"I want to work for my people" – Towards a specific model for Indigenous work-integrated learning

ELISA DUDER[1]
ERANA FOSTER
KATHARINE HOSKYN
Auckland University of Technology, Auckland, New Zealand

This paper discusses changes taking place in the delivery of work-integrated learning (WIL) in a Faculty of Māori and Indigenous Development in Auckland, New Zealand. WIL in the faculty utilized a model adopted from a business school which did not recognize key aspects of the students' lives and expectations, in particular the strong connection that Māori students can have with their communities. Over time the nature of the WIL experience is moving to a model based on Māori values. Indigenous models must be relevant to and driven by a community's underlying values, as many students feel primary responsibility to their community, and second to the academy. This paper is part of an ongoing reflection on how WIL placements in Te Ara Poutama at Auckland University of Technology can fulfil wide-ranging expectations of students and their communities and help develop a coherent Indigenous framework for WIL.

Keywords: Indigenous work-integrated learning, Māori, business studies, community

BACKGROUND

This paper discusses ongoing changes to the delivery of work-integrated learning (WIL) in Te Ara Poutama (TAP), Faculty of Māori and Indigenous Development at Auckland University of Technology (AUT) in New Zealand. The faculty focuses on preparing professionals for Māori sectors of business and media, with skill in Māori development, language revitalization, Māori media and te reo Māori (the Māori language), as well as leadership, innovation and technology. Students graduate with a degree in Māori Development or Māori Media. For the final year of the degree, TAP initially adopted the WIL format from the Business Faculty at their university. As the limitations of this model for Māori emerged, the faculty planned a full review and implementation of a new model. However, the emergence of the COVID-19 pandemic made this difficult. To date, nonetheless, significant changes have been implemented, based on student and staff feedback. Further key changes are still to be made. In the process a framework for Indigenous WIL has been developed.

This paper discusses how universities and students could improve their engagement with organizations and Indigenous communities, using a framework appropriate for better engagement with Māori. The proposed framework is based on key Māori values such as students' and communities' mana (spiritual authority and power), whānaungatanga (reciprocal relationships) and focus on a common good or benefit to the community.

Indigenous models must be relevant to and driven by a community's underlying values, as many students feel as though they are judged twice: first by their own community and, second, by the academy. This must be taken into consideration in Indigenous WIL frameworks and their application in higher education institutions. Non-Māori students have different expectations of and experiences in WIL placements from Māori students within the faculty; however, an Indigenous framework can also support non-Māori student aspirations in a Māori context.

[1] Corresponding author: Elisa Duder, elisa.duder@aut.ac.nz

Auckland Institute of Technology and Te Ara Poutama

Despite an attempt to incorporate Māori studies back into humanities or social science, TAP remains autonomous, and this distinction may well prove important for implementing Indigenous frameworks throughout AUT. A key feature is informal interaction in addition to timetabled activities, for example TAP staff interact with students informally on the AUT marae (meeting site) hosting guests, washing dishes, and delivering workshops. This gives an understanding of students beyond the statistics collected by the university.

The faculty is on AUT's city campus, which is in the tribal lands of Ngāti Whātua ki Ōrākei. Ngāti Whātua's authority is acknowledged with the figure of Titahi, an important Ngāti Whātua ancestor, on the apex of the roof of AUT's wharenui (meeting house), Te Pūrengi, on AUT's marae, Ngā Wai o Horotiu (Auckland University of Technology, n.d.).

Whānau (extended family structure) sits at the core of Kaupapa Māori practice in Te Ara Poutama: all students (Māori and non-Māori) are part of the wider Te Ara Poutama whānau. The staff and students of Te Ara Poutama are from diverse cultural and ethnic backgrounds. The heke (ribs, the internally exposed rafters that support the roof) of our wharenui (meeting house), Te Pūrengi, on AUT's marae, Ngā Wai o Horotiu, are rainbow-colored to represent the various cultures and ethnicities of the AUT whānau. The Te Ara Poutama whānau celebrate this diversity and coming together of people and cultures with a collective vision, aspirations, and a united purpose which has positive outcomes for, and the development of, all Indigenous communities.

