

Privileging Mātauranga Māori in Nursing Education:
Experiences of Māori student nurses learning
within an indigenous university

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TE WHARE WĀNANGA O
AWANUIĀRANGI

What is a Wānanga?

- Te Whare Wānanga O Awanuiārangi opened in 1992
- One of three institutions designated as Wānanga under the Education Act 1989
- Range of qualifications (level 3 - level 10)
- To sustain Māori language, knowledge, and culture in regards to tikanga Māori practices
- To positively impact social, economic, and cultural growth of Māori communities and iwi
- Approximately 60% of all enrolled students are Māori

Overview of the Project

- Evidence-based need to **improve Māori achievement** in BN given the significant workforce shortage of Māori RNs
- The need for **equitable** and **culturally thriving** educational environments to recruit and retain minority students
- The need to prioritise institutional **change** and **commitment** that is inclusive of indigenous epistemologies
- The need to explore success that is informed through the **voice** of indigenous nursing students

Aim and Objectives

The study aimed to explore how privileging mātauranga Māori and strengthening of cultural identity in the curriculum of an undergraduate nursing programme, based in a wānanga setting, contributes to the educational outcomes of Māori students.

How does interweaving mātauranga Māori in Te Ōhanga Mataora: BHScMN influence student educational experiences and outcomes?

Literature Review

- National and international literature informs an understanding of the broad range of factors, barriers, and strategies that may influence the academic success of Māori and indigenous minority undergraduate health sciences students.
- However, no literature was found that was specific to undergraduate nursing programmes underpinned by mātauranga Māori and delivered within a whare wānanga.

Methodology

- Guided by Kaupapa Māori Research (KMR) methodology:

“KMR methodology seeks to analyse and understand research findings from the perspective of Māori, from a Māori frame of reference”

Pihama, 2001; L. Smith, 1999.

- KMR promotes a structural analysis of Māori disparities that moves the discourse away from victim blaming and personal deficits to more fully understanding people’s lives and the systemic determinants.

Pihama, 2010.

Methodology

- **12 Full-time Māori students**
- All local to Eastern Bay of Plenty
- 9 of the 12 had dependants
- 6 completed bridging-foundation course
- 6 left school with no qualifications
- 5 had NCEA level 1 or 2, with only 1 with UE
- Three had part-time or casual employment
- 1:1 semi-structured interviews
- Thematic analysis

Limitations

- KMR is at risk of interpretation that generalises or oversimplifies Māori realities because it may differ from individual to whānau to hapū and iwi

(Denzin & Lincoln, 2011)

- It is also important to acknowledge that participant knowledge or familiarity with mātauranga Māori cannot be assumed.
- Not all Māori consider themselves culturally confident or connected in their whakapapa relationships. To assume that all Māori are linguistically and culturally able is to ignore the past and the ongoing effects of colonisation that have fragmentated our cultural identity.

Findings

- **Theme One: Succeeding for Whānau**

- *“There’s a bit of a leap”*
- *“You can do it, we’re right behind you”*
- *“To try and help inspire the younger generation”*
- *“I’m always thinking about my whānau, hapū and iwi, and what’s best for everyone, not just myself, everyone”*

- **Theme Two: Privileging mātauranga Māori in the learning space**

- *“It’s just made me confident in being who I am, speaking Māori, practising tikanga Māori”*
- *“Embracing our Māoritanga”*
- *“Everyone knows me. Location is an advantage”*

Findings

- **Theme 3: Dual Competence and Ethnic Concordance**

- *“that’s my doorway in to promote healthy wellbeing”*
- *“You just connect better with Māori”*
- *“There’s a huge difference between a nēhi Māori and a registered nurse”*

- **Theme 4: Whanaungatanga**

- *“We’ve all just each others backs”*
- *“We also know that the roles change quite a lot. So sometimes within a wānanga setting, it’s blurred”*
- *“We’re not just numbers: they know our names; they know who we are”*
- *“Chances, that’s one thing this place gives is chances”*
- *“I like a bit of everything”*

Findings

- **Theme 5: Threats to Success**

- *“I still don’t know why there is that stigma around wānanga”*
- *“Is that a real degree or is that a Māori degree”*
- *“It’s just doing everything, marrying it all together and being able to do it”*
- *“Just surviving”*

Recommendations

- Tertiary Providers
- Further research – workforce transition
- Policy