.
CHAPTER FIVE

DISCUSSION OF FINDINGS

Overview

The purpose of this chapter is to discuss the significant findings of the study presented in Chapter Four. The discussion is organised around the four major categories that have been employed to frame the findings. These categories are quality management in tertiary education; quality management in Wānanga; tau-kumekume (tensions) when managing quality; and in pursuit of optimal quality management.

Quality Management in Tertiary Education

In this study all participants have acknowledged that the notion of quality management in tertiary education is imprecise. They have pointed to the term quality as being vague because it could be seen as elusive similar to beauty and consequently interpreted differently from person to person. This matches messages by Liston (1994) who refers to quality as problematic and Walsh (1994) as slippery, referring to its nature. West-Burnham (2002) agrees and further claims, “there is no consensus of what constitutes a suitable model for total quality in education” (p. 317). In spite of this recognition, there was consensus amongst participants in my study about the imperative to engage in quality management in tertiary education to ensure the survival and sustainability of organisations in which culture is focused on student’s achievement and satisfaction. This finding mirrors literature that highlights the importance of quality management since the early 1980s and its global implications (Sachs, 2003; Sallis, 2002; West-Burnham, 2002).
Seven participants in this study highlighted that leaders in tertiary education organisations have to deal with quality management as part of their roles that they considered to be complex and challenging. Cardno (2012) supports this view as this author asserts that one of the leadership demands in educational organisation is the management of quality within an exceptionally complex environment. In spite of these complexities, half of the participants recognised that all tertiary education organisations strive to achieve high standards through quality management in order to meet global demands described by participants as ‘keeping up with technology’, ‘financial constraints’, ‘quality of teaching, learning and research’. This finding is consistent with messages by De Knop, Theeboom, Huts, Van Hoecke and De Martelaer (2004) who consider that organisations strive towards optimisation of quality within education and understanding that education is derived from being a critical part of human development and of governmental concern.

**Quality Management in Wānanga**

The dual nature and features from managing quality in a Wānanga setting identified by participants in this study are discussed under two headings: two worlds; and values and principles

**Two Worlds**

This study shows dual requirements of quality management in Wānanga. This duality is about having to comply with mainstream expectations as well as with Māori expectations. The findings show that participants identify these two worlds as ‘western’, ‘Pākehā’, ‘mainstream’ and ‘Te Ao Pākehā’ on the one hand and ‘indigenous’, ‘Māori’ and ‘Te Ao Māori’ on the other hand. The findings further suggest that expectations of quality management in Wānanga involve a hard approach concerned with processes and a soft approach concerned with student’s achievement and satisfaction. Sallis (2002) refers to these two different approaches,
connecting a hard approach with audit trail based on measurable performance and a soft approach linked to transformational quality.

One of the key findings in my study is that in Wānanga expectations of quality management go beyond these two approaches. On one hand the quality imperative from the mainstream world comes from the New Zealand Qualifications Authority and the Tertiary Education Commission representing the law, ‘The Crown’. On the other hand, Tikanga Māori guides the quality imperative including all human interactions within Te Ao Māori. This finding is consistent with the view of Knox (2005) who refers to Tikanga as the custom lore that should be used as a basis of all important decisions. Jackson (2012) refers to the lore as a philosophical, spiritual, moral and ethical framework, derived from values that underpinned a practical legal system. Mikaere (2012) agrees and further argues, “Tikanga is the first law of Aotearoa” (p. 25). More specific within the context of my study, Durie (2001) claims that in Wānanga the soft approach has an additional and paramount dimension named customary law or lore that guides how quality is delivered, recognising Kaupapa Māori as an educational intervention and transformation in andragogy, the curriculum and evaluation.

All participants stressed that the bicultural nature of education in Wānanga includes the management of quality. In spite of education in New Zealand being regarded by Irwin (1989) and later Savage, Hindle, Hinds, Penetito & Sleeter (2011) as having generally a monocultural approach, this study strongly suggests that biculturalism is inherent in the overarching nature of quality in Wānanga. All participants highlighted the bicultural framework of education in Wānanga suggesting that it provides holistic education opportunities to Māori and non-Māori. This mirrors views in the literature offered by Pohatu (2004) and Rata (2003) who claim that biculturalism has assumed a central manaaki-focus (care for) and the intent to pursue what is just, fair, honourable and right. Most participants emphasised that students are the focus of quality management. As a participant stated ‘it is about providing the highest quality education for all students’, while they recognised that ‘tertiary education organisations compete to provide the best for students’. This concept is in line with...
literature by Shank, Walker and Hayes (1995) who refer to the importance of quality service within the tertiary education competitive environment.

**Values and Principles**

The findings from this study suggest a disparity between the values connected to mainstream and the values linked to Te Ao Māori. All participants discussed that on one hand the Pākehā world is connected to individuality and is concerned with frameworks relating to ‘meeting deadlines, filling up forms, reporting, regulations, policies and processes’. In addition, the values and principles attributed to mainstream are ‘responsibility, reliability and integrity’. On the other hand, Te Ao Māori was connected to the notion of whanaungatanga (relationships), a core Māori construct that Durie (2001) links with all professional interactions with Māori, a concept that was also signalled by five participants in this study. Mead (2003) alerts us that the Law Commission (2001) chose to call upon the term aroha (love) to cover the value called whanaungatanga. However, the findings in my study suggest that the overarching value whanaungatanga connects all frameworks and values as a participant claimed ‘whanaungatanga constantly connects us with takepū, students and everyone, showing the collective approach in the Māori world opposed to individuality coming from mainstream’. This finding reflects evidence in the research conducted by Whaanga (2012) who suggests that a Pākehā view is connected to individualism whilst “a Māori view leads to the interest of the whole” (p. 115).