A diverse range of TAP staff are engaged in Māori language teaching, and degree programmes on Māori media subjects and Māori development. Because of the small numbers of students (typically under 500 Equivalent Full-Time Students [EFTS] in a year) (Auckland University of Technology, 2020), TAP is required to be adaptable to the needs of students with a wide range of skills, experiences, and interests.

Within Te Ara Poutama, key Māori philosophical constructs and principles form the basis of the curriculum and pedagogy. The driving force behind all projects and research topics is a common focus on doing things in a culturally appropriate manner that is respectful of Māori ethos, tikanga (customs and values) and kawa (protocols), which are central to the university's core values tika (integrity), pono (respect) and aroha (compassion) (AUT, 2021). TAP aims to express (and practise) these values in ways that Māori communities understand, rather than the way they are used in the AUT strategy (Stewart et al., 2021). Māori academics have expressed concern that the use of Māori terms does not make "serious attempts to engage with the full range of Māori meanings of the words concerned" (Stewart et al., 2021, p. 19).

In 2000, the former Auckland Institute of Technology became the Auckland University of Technology, retaining a legacy of strong links with industry and a commitment to support students to engage with businesses, organizations, and communities in their field of study. Te Ara Poutama acknowledges that their students' motivations and expectations of WIL may be different to those of students in other faculties at AUT.

Māori Students at Auckland University of Technology

According to the 2019 snapshot of Māori students at AUT (AUT Uni Assist, 2019), most Māori students at AUT are young (66% are 24 years of age and under), female (67%), and urban. The majority are from

iwi (tribal groups) outside the Auckland region, but grew up and were educated in either an urban area or a boarding school. Māori students in AUT are enrolled across other faculties in the university, with many enrolled in courses with Te Ara Poutama. Non-Māori students also enroll in the faculty, particularly for Māori language courses.

In general, the Māori students in TAP fall into two groups with regard to WIL placements. The first sees a WIL placement as a stepping-stone to working in their preferred industry. Most often this applies to the Māori Media students who target large media organizations, such as Māori Television, TVNZ's Māori and Pasifika units, and TV3. Only few approach broadcasters such as Radio New Zealand or smaller independent media companies. The second group of students want to use the WIL placement as an opportunity to give back to their community. This second group often have strong existing links to their whānau whānui (extended family networks) and iwi.

The informal interaction between staff and students revealed important understandings about the TAP students. Only a small number of the faculty's students come from Māori immersion education. This reflects the fact that only a small percentage (2.7%) of the total New Zealand school population are enrolled in Māori medium education (Education Counts, 2021). While AUT does not keep formal data, TAP staff know from informal interactions that many of their students are the first person in their family (FiF) to attend university, which can have a major influence on their transition to university life (Theodore et al., 2015).

Significant to this discussion, the cohort of Māori students includes parents, grandparents, and mature students returning to study later in life, who often make a huge contribution to WIL sessions, offering networks, practical suggestions, and guidance to younger students. Support of students is based on important values that place the students' needs at the center of decisions. These values include tautoko (physical, emotional and spiritual support), and manaaki (nurturing and taking care of people's mana).

Kaupapa Māori Principles

Kaupapa Māori principles are based on a holistic worldview that values places and people as part of an interconnected cosmos. Knowledge is seen as ancestral and co-created between the living and the dead (Kidman, 2011). In the words of an esteemed member of the faculty, "whakapapa is the glue between ontology and epistemology – it is the link between knowledge and reality, theory and practice" (Robert Pouwhare, personal communication, 2019). Four key principles are discussed below, with particular reference to Te Ara Poutama, with further information on the principles available in Walker (2004) and Stewart (2021).

The first is tino rangatiratanga (self-determination), which assumes that Māori (students) control their own culture, aspirations, and destiny. The second principle is the use of Ako Māori (Māori pedagogies), that is, teaching and learning practices that are inherent and unique to Māori. In the 21st century, this includes practices that may not be traditionally derived but are preferred by Māori (e.g., the Gattengo method used in L2 learning of Māori, see Mataira, 1980). This prioritizes delivering educational experiences that reflect a contemporary Māori worldview and are relevant to students and their communities. The principle of ako (teaching and learning) assumes there is a reciprocal relationship between learners and teachers, who are constantly reviewing 'what works best' for TAP's diverse student body. An example of ako is the tuakana/teina model, which encourages students who have already completed courses (tuakana), to mentor and help guide younger, or new students (teina). The final principle considered in this discussion is Taonga Tuku Iho (ancestral knowledge). This asserts the centrality and legitimacy of te reo Māori (the Māori language), tikanga (customs and values), kawa

(protocols), and mātauranga Māori (knowledge). Within a Kaupapa Māori paradigm, Māori ways of knowing, doing, viewing and understanding the world are valid and legitimate in their own right.

Te Ara Poutama is committed to upholding the values, customs and knowledge that are central to a Māori worldview and identity. These principles are reflected in AUT's values of tika, pono and aroha. *S*taff involved in WIL understand and engage with these terms in the following ways:

- Tika – being correct, doing what is right and fitting for a given situation or context. This is the basis of all tikanga, which are practices based on doing what is considered right.
- Pono - truthfulness, honesty, genuineness and maintaining integrity.
- Aroha – compassion, empathy, supporting the students' aroha for their community and their kaupapa. Aroha determines the nature of the relationship between staff and students and their communities. This creates a different space in the WIL relationship; it is not a finite academic transaction, as aroha brings obligations and responsibilities.

In line with these principles, Māori words used in the following discussion are in italics to indicate they reflect the Māori meaning, except words now considered part of everyday New Zealand communication, for example, marae (tribal community center), and mana (spiritual authority and power).

The Work-Integrated Learning Model Originally Used in Te Ara Poutama

The offering was modelled on examples delivered in the business school within the 12 weeks of a single semester. Prior to 2020, it was referred to by the term Cooperative Education (Co-op), as used in the Business Faculty and it was also a core offering within the Bachelor of Arts degree. Students spent most of the semester on placement, preceded by the development of a learning plan and followed by an oral presentation and preparation of a written report. In the highly structured learning plan, students outlined the 'work' to be undertaken at their placement and what they aimed to achieve in terms of personal and professional learning. Reflective assessments occurred during the semester and led into the final report in which they were expected to discuss the relationship between theory and practice and what they had achieved at work and personally and professionally. The short period of time before the placement put pressure on students, organizations, and community groups to respond, make decisions, and action a plan. This was especially true of requests for community placements with volunteer groups (such as marae committees) who value consensus decision-making processes. Students approaching corporations and business organizations also struggled with the tight timeframes.

For some years TAP engaged with and negotiated the implications and limitations of using this business-orientated WIL framework, until modifications were made following discussion with close colleagues and engagement with the literature on Indigenous frameworks. This discussion identified key limitations with the model.

The first limitation of the previous model was its inability to meet the needs of a diverse student group in the TAP context. The original business-orientated model was targeted at students coming directly from secondary school who needed experience in professional environments. This is not uncommon for WIL in business schools (Hoskyn & Martin, 2011). Signing off of the placement and its outcomes was being handled in a manner inconsistent with TAP and an Indigenous philosophy. A placement supervisor was required to 'sign off' to confirm a student's completion of their WIL project. For many students this is neither necessary nor appropriate. TAP adopts a high trust model with students and

assumes that, until otherwise indicated, a student knows the best way to be part of their community or organisation. This is especially true for mature Māori students, some of whom have senior positions in their workplaces and communities. The requirement for a student to be signed off by a more senior person can also place an uncomfortable responsibility on the community and a reluctance to have one person to sign off on the community's behalf. For a small faculty with a high level of interaction between students, staff and placements, formal sign-off appeared bureaucratic.