Wairuatanga (spirituality) is another overarching value found in this study. Five participants connected wairuatanga with care and love within the working environment. This result is consistent with messages in research conducted by Ohia (2006) who claims that “spiritual matters are in the main a normal part of Māori life” (p. 112). All participants referred to ngā uarā (values) of Wānanga, being whakapono (honesty), ngā ture (beliefs), aroha (love) and kotahitanga (unity) as well as takepū (principles) being kaitiakitanga (stewardship), koha (reciprocity), mauri ora (wellbeing), tika (correct), pono (true), awhi (help) and āhurutanga (safe
These values and principles were regarded by all participants with high respect as ‘being the guardians’, ‘the foundations of our actions’ ‘they help us to create a view of quality management’. O’Brien’s (2013) research findings, also suggest that in Wānanga, these values play a pivotal role because staff find them exciting and inspiring. Mead (2003) alerts us to discussions regarding the perceived place of values in Tikanga Māori that can lead to seeing them as unreal. Yet my study demonstrates that in Wānanga values are real. An example of this is the similarity in comments by all participants as they shared messages that values and principles are accessible in the ‘windows, walls and everywhere in the organisation’. As one participant summarises ‘these principles underpin, guide and inform our practices and all our quality systems’. Similarly, yet in a wider context, the research conducted by Harmsworth (2005) concluded, “Māori values are instrumental in defining a Māori organisation, maintaining cultural and ethical standards, giving direction, and provide a point of difference in the global market place” (p. 1). Moreover, Barclay (2005) refers to Māori values as ‘stars’ that shine treasures of the culture.

In addition to the values and principles discussed, four participants referred to ako Wānanga as a framework that is one of the key elements utilised by leaders and kaiako (teachers) to improve quality systems that are guided by indigenous frameworks. One participant mentioned, ‘through ako, knowledge is brought through experiences shared by kaiako and tauira’ and added ‘through ako observations we can improve our practice’. Another participant highlighted ‘The magic engagement between kaiako and student is holistic and it is transformative and intergenerational’. This finding mirrors messages by Pere (1982) and Nepe (1991) as these authors support the concept that ako is about teaching and learning practice that is indigenous centred. Freire (1993) supports this notion that he refers to as a dialectical interaction between students and teachers and claims, “they become jointly responsible for a process in which all grow” (p. 61).

Over the last three decades, accountability has played a major role in the management of quality. Brundrett and Rhodes (2011) claim, “The period since the
1980s could quite justifiably be called the era of quality and accountability in education” (p. 1). These authors encourage further thinking and research in this field because it is contentious. In my study, all participants suggested that accountability for them is not regulated by an external auditing system of quality management, as it is for mainstream, but it becomes a normal occurring event guided, as a participant mentioned, ‘by the principles of Kaupapa Wānanga’. Another example is a claim by a participant ‘we are talking about aroha, ngā ture, whakapono and kotahitanga, then, we can’t go wrong’, and added ‘Tikanga is at the forefront of what is tika and pono’. Mead (2003) highlights these two values of tika and pono and concurs that the concept of tika, being right or correct, applies to all Tikanga, so its practices have to reflect both values. Mead (2003) also refers to pono as the truth. This author argues that this concept is well understood in parts of Polynesia but not in Aotearoa where it is consequently neglected. Yet, in my study, pono was mentioned and placed in high esteem by seven participants who referred to the core value whakapono and as highlighted by one of the participants ‘we have whakapono being truthful in our understandings and beliefs’ and added ‘pono is doing things well and with truth’.

All participants in this study stated that they utilise continuous quality improvement as part of quality management. For example one participant referred to reflection and improvement through ‘Truth, care, and pono behaviour’ and from recognising ‘I did it poorly, please forgive me’ then, improvement follows. Another participant said, ‘Improvement is part of our quality system’. On one hand, this finding can be compared to a quality culture that Sallis (2002) claims, “is where the aim of every member of staff is to delight their customers and where the structure of the organisation allows them to do so” (p. 17). On the other hand, this finding goes further by connecting accountability within both worlds as an overarching value that is guided by the core values in Wānanga being whakapono, ngā ture, aroha and kotahitanga, together with whanaungatanga and wairuatanga. Hence, one of the key findings of this study is that the law is kept by first embracing the lore through values and principles unanimously understood, respected and cherished by the participants. Metge (2004) asserts that Māori “cherish patterns of behaviour,
organisation and values” (p. 39) and this appears to be demonstrated in the findings of my study.

Thus, leaders in Wānanga always need to demonstrate their capabilities in managing quality by complying with the requirements of mainstream, such as key performance indicators of students’ performance, meeting deadlines and audit trail, whilst reinforcing Māori values within quality management. They also need to continue being open to consultation with the kaumātua and kuia of the organisation as they are recognised as the guardians of Tikanga Māori. Accountability must be embraced by leaders throughout all their practices. Leaders also need to ensure that through the practice of ako, tauira (students) and kaiako (teachers) engage in teaching and learning practices that are indigenous centred.

**Tau-kumekume (Tensions) when Managing Quality**

The tensions identified by participants in this study regarding leaders’ management of quality within mainstream and Māori worlds, are discussed under the following headings: two worlds; values and principles: positioning and understanding; tino rangatiratanga (self-determination); and human resource.

**Two Worlds**

This study reveals unanimous acceptance from participants about having to manage quality between two worlds in a Wānanga setting. However, they all mentioned tensions derived from it. Tau-kumekume is the Māori term for tensions that four participants used to indicate not only negative tensions but also positive ones. The literature by Pohatu (2008) refers to tau-kumekume in the same context. Similar to the work of Walker (1989), Willmot (1989) and later Metge (2004), all participants in my study highlighted the remarkable division of two cultures, Māori and Pākehā, having dissimilar characteristics of values, principles and beliefs that consequently cause tensions.
Values and Principles: Positioning and understanding

Eight participants in this study explained that tensions from managing two worlds in Wānanga derive from the different ways in which values are held. One of the participants mentioned, ‘Values of a Māori organisation are drawn from the inherent values of being Māori’. This finding mirrors literature by Durie (2001) who argues that when working with Māori, a Māori worldview must shape and drive the parameters of practice. This study goes further to unpack the reason behind the centring of ngā uarā and takepū within Wānanga, as unanimously participants referred to their high regard towards these values and principles. As an example one participant mentioned ‘Kotahitanga, whakapono aroha and ngā ture, are concepts that fill me and guide my actions. I love them’.