The second limitation of the early model was the requirement to achieve a 'measurable' output within the allocated timeframes. Students often set themselves goals that are simply not achievable in the 12-week timeframe of a semester. A focus on outputs that are measurable, bounded, and tangible can obscure the unseen, less measurable aspects of their placement that are often the most valuable for students (Hodges et al., 2015; Kennedy et al., 2020). These can include social and cultural experiences, initiating or reinforcing existing relationships and connections to their people, and to a place. On more than one occasion, a student returning to their tribal land was able to reconnect with their people. The learning outcomes were orientated towards the academic requirements of a third-year business course. Overall, in the WIL placement there was insufficient emphasis on the placement's collective outcomes. Rather, there was a focus on the students' individual contributions, the outcomes for each student, and little assessment from the organization of the benefits for either the students or the tribal group.

A third limitation of the original model was the responsibility placed on the student to locate and secure a business or corporate placement. For some of the younger students this was a huge challenge. Overall when this model was implemented in a small faculty, which is founded on personal interaction, the model appeared to be transactional, rather than one which fostered relationships. The importance of long-term relationships in WIL is well documented (e.g., Fleming et al., 2018). What may be appropriate in a large faculty seemed impersonal when implemented in settings with a small number of students. A number of the issues mentioned above relate to assessment design, which is discussed later in the article.

REVISED OFFERING ACROSS TWO SEMESTERS

In 2020, three key changes were made. The full-time one-semester offering became a part-time two semester model; the scope of placement options was broadened to encompass community-based placement; and the term Co-op was replaced with the broader expression, work-integrated learning, or WIL. The two-semester offering has widened the scope for students, providing more time to plan, organize, and secure a placement that is consistent with their values and passion.

The first semester includes workshops and intensive discussions with students to align their aspirations for their WIL placement with their field of study and their interests. In the formal in-class discussions and the many informal discussions between staff and students, it is clear many students feel a strong responsibility as representatives of their communities to 'do their best' and acknowledge the sacrifices and support of their whānau. There is a small cohort of students, Māori and non-Māori, who have limited or no connection to their communities. These students can find approaching Māori organizations challenging. To meet their needs a project-based WIL placement is now offered in Te Ara Poutama's WIL programme. For example, one of TAP's Pākehā (New Zealander of European descent) graduates wanted to work on the storing and cataloguing of Māori language archival material. In the preparatory semester, she approached a religious institution with an extensive, but uncatalogued, Māori language archive going back over 100 years. Due to her placement, she is now

working full time in the restoration and curating of archival material, and informed TAP staff that her WIL placement was instrumental in her gaining employment.

TAP's small student numbers accommodate an intimate and personalized approach in direct discussion with the students to suit their individual needs and aspirations. The complexities and challenges of a Māori focus are negotiated with each student, and this discussion reinforces their ability and right to determine their own WIL experience.

The preparatory offering includes workshops with AUT's Employability Centre. These workshops cover preparation of a professional portfolio, the use of online networking sites to obtain contacts with organizations, an introduction to online self-promotion, and advice on approaching organizations and businesses. During this offering, students gain skills in how set up project, work or community opportunities. They are supported by career counsellors at the Employability Centre and also through discussion with TAP lecturers who can guide students by asking questions to assist them in identifying what type of opportunity they would really like to undertake for their WIL. This preparatory approach is consistent with the formalized preparation of students for their WIL experience advocated as good practice by Zegwaard and Rowe (2019).

Work placements are not limited to organizations in the Auckland region. Te Ara Poutama encourages students to return to their tribal area. This requires flexibility in the delivery of content and flexibility in how and when students communicate with their lecturers. At times, students are in parts of the country with limited internet access and erratic cell-phone coverage. However, Te Ara Poutama's approach means staff engage with the social and economic realities of the students' communities and commit to supporting a student's desire to work with and for their people.

The constant negotiation around different times and locations can make preparing and completing a placement time consuming for both the students and staff members. In the early part of the preparatory semester, TAP staff spend time with students, in groups and individually, discussing and planning their ideas for a placement. Ideally, this is done kanohi ki te kanohi (face-to-face), but over the last two years it has necessarily been online or by phone. This intensive preparation is based on established relationships between staff and students and requires staff to be familiar and have experiential knowledge of Māori communities. Therefore, any investment in time and care with students, is an investment in their community.

The WIL placement takes place in the following semester. While on placement, students attend classes with AUT. Formal classes are scheduled, though it is expected these sessions will include one-on-one sessions with each student. Lecturers meet students individually as they manage their placement along with other responsibilities such as parenthood, part-time work, and other university classes. The placement semester includes online journal entries, a literature review, and a final report. Students have suggested through formal discussions and feedback that the classes should include subjects such as bullying in the workplace and how to deal with sexual harassment. These issues are being investigated, not only because of the feedback, but also in response to legal requirements that now exist under New Zealand's new Pastoral Care Code (Ministry of Education, 2021).

Currently, the main assessments in this preparatory semester consist of a proposal, and, in the placement semester, a final report which includes a literature review. Secondary assessments include a professional portfolio and journal entries. The proposal in the preparatory semester requires students to consider what theoretical models are appropriate in their proposed placement. The use of theoretical

models demands greater consideration within an Indigenous framework to resist perpetuating a pejorative, colonial gaze (Smith, 2012).

In general, enhancing community focus means that students with existing strong connections to their iwi and marae can meet this responsibility more easily. Students who do not have a strong Māori identity are more likely to have less connection to their tribal community. There have been cases where a student has been unable to secure a placement within the required timeframe and they have been encouraged towards a specified project, often within the university's wider Māori networks.

Implications for Student Practice

In practice, the limitations and challenges identified during the ongoing review have implications for students. These include the impact of students' past educational experience, the challenges for non-Māori in a Māori context, and the possibility of students feeling out of their comfort zone.

Encouraging Māori students to engage with their communities may require some of them to locate themselves as part of the Māori world. Mainstream institutions can make assumptions about Māori students' connectedness to their culture. Most Māori and non-Māori students come from mainstream secondary schools and whilst there are some exceptional schools in New Zealand, many mainstream secondary schools still require Māori students to enter "white spaces" (Milne, 2013, p. v). Students then transfer this expectation to the university. For example, in one WIL assessment in TAP, only a few students explicitly gave their tribal connections on their professional portfolio or identified that they had specific skills in te reo Māori and Māori cultural knowledge, even though they knew they were approaching a Māori organisation and this type of introduction is normal practice for Māori. Acceptance and encouragement to engage with Māori ways of thinking about and describing the world need to be explicit and continually reinforced. Whilst it may seem axiomatic to identify and highlight Māori ways of being in a Faculty of Māori and Indigenous Development, it cannot be assumed that all Māori students understand why this is important, nor know how to do it. It is important to create environments that support and encourage students to develop their knowledge of and practice in their own culture. TAP is fortunate to have Māori staff who are highly skilled and willing to share their knowledge and experience of the Māori world with less confident students of all ages.

Unsurprisingly, the experience of locating themselves in relation to Māori culture is different for the non-Māori students. Non-Māori students in Te Ara Poutama are signaling an interest in the Māori world, which may be a different culture to their own, despite being in the same country. At times, there is the painful acknowledgement that Pākehā ancestors contributed to the loss of land, political autonomy, and cultural appropriation in New Zealand's colonial history (Walker, 2004). Many of the non-Māori students face these realities with determination and grace as they listen, reflect and engage with the opportunities that are put in front of them. In TAPS's WIL placement, the non-Māori students face unique challenges and it is encouraging to see a more Indigenous WIL framework, with the preparatory offering potentially benefitting Māori and non-Māori students in the setting up of their WIL opportunity.

For some students (both Māori and non-Māori), thinking about, selecting and approaching Māori organizations can be a major step out of their comfort zone. All students take on the responsibility of securing a placement and this is a vital part of the WIL placement. For the younger students, the responsibility is an important skill in both their academic and their professional lives. Some older students are already experienced leaders in their community and bring years of professional experience. In these cases, the issue is not so much needing experience, but drawing on their expertise

and articulating to organizations the spirit of WIL and its application for mature students. From an Indigenous standpoint, it is more appropriate for university staff to support students to negotiate the parameters of a WIL placement with their own community than to lead and define it. This can require specific judgement as to how and when this is done for each student, dependent on the student, the context and the people involved.