The majority of participants referred to the fact that tensions occurred when outsiders do not understand Māori worldviews. Participants claim to be able to accommodate Western worldviews; however, they ‘are not prepared to water down Tikanga as outsiders do not understand what Tikanga in a Māori organisation is’. As an example, a participant referred to manuhiri (visitors), particularly auditors in the past, who were uncomfortable having to take time to go through a pōwhiri (welcoming) process. Two participants added that pōwhiri is part of Tikanga that ‘cannot and should not be watered down’. Scholars agree that Māori are used to manage mainstream and Māori worlds together (Bishop & Berryman 2006; Durie, 2001; Pohatu, 2004; Waitere, 2008); moreover Waitere (2008) cautions about not watering down Tikanga. Most participants highlighted that Tikanga Māori guides all interactions in Wānanga and suggested that tensions occur when stakeholders do not understand this concept.

Another area of contention highlighted by participants in my study is that the practice of whanaungatanga and wairuatanga cause tensions. As stated earlier, these values conflict with processes concerned with meeting deadlines and key performance indicators and student outcomes. Five participants suggested that the practice of relationships and spirituality are at times considered time wasters when
they are not understood within mainstream, but that they are essential in all interactions within Te Ao Māori. This view is supported by Mead (2003). This author suggests that through whanaungatanga, leaders constantly teach, learn and practice the rituals that surround the importance of the act of acquiring knowledge. Ohia (2006) refers to spirituality as being an important part of Māori life.

The findings from this study provide evidence of the historical tensions that Wānanga went through since its inception in 1992, being described by five quotes from participants as extremely painful. Four participants explained that this difficult experience was attributed to the absence of understanding from mainstream constructs imposed by government organisations dealing with the education sector and referred particularly to ‘past auditing systems run by people who were non-Māori and did not understand Māori worldviews’. As claimed by Durie (2001) and later by Ohia (2006), Māori remain dependant on external accreditation and approval agencies that according to Jenkins and Jones (2000) remain set in hegemony of the dominant discourse and go against the principle of cultural relativity by which each culture should not be judged by another through another cultural viewpoint.

_Tino rangatiratanga (Self-determination)_

Seven quotes from participants referred to tensions caused by leaders’ practice of tino rangatiratanga or the determination by indigenous people desiring to exercise their own knowledge base in particular when dealing with government bodies. Durie (2001) and Walker (2005) concur with this view as they highlight the place that ngā Wānanga (plural of Wānanga) provide for Māori people in Aotearoa New Zealand to exercise tino rangatiratanga. Another example of this notion is the comment by a participant, ‘because we are reclaiming spaces, we were who we were and we thrive on that’. This view affirms the claim by Jenkins (2009) who referred to educational leaders in Wānanga as ‘change agents’ that reclaim spaces needed for indigenous knowledge. This is substantiated by data from this study as three participants mentioned that recently Māori assessors have been appointed to audit quality management systems in Wānanga followed by the first audit report written in Te
Reo Māori (Māori language). One of the participants further discussed that this ‘did cause some challenges for the New Zealand Qualifications Authority but achieved a milestone for Māori in pursuit of tino rangatiratanga’. This finding correlates to messages by Bean (2012) who asserts that since the launching of the first Te Rautaki Māori (Māori strategy) in 2007, “NZQA has embarked on a major initiative to ensure appropriate recognition and validation of Mātauranga Māori in the qualifications system” (p. 14).

**Human Resource**

Seven participants mentioned that the main tensions experienced by leaders when managing quality in Wānanga, arise from within human resource management. They suggested that this is ‘because human resource is guided by mainstream constructs’ and ‘is filled with processes that detract from the vision implicit within ngā uarā and takepū in Wānanga’. The findings reveal firstly that the tensions arise from the need to apply the law, opposed to the lore when monitoring the performance management of staff. Secondly, tangi leave is also seen as another area of tension since indigenous people generally need more time to attend an indigenous funeral than the time required by Pākehā funerals. However, the results also reveal that the change to four days instead of three days for tangi leave has provided some recognition of this within human resource management. Thirdly, another area of contention is the application of confidentiality under the Privacy Act 1993. This process is not always in line with Tikanga Māori, particularly at the marae where the lore should prevail as part of the pursuit of mauri ora (wellbeing) for all, requiring full disclosure of names and actions.

Most participants in this study highlighted that koha, in spite of being one of the main core values in Wānanga, its practices cause great tension. As one of the participants describes, ‘koha has a spirit of its own’ and it appears that the main reason for tension is the involvement of monetary gifts that at times have been abused. This led to policies in Wānanga that restrict koha in spite of koha being, for indigenous people, about reciprocity in everything that it is done as it is linked to
giving in return. This concept is significant to ‘te whakakoha rangatiratanga’ denoting respect in relationships. Smith (1997) clarifies that controversies regarding koha occur because this “traditional cultural practice is demeaned by Pākehā cultural expectations of financial accountability” (p. 17). Yet, according to three participants in this study, new policies have been created in order to allow ‘the lore and the law’ to be considered when dealing with koha, especially at the marae, where koha is always given from the manuhiri (visitors) to the tangata whenua (people of the land) as ‘part of Tikanga that cannot be compromised’. Three participants suggested that policies regarding the handling of koha need to be reviewed in order to be in line with indigenous ways of showing reciprocity and respect in relationships.

Thus, leaders need to be involved in the review of human resource policies within the organisation to ensure that they incorporate Māori constructs. The organisation also needs to engage at a governance level in the development of human resource policies that are guided by indigenous paradigms.

**In pursuit of optimal quality management**

The strategies identified by participants in this study, in pursuit of optimal quality management, are discussed under two headings: strategies; and two sides of a coin.