Implications for Assessment

Developing an Indigenous framework will place a different emphasis on appropriate learning outcomes and how they are assessed, while still fulfilling the academic requirements. A major challenge is how to capture and value the less concrete and explicit rewards of WIL within the confines of academic assessment. Assessment of WIL is generally regarded as challenging and even contentious (Ferns & Zegwaard, 2014; Hodges et al., 2015). Little attention has been given to Indigenous assessment in general, though it is regarded as complex (Arney, 2021; Griffiths, 2011). With an increasingly diverse range of WIL models and options (Kay et al., 2019), carefully selected literature based on similar principles may be helpful. Higgs (2014) takes a creative approach to measurement of the seemingly immeasurable. This concept is also discussed from a more technical perspective by Ferns and Zegwaard (2014).

A shift in priorities is anticipated by ~~t~~he development of strategies and more nuanced assessments that encourage students to capture the less visible, intangible aspects which are fundamental to their work. The Faculty must set up robust structures that place equal value on the student and the community's contribution. Lewis et al. (2021) advocate the use of an action research approach to involve all stakeholders in the design of WIL assessment in a specific context, taking a holistic, "360 degree" approach incorporating the perspectives of all parties (including students). Co-design of assessment is also advocated by Ajjawi et al. (2020), with periodic review through regular communication with key stakeholders such as placement partners and students. The contextualized nature of assessment is highlighted through their emphasis on a meaningful link to the site of practice.

The role of trust in the design of assessment is complex. Partnership and trust are important aspects in all WIL relationships (Fleming et al., 2018), and especially in Indigenous education (Griffiths, 2011). Griffiths comments that indigenous assessment has in the past been handicapped by evidential requirements. These requirements inherently overlook the high trust that can develop in WIL relationships.

From experience, the integration of Indigenous theoretical perspectives on their placement can be problematic for WIL students, despite most of them being intimately familiar with Māori principles and values. Students have to be actively encouraged to use them in their academic work. As previously mentioned, this issue often relates back to students' experiences in mainstream schooling, which can be hostile to viewpoints outside the dominant Pākehā worldviews (Milne, 2013).

However, a primary benefit of Indigenous WIL is the potential for theory and practice to draw heavily on students' social capital, which in many cases is significant. Indigenous models of WIL must strengthen an expectation for students to use their social capital and for students to see the relationship between theory and practice.

A critical starting point for this next stage of development of an Indigenous WIL is to review the purpose and forms of assessment of the learning outcomes. Close examination of the current learning outcomes, the assessments and the grading criteria reveals a prioritizing of academic requirements such

as referencing, formatting and structure, and the encouragement of adherence to prescriptive written guidelines along with an explicit articulation of theory. A greater focus on links between theory and practice could widen the focus of a student's individual contribution and personal goals to include collective outcomes that benefit a community and eventually release students from highly prescriptive elements independent of their context. It is also important to consider the nature of Indigenous knowledge and Indigenous practices; for example, Kennedy et al. (2020) emphasize the importance of oral and written storytelling to many Indigenous people and the possibility of building such practice into assessment and education.

At present, the primary method of assessing the learning outcomes and WIL experience is based on written, highly structured, very limited (and uniform) reporting methods. In summary, the use of Indigenous frameworks will require reconsideration of what we assess and how we assess it.

INDIGENOUS WORK-INTEGRATED LEARNING

This section makes tentative steps towards a specific model of Indigenous WIL in Te Ara Poutama. First, there is the need to consider the frameworks and examples that come before us, to establish a whakapapa between what we do and other Indigenous networks. The work of scholars in WIL such as Kennedy et al. (2020) and Ramji et al. (2021), and the location of WIL has great potential to create decolonial and Indigenous spaces in the academy. This is a major first step.

Recognizing the views of other scholars working in the WIL environment is part of the development of a model of an Indigenous WIL. This aspect will be shared for discussion in the faculty and with WIL colleagues outside the faculty. There is no intention to develop a definitive WIL model, nor a template for how it should be done, but rather to participate in the conversation around models that are meaningful for student and staff diversity, prioritize certain givens in the Indigenous world and provide assessment models that support this.