**Strategies**

As discussed, this study strongly suggests that tensions do occur when managing quality between two worlds in a Wānanga setting. Yet it also reveals that to deal positively with these positive and negative tensions known as tau-kumekume, leaders use consultation and collaboration as key tools in pursuit of optimal quality management. Seven participants explained that they generally consult, on one side with somebody that manages policies or finances and on the other side with the kaumātua and/or kuia within the organisation who are well conversed with Tikanga Māori. Kaumātua and kuia are, as Mead (2003) states, the guardians of Tikanga.
All participants in this study highlighted that quality in Wānanga needs to remain being guided by indigenous values. As an example of this, a participant suggested that part of the advancement of quality systems within the organisation is the incorporation of ‘an ancestry lens in order to incorporate the past into the future’. This is evident in literature by Meyer (2005) as this author reflects a similar view when discussing indigenous epistemologies saying, “It is a way of behaving that offers us older ways to view the world” (p. 7). In addition, five participants are confident that by continuing to embrace their quality improvement action plan, including reflective practice, leaders will pursue optimal quality management, consequently overcoming the difficulties of being a new organisation. The concept of reflective practice and continuous quality improvement is evident in the literature by Brundrett and Rhodes (2011); Ramsden (1998) and West-Burnham (2002). Six participants stated that it would be preferable to refer to leading quality systems instead of managing quality systems because to manage, as a participant explained, ‘refers to present events’ whereas to lead ‘looks into the future, connecting reflective practice and consequent continuous quality improvement’. This view correlates with the broad perspective of visionary influence in the literature by Bush (2011) who suggests that educational leadership is concerned with purpose and vision.

In this study, there was consensus amongst participants that leaders have to understand the two worlds, mainstream and Te Ao Māori, in order to optimally manage quality. At the same time, there was caution from three participants about over adopting mainstream ways, and encouragement to exercise the right to maintain indigenous practices. This finding mirrors messages by Durie (2001) who refers to the rights that indigenous people might reasonably expect in today’s world. This author further argues that when working with Māori, a Māori worldview must shape and drive the parameters of practice, a notion identified through the data of my study that also highlights the determination by Māori to retain their own knowledge base. This concept of tino-rangatiratanga mentioned by six participants correlates with Bishop and Glynn (1998) who argue that tino rangatiratanga is promoted by contemporaneous developments in Aotearoa and Wānanga as
highlighted in this study and recognised by Walker (2005). The study also reveals that in order to optimise quality management, leaders need to transfer the understanding of the two worlds into the communities that Wānanga serves. In parallel to this finding, Knox’s (2006) research showed the renewal of Māori values and customary lore countered the legislated models within land assets. It could be argued that this finding does not apply to an educational organisation; yet, the notion to be compared is that the key approach that reinstated Māori customary lore was an education strategy that assisted stakeholders to understand it and consequently revive it.

Half of the participants referred to a historical lack of understanding from stakeholders of the Māori world, in particular auditors from Crown agencies who only took into consideration mainstream paradigms when assessing Wānanga. Weatherley’s (2009) research findings validated that in 2005 Wānanga underwent management intervention from the Crown that led, as one of the participants argued, to ‘a culture of management by compliance and control’. Four participants discussed that Wānanga is changing this over time into what a participant described as ‘a culture of leadership, accountability, responsibility and delegation’. For this optimal quality management to occur, according to four participants, Wānanga has to continue simplifying organisational structures that need to be led and not managed in order to continue building a culture of trust and growing leadership capabilities within the staff. Linked to this finding, although in a wider context, stand the theoretical frameworks and practices of fostering collaboration through trust that have been examined by many scholars. Amongst them Cardno (2012); Kouzes and Posner (2007); Senge (2006) and Tschannen-Moran (2001) assert that globally turbulence and ambiguity in the workplace requires more collaboration and trust than ever and agree that leaders are at the core of fostering these values. In the same vein, Pohatu (2004) claims that through the principle of āta (building relationships) trust and collaboration are nurtured.

Most participants in this study discussed the influence that Wānanga has on the national and international arena by re-claiming the position that Royal (2005) argued
as helping “Māori to see and interpret the world through Māori eyes” (p. 10). There was also a consensus amongst participants regarding the fact that Wānanga remains dependant on external accreditation and approval agencies that are mainstream based. Most participants mentioned the need to continue with the initiative started with the establishment of the World Indigenous Nations Higher Education Consortium that according to Walker (2005) was a move towards the provision of an indigenous accreditation body that would maintain a quality management framework consistent to Āhuatanga Māori (Māori dimension). However, five participants envisaged that for this initiative to be implemented, it would require complex negotiations with the Crown involving financial commitments that presently cannot be met. This, although an authentic claim, is a pending initiative that Wānanga may commit to in the future.

Most participants from both levels of inquiry in this study pointed out that human resource needs to incorporate indigenous frameworks within its management. Seven participants suggested the review of existing policies such as performance management of staff, tangi leave, handling of koha and guidelines on privacy and confidentiality. This finding agrees with literature by du Plessis, Paine and Botha (2012) that recognises the need for bicultural input within human resource as has occurred with the introduction of some cultural aspects such as whānau advocacy. However, the findings in this study suggest that these few aspects within human resource are not enough and there is still work to be done in this field in order to reflect both worlds. Five participants also suggested that company documents should be written in Te Reo Māori and then translated into English in order to genuinely represent Te Ao Māori within human resource quality management instead of having just a few kupu Māori (Māori words) interspersed in the documents.
Two sides of a coin

The leadership role of managing quality in Wānanga is, according to all participants in this study, about understanding the two worlds Māori and non-Māori in order to optimally manage quality within them. Most participants explained that these two worlds at times collide, they do not meet favour with each other and are of two divergent traditions that similarly Smith (2002) refers to as “two bodies of knowledge that irritate one another” (as cited in Pohatu, 2003, p. 3). Yet, some other times, these two worlds are described by participants to be in balance, in harmony, with similar goals, bicultural or complimentary. This finding matches literature by Durie (2001) who discusses the ability of Māori to move freely and comfortably between two worlds, a view also supported by Waitere (2008). Albeit, the findings in my study further suggest that to manage quality in Wānanga, at times leaders require to ‘massage the two worlds’, ‘to balance them’, to ‘compromise’ or to ‘accommodate’ them, similarly to what Smith (1997) names as a war of positions or what Nakata (2007) claims to be a tug-of-war. Five participants in this study agree that leaders embark on a ‘continuous journey’ when managing quality between mainstream and Māori worlds. Pohatu (2003) refers to this journey as the never-ending campaign in the constant pursuit of mauri ora.

In my study, participants unanimously acknowledged the complexities derived from managing two worlds in a Wānanga setting. Yet, they accept the demands of what they named ‘two worlds’, ‘two sides’, ‘law and lore’, ‘two spaces’, ‘two worldviews’, ‘two systems’, ‘two paradigms’, ‘a two edged sword’, ‘border crossing’ and ‘double consciousness’. This finding is contrary to messages by Russell (2005) who argues that these two words are irreconcilable. Barnhardt (1994), Hooks (1994) and Pohatu (2004) expose similar views to the findings from my study as they refer to comfortable spaces that leaders need to find in order to manage quality within two worlds with western as well as indigenous expectations. Furthermore, Durie (2009) refers to social cohesion between Māori and non-Māori academics within tertiary education. This author discusses a “renewed sense of partnership built around two
sets of traditions, two bodies of knowledge and two cultures” (p. 17). Durie (2009) further suggests that the interface between the two approaches can expand knowledge and enhance understanding. This author indicates that one approach is not more valued than the other is.

In my study, all participants acknowledged the values and principles of both worlds and the tensions derived from their differences. Then participants shared the present and future strategies they utilise in pursuit of optimal quality management. Most participants expressed their realisation of the need to treat both worlds equally. As an example of this, one of the participants suggested ‘to view these two worlds not as enemies but to value them’ and added ‘in a seamless approach to quality’. Some participants expressed their confidence in a better future when considering these worlds as equal. As an example a participant mentioned:

There is richness from understanding both ways and making it rich for the future, when I get an idea from the Western world, I go searching for its indigenous counterpart. These make us accountable to law and to lore. I hold them both with equal regard. The values of Kaupapa Wānanga makes us to care, to make the world a better place, be a good employer, look after people of this generation, the past and the next. This is our quality system.

When discussing the two words, another participant showed a coin as a symbol of these two worlds. The Crown was represented on one side by the Queen of England and on the other side by Heitiki, a Māori symbol commonly known to be the first man in the Māori world. The coin resonated with the idea of both sides being important, they have the same value and they cannot be separated. This analogy echoes the two worlds within Wānanga having to be managed at one and the same time. Thus values, principles and frameworks from both worlds are utilised consistently together. This participant states:

It is the same as using a coin, both sides are important. Both have value, but they cannot be separated from one another. If you do, it ceases to exist because it ceases to be valued within the framework that we operate in.

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This concept shows the social cohesion of two cultures that although differing in values and beliefs can be symbolised by the sides of a coin fusing together images of two identified worlds.

Thus, the disposition and skills to manage the two worlds of quality, mainstream and Te Ao Māori, should be built into plans for management development. As an example, leadership development programmes should include a topic on managing quality between the two identified worlds.

**Summary**

In this chapter the discussion of significant findings were presented integrated with the literature. Challenges and tensions that leaders experience from managing two worlds in a Wānanga setting were identified and discussed. Strategies already employed and future strategies were discussed as they assist leaders’ pursuit of optimal quality management. Conclusions and recommendations are presented in the following chapter.
CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Overview

The impetus for conducting this research stems from conversations among academic leaders in a Wānanga Māori tertiary education organisation who have to manage quality within the mainstream world and the Te Ao Māori (the Māori world). This study has highlighted the different values and principles belonging to these two worlds, their positioning, the consequent tensions that leaders face, the present strategies and the strategies that need to be implemented in pursuit of optimal quality management.

The purpose of this chapter is to present conclusions, offer recommendations, identify the implications and limitations within this study and signal areas for further research. Conclusions are organised under headings related to the research questions that guided my study which are:

1. What are the expectations of quality management in a Wānanga setting?

2. What are the tensions that leaders experience in managing quality in a Wānanga setting?

3. How do leaders deal with quality management challenges in a Wānanga setting?
Conclusions

Expectations of quality management in a Wānanga setting

One of the key findings in this study is that Wānanga Māori tertiary education has to meet the expectations of quality management the same as all other tertiary education organisations in Aotearoa New Zealand. The quality imperative comes from the New Zealand Qualifications Authority (NZQA) and the Tertiary Education Commission (TEC). In Wānanga the expectations go beyond the hard and soft approach concerned with processes and student satisfaction that all organisations, including Wānanga, have to meet. This study reveals that the soft approach in Wānanga has another paramount dimension named customary law or lore, Tikanga Māori, as argued by Durie (2001). Hence, another layer of complexity within Wānanga leadership is the imperative to manage quality within two worlds being mainstream and Te Ao Māori, without compromising Tikanga Māori (Māori values and protocols). This has implications for leaders in Wānanga because they need to demonstrate competency in managing quality by complying with mainstream constructs such as the accountability concerned with measurable performance, as well as being guided by the values, principles and beliefs within Te Ao Māori.

This study also revealed that an essential part of Tikanga Māori is that the values of Wānanga have been formally incorporated under the umbrella of Kaupapa Wānanga that includes the values of whakapono (honesty), ngā ture (beliefs), aroha (love) and kotahitanga (unity), overarched by whanaungatanga (relationships) and wairuatanga (spirituality). These values have been mentioned in the research conducted by O’Brien (2013). My study also found that these values guide and inform all interactions including the management of quality. Participants unanimously gave emphasis to the fact that within Wānanga these values are named, cherished and loved whilst formally displayed throughout the organisation as well as in brochures, pamphlets and other marketing material. Similarly, yet in a wider business context, Harmsworth’s (2005) research concurs on the importance that Māori values have in a Māori organisation and the positive influence that they
The need for leaders to deliberately reinforce Māori values within all quality management practices is confirmed by my study.

A significant finding in this study is that accountability within quality management is directly guided and informed by the values of Kaupapa Wānanga. Brundrett and Rhodes (2011) refer to the last three decades as the era of quality and accountability in education and encouraged research in this field because of its contentious nature. My study found that the expectation of accountability has different tenets within both worlds. In Wānanga accountability is not only regulated by an external auditing system of quality management as it is for mainstream, but is guided by Kaupapa Wānanga that informs what is tika (right) and pono (true). Thus, leaders in Wānanga must be able to embrace and enact accountability in all practices.

This study also reveals that leaders in Wānanga can manage the two worlds simultaneously as Māori are used to accommodate or navigate between both worlds. Yet, this study found that in Wānanga, being a Māori organisation, the pou (stake) is Māori, hence, tikanga Māori guides all interactions. This finding is supported by Durie (2001) who argues that when working with Māori, a Māori worldview must shape practice. Participants unanimously highlighted the importance of maintaining the integrity of Tikanga Māori, guided by the kaumātua and kuia of the organisation and consequently not allowing Tikanga to be watered down or compromised, a concept that has been advocated in literature by Waitere (2008). The implication for future practice is that the disposition and skills to manage the two worlds of quality should be built into strategies for management development.

Tensions experienced by leaders in managing quality in Wānanga

The findings in this study show that the complexities of managing the two worlds, mainstream and Te Ao Māori, cause tensions that leaders constantly have to contend with when managing quality in Wānanga. The study also reveals that these
tensions occur because the two worlds are underpinned by diverse characteristics of values and principles. The mainstream world is connected to responsibility, reliability and integrity of the individuals. In Te Ao Māori whanaungatanga, as referred to by Durie (2001), is a core Māori construct that overarches all values and principles and guides all interactions in Wānanga, showing a collective approach opposed to the individuality coming from mainstream. Although within the narrower context of a Wānanga setting, this finding is similar to findings of Whaanga (2012) who connects a mainstream view to individualism and a Māori view to relationships.

It also emerged from my study that the values, principles and beliefs from both worlds are not only diverse but are positioned differently. For Māori they are at the centre whilst for mainstream they are an addition. This view is supported by McCaw, Wakes and Gardner (2012) as they claim that values are centred in the Māori world and not an add-on as they are for Pākehā.

This study has identified the main tensions derived from the mentioned differences between the mainstream and Te Ao Māori. These tensions are firstly a lack of understanding of the two worlds amongst internal and external stakeholders. Secondly, human resource management is guided by mainstream constructs that detract from the values of Kaupapa Wānanga. The main areas of contention in human resource are: the performance management of staff is not always conducive to staff improvement; tangi leave does not consider longer funerals prevalent in indigenous cultures; the application of confidentiality under the Privacy Act 1993 is not always appropriate because, particularly at the marae, disclosure of names is an essential part of a resolution; the involvement of koha, in spite of being one of the values of the organisation can be controversial, according to Smith (1997) because of mainstream expectations of accountability. Thirdly, this study also identified that some human resource company documents such as job descriptions are not enhanced by only having a few Māori words interspersed within these documents that only reflect mainstream views. Finally, the study revealed that some quality systems that include an indigenous lens have been developed. Participants agreed that in Wānanga, being a new organisation, there is still work to be done regarding
the management of quality through continuous quality improvement. The implication for policy makers is that future internal policies for human resource management should incorporate Māori constructs. Leaders should become actively involved through membership in national organisations that have a voice in the development of policy at governance level.

The findings of this study also reveal the leaders’ tensions arise from exercising tino rangatiratanga (self-determination) in particular when dealing with government bodies that historically do not understand Māori worldviews. Participants viewed leaders in Wānanga as change agents, a concept supported by Jenkins (2009). My study exposes that a consequence of exercising tino rangatiratanga is the recent first report in Te Reo Māori from Māori assessors appointed to audit quality management systems in Wānanga. Bean (2012) supports this view as he highlights the New Zealand Qualifications Authority’s initiative in recognising Mātauranga Māori in the qualifications systems since the launching of the first Te Rautaki Māori (Māori strategy) in 2007. Participants posed the question about the possibility of a future indigenous accreditation body that would maintain a quality management framework consistent with Āhuatanga Māori (Māori dimension). An indigenous educational initiative was started in August 2002 through the World Indigenous Nations Higher Education Consortium (WINHEC) that provides an international forum and support for Indigenous peoples to pursue common goals through higher education. Participants commented that this initiative did not come to fruition.

**Leaders’ strategies to manage quality between two worlds**

This study reveals strategies that leaders developed over time in order to minimise the negative tensions and maximise positive ones in their pursuit of optimal quality management. Firstly, leaders seek consultation, on one side from experts on policies or finances and on the other side from the kuia or kaumātua, to ensure the integrity of Tikanga. Secondly, leaders strive to understand the mainstream and Māori worlds as well as transfer this understanding to internal and external stakeholders, including
the concept that as a Māori organisation a Māori worldview drives the parameters of practice, a concept argued by Durie (2001). Thirdly, participants encouraged the use of leading quality, instead of managing quality; they argued that management is connected to compliance and control, whereas leadership is conducive to accountability, responsibility and delegation. Fourthly, leaders adopted continuous quality improvement through reflective practice focused on providing students with high standards of teaching and learning, a view that is supported by Ramsden (1998). Ako Wānanga is a recent framework adopted to share, observe and improve practice as required. The implication for all future practice is that leadership development should emphasise these strategies.

**Recommendations**

Recommendations originate from leaders’ strategies to manage quality between two worlds, mainstream and Te Ao Māori. Hence the recommendations are proposed to formalise some strategies that are already informally practiced and to propose future strategies to optimally manage quality between two worlds in a Wānanga setting.

*For leaders who manage quality*

To achieve an internal understanding of both worlds, mainstream and Te Ao Māori, it is recommended that Wānanga:

- Assist new leaders with an operation manual to be compiled from the verbal strategies identified within this study, strategies that leaders are successfully and informally utilising to reflect the bicultural nature of the organisation. The operation manual should refer to ‘leading quality’ instead of ‘managing quality’.
• Assist induction processes for new staff, to be strengthened by documenting the expectations coming from both worlds while reinforcing the importance of Tikanga Māori.

• Assist all staff to become bicultural. Te Reo Māori classes including Tikanga Māori, to be made compulsory and accessible. As an example, they could be facilitated once a week at lunch break and evenings.

To achieve external understanding of both worlds mainstream and Te Ao Māori, it is recommended that Wānanga:

• Report formally to the Committee Awhina (External Advisory Committee) held generally twice a year, with regard to the transformation and achievements of tauira and kaiako. This report on quality outcomes produced under the framework of observations named Ako Wānanga, can be provided to the Committee Awhina and consequently be made available to all stakeholders, including whanau, hapu and iwi.

*For Policy Makers*

• Review human resource quality management internal policies, that are presently guided by a mainstream construct, by incorporating an indigenous lens. In particular, review policies regarding staff performance, tangi leave, confidentiality and the handling of koha.

• Company documents to be first written in Te Reo Māori to replace present documents containing just few interspersed Māori words. Then translate the documents into English with the view to genuinely reflect the values and principles of Wānanga.
For Project Management

- Wānanga to review the indigenous educational initiative that started with the establishment of the World Indigenous Nations Higher Educations Consortium as a move towards the provision of an indigenous accreditation body that would maintain a quality management framework consistent with Āhuatanga Māori (Māori dimension).

For leaders and stakeholders

A key finding of my study is that despite the complexities of managing the two worlds the key is not to treat them as enemies or as competitors but to view and utilise their advantages in order to achieve optimal quality management. The notions of ‘border crossing’, ‘two edged sword’ and ‘double consciousness’ as highlighted by participants, exposed their willingness to optimally manage quality between these two worlds within Wānanga. The implication for future practice is that all leadership development programmes should include a topic on managing quality between the two worlds, mainstream and Te Ao Māori.

The analogy of a coin depicts the key finding within this study. On one side of the coin there is a symbol of the Crown whilst on the other side there is a Māori symbol. Both sides have the same value and above all, they cannot be separated. Durie (2009) alludes to the interface between Māori and non-Māori approaches. This key finding assists internal and external organisational relationships with stakeholders through an understanding of two cultures that although differing in values and beliefs, can be symbolised by the sides of a coin that fuses together images of the two identified worlds.
**Limitations and strengths of the study**

A limitation of this study was the time constraints within its scope. Hence only one Wānanga of the three in Aotearoa New Zealand participated in this project. Due to time and distance constraints, three rohe (campuses) of the participating Wānanga were involved within Te Ika-a-Maui (North Island) and none in Te Wai Pounamu (South Island). While the study investigated in depth the participants’ views, there were no observations of the practices involved in their management of quality.

Another limitation also related to the time constraints was that only members of the senior leadership team were chosen as participants. Middle managers were not involved in this project.

This study has contributed new insights to the paucity of indigenous literature connected to quality management in a Wānanga setting and may apply to other organisations planning to become bicultural. This study could prove to be of interest to leaders who manage quality in Wānanga and other tertiary organisations as they develop frameworks related to this field. This study could assist the Wānanga organisation to assess its policies concerning quality management.

This study could prove to be of interest to developers of initiatives considering tertiary education accreditation of organisations that are indigenous centred. This will have implications for government funding, requiring this to be reviewed if indigenous tertiary educational organisations are to be enabled with their own accreditation bodies.

**Areas for Further Research**

An area for further research could be to seek participation from the recipients of quality management. In other words, research into how students and staff perceive quality within two worlds, mainstream and Māori, when managed by Wānanga
leadership. Further study may involve other Wānanga or other tertiary organisations who manage quality within a bicultural context.

Worldwide indigenous struggles akin to the exercise of tino rangatiratanga (self-determination) are highlighting the need for indigenous educational initiatives such as those started with the establishment of the World Indigenous Nations Higher Educations Consortium. Further research on this world stage would both enhance and be enhanced by the Aotearoa Wānanga development of quality management.

A final word

At the onset of my study, the journey into bicultural research appeared extremely complex. I faced a dual academic rigour from having to meet the requirements of the Unitec Research Ethics Committee as well as the Tikanga Rangahau Committee (Research Ethics Committee) from within the selected Wānanga. Being a non-Māori Argentinean researcher, there was a continuous awareness that when undertaking Māori research there is a need to abide by the Māori system of ethics and accountability (Jahnke & Taiapa, 2003). From the start, within my own indigenous world I faced the two other worlds of mainstream and Te Ao Māori. This reality appeared daunting and overwhelming. Then, choosing culturally responsive methodologies (Berryman, SooHoo & Nevin, 2013) allowed me to align the critical and interpretative perspectives of this study guided by the Kaupapa Māori theoretical framework. Supported by Bishop (2005) and Pohatu (2008), the interpretative stance of the researcher’s ‘I’ was placed alongside a participatory mode of consciousness greater than self. Then through dialogue, as Freire (1998) advocates, participants and researcher shared identities and ideologies, becoming co-researchers in mind, body and spirit in the journey of learning (Meyer, 2013). Whanaungatanga guided the process. As Bishop (2005) explains, this notion brings responsibilities and commitments, particularly for non-Māori researchers seeking to work within Kaupapa Māori research. Thus, cultural rituals of encounter were
involved when gatherings occurred throughout this study that had no spectators but only participants in search of new knowledge (Freire, 1998).

The whakatauki (proverb) “Te mana o te kupu, te pono o te Mātauranga, te wairua o te mahi” (integrity, wisdom and spirituality inform a Māori ethical research framework) guided my journey throughout my rangahau study involving Tikanga Māori or lore, with each human interaction juxtaposed to the relevant rigour or law that academic research requires.
APPENDIX
Appendix A:

Information Sheet for Interviewees

Interview Method
1 October 2013

INFORMATION SHEET FOR INTERVIEWEES

My name is Norma Rosales Anderson and I am currently enrolled in the Master of Educational Leadership and Management degree in the Department of Education at Unitec Institute of Technology. I am seeking your help in meeting the requirements of research for a Thesis course which forms a substantial part of this degree.

The title of the Thesis is “Managing quality between two worlds in a Wānanga setting”. The aim of my project is to examine the challenges leaders may experience in managing quality between two worlds ‘mainstream’ and ‘Maori’ in a Wānanga setting.

I will be collecting data using an interview schedule and would appreciate being able to interview you at a time that is mutually suitable. I will also be asking you to sign a consent form regarding this event.

Neither you nor your organisation will be identified in the Thesis. I will be recording your contribution and will provide a transcript for you to check before data analysis is undertaken. I do hope that you will agree to take part and that you will find this participation of interest. If you have any queries about the project, you may contact my supervisor at Unitec Institute of Technology.

My supervisor is Professor Carol Cardno QSO and may be contacted by email or phone.
Phone: (09) 815 4321 ext. 8406 Email ccardno@unitec.ac.nz

Yours sincerely

Norma Rosales Anderson

UREC REGISTRATION NUMBER: 2013-1071
This study has been approved by the Unitec Research Ethics Committee from 25.9.13 to 25.9.14. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
TWOA ethics application number: TKR 2300813-0020 – Approved 30 August 2013
Appendix B:

Information Sheet for Participants

Documentary Analysis Hui Method
INFORMATION SHEET FOR PARTICIPANTS

My name is Norma Rosales Anderson and I am currently enrolled in the Master of Educational Leadership and Management degree in the Department of Education at Unitec Institute of Technology. I am seeking your help in meeting the requirements of research for a Thesis course which forms a substantial part of this degree.

The title of the Thesis is “Managing quality between two worlds in a Wānanga setting’. The aim of my project is to examine the challenges leaders may experience in managing quality between two worlds ‘mainstream’ and ‘Maori’ in a Wānanga setting.

I will be conducting a documentary analysis hui and would appreciate your participation as a member of the group. The group consisting of three Wānanga staff who manage quality systems, will be analysing Wānanga documents. I will provide a framework for this analysis which I will guide throughout the hui. I anticipate that this hui will take approximately 90 minutes.

My supervisor is Professor Carol Cardno QSO and may be contacted by email or phone.
Phone: (09) 815 4321 ext. 8406 Email: ccardno@unitec.ac.nz

Yours sincerely

Norma Rosales Anderson

UREC REGISTRATION NUMBER: 2913-1071
This study has been approved by the Unitec Research Ethics Committee from 25.9.13 to 25.9.14. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
TWoA ethics application number: TKR 2300813-0020 – Approved 30 August 2013
Appendix C:

Interview Schedule

Interview Method
INTERVIEW SCHEDULE

Towards understanding the challenges in managing quality between two worlds in a Wānanga setting

Date: 
Interviewee: 
Researcher:  Norma Rosales Anderson

1. Please tell me about your understanding of quality management in tertiary education.

2. How do you see the importance of quality management in tertiary education?

3. Please tell me about your understanding of quality management in Wānanga.

4. How do you see the importance of quality management in Wānanga?

5. Can you give me an idea of how you see values and principles linked to quality from mainstream perspective compared to Māori perspective?

6. What are the conflicts / tensions you experience in complying with expectations of quality management from the mainstream world and te ao Māori?

7. How do you manage the demands / expectation of quality management coming from the two worlds ‘mainstream’ and te ao Māori?

8. How do you manage quality linked to on one hand accountability regarding audits, and students’ satisfaction and on the other hand the values of kaupapa Wānanga?

9. Please share some insights gained from your experience to improve the way quality is managed between two worlds in a Wānanga setting.
Appendix D:

Documentary Analysis Hui Framework

Documentary Analysis Hui Method
DOCUMENTARY ANALYSIS HUI FRAMEWORK

Towards understanding the challenges in managing quality between two worlds in a Wānanga setting

Date: 5 December 2013
Time: 4 pm
Venue: Board Room

Participants: Four Leaders (will remain anonymous)
Researcher: Norma Rosales Anderson

Karakia Timatanga - Initial prayer:
Hui Started at:
<table>
<thead>
<tr>
<th>Document Name, History &amp; Audience:</th>
<th>Discussion</th>
<th>Māori</th>
<th>Mainstream</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Whāinga / Purpose:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Does the document meet the expectations of quality management?</em></td>
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<td></td>
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<tr>
<td><strong>Nga Uara / Values</strong></td>
<td></td>
<td></td>
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<tr>
<td><em>How does the document represent Maori thinking and mainstream accountability?</em></td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>Kumekume / Tensions – Conflicts (positives or negatives)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Are there tensions / conflicts reflected in the documents?</em></td>
<td></td>
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<td></td>
</tr>
<tr>
<td><em>How does the document assist leaders to navigate the two worlds?</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Tino kupu / Key Words</strong></td>
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<td></td>
</tr>
<tr>
<td><em>Which are the main words that identify each world?</em></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

**Questions & Answers from participants**

**Karakia Whakamutunga – Final Prayer**
Appendix E:

Consent Form for Individual Interview

Interview Method
CONSENT FORM

Research event: Individual Interview

Researcher: Norma Rosales Anderson

Programme: Master of Educational Leadership and Management

THESIS TITLE: Managing quality between two worlds in a Wānanga setting.

I have been given and have understood an explanation of this research and I have had an opportunity to ask questions and have had them answered. I understand that neither my name nor the name of my organisation will be used in any public reports.

I also understand that I will be provided with a transcript of findings for checking before data analysis is started.

I am aware that I may withdraw myself or any information that has been provided for this project up to the stage when analysis of data has been completed.

I agree to take part in this project.

Signed: _________________________________________

Name: ___________________________________________

Date: ___________________________________________

UREC REGISTRATION NUMBER: 2013-1071

This study has been approved by the Unitec Research Ethics Committee from 25.9.13 to 25.9.14. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

TWoA ethics application number: TKR 2300813-0020 – Approved 30 August 2013
Appendix F:

Consent Form for Documentary Analysis Hui

Documentary Analysis Hui Method
CONSENT FORM

Research event: Documentary Analysis Hui

Researcher: Norma Rosales Anderson

Programme: Master of Educational Leadership and Management

THESIS TITLE: Managing quality between two worlds in a Wānanga setting.

I have been given and have understood an explanation of this research and I have had an opportunity to ask questions and have had them answered. I understand that neither my name nor the name of my organisation will be used in any public reports.

I also understand that I will be provided with a transcript of findings for checking before data analysis is started.

I am aware that I may withdraw myself or any information that has been provided for this project up to the stage when analysis of data has been completed.

I agree to take part in this project.

Signed: _______________________________________

Name: _______________________________________

Date: _______________________________________

UREC REGISTRATION NUMBER: 2013-1071
This study has been approved by the Unitec Research Ethics Committee from 25.9.13 to 25.9.14. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
TWOa ethics application number: TKR 2300813-0020 – Approved 30 August 2013
References