The literature on explicit Indigenous models in WIL is part of wider discussion about decolonial practice (Ramji et al., 2021) and the ongoing demand for the academy to recognize that Indigenous models rejects a one-size-fits-all process or outcome. This is an important feature of the work in Te Ara Poutama; WIL is a place for students to exercise their own mana, draw on their social capital, and give back to their communities.

Role of Organizations, Communities and the University

Indigenous frameworks for WIL have the potential to realign the types of organizations students can approach and expand the range of viable placements. In the short time of a more community-orientated response in Te Ara Poutama, students have secured placements beyond businesses and corporations to include a district court, the New Zealand Defence Force, iwi authorities, local kōhanga reo (Māori medium pre-schools), playcentres, and a regional tourist promotion board. Indigenous frameworks do not limit students to a placement with strict conditions of their placements with respect to the number of set hours per week, or the responsibilities and behaviors that an organisation has to sign off. Indigenous models of WIL could accommodate the requirement for close monitoring if needed, but if a student is doing a placement to give back to their iwi, the dynamic is changed, and the focus is on the outcome of the project, not the person doing it. More specifically, the national and regional lockdowns of the last two years have been an opportunity for students to demonstrate the resilience and adaptability that many of them use juggling employment, study, family and tribal responsibilities. It

will be important as we move to a more formal model of Indigenous WIL that we articulate the roles of organizations in supporting students to cope with unanticipated responsibilities.

An Indigenous WIL framework will change the role of universities. AUT has retained its strong emphasis on links with industry. It is one of the benefits of being in an institution with an established technical background and can help resist the perception of universities as concerned only with theoretical issues rather than having relevance to the real world. A major part of this is to build closer and more creative relationships with organizations pertaining to TAP's students.

Proposing a Framework

A fundamental step towards an Indigenous WIL is a clear statement identifying core values and how they will be used. To reiterate, this is not to speak for every Indigenous group but to use important principles towards setting up an Indigenous framework for WIL. The first is the use of core values from the Indigenous groups involved. Each marae has its own autonomy and spiritual authority, and it would be inappropriate to state which principles come from a community or how they are to be used in the WIL context. However, academic institutions need to consider the following three principles in Indigenous WIL. The first is prioritizing the direct benefits of a WIL placement to the community and the student. Second is acknowledging the physical and cultural location of any placement and specific consideration of the student's own tribal and social links and the implications of their responsibilities to their people. Finally, where required, consultation and communication with local communities at an institutional and personal level must be prioritized.

To do this, and to make distinct links between theory and practice, an Indigenous WIL framework in Te Ara Poutama will draw on the following core values from kaupapa Māori theory and Māori worldviews. The first core value is whakapapa and the interconnectedness of people, places and time. TAP values the connections between students and staff, and they are used to focus on the outcomes for students and their communities. The second core value is that of people focused on the purpose and aims of what we are doing and the collective benefits to students and their iwi. In other words, staff and students are kaupapa-driven. The third is manaakitanga, the care and attention we pay to ourselves and others. This requires reflection about what the faculty is doing towards supporting and uplifting Māori communities. Of course, kaupapa Māori is not limited to just three values, which are integrated with other important values, but we use these as the starting point.

Therefore, the use of core values within the planning, implementing and evaluating stages shifts the orientation of a WIL placement and provides an opportunity to consider potential benefits to the community, that is, who benefits, and why, and to accommodate the need to provide appropriate ways for students to demonstrate the core principles and values that many already use.

From this position, an Indigenous WIL model for TAP is proposed that would first and foremost locate the placement and the student firmly in the Māori world. In the same way that Māori worldviews de-center humans, in contrast to Eurocentric frameworks, the student is seen as part of a wider environment, closely connected and embedded to a place and its people, and responsible to them. A lecturer's role is to support this connectedness and to understand the responsibilities and demands that come with it.

It then follows that an Indigenous WIL framework prioritizes and recognizes key practices, skills and experiences from Māori worldviews. It places an emphasis on core values such as those mentioned earlier. From a teaching perspective this can mean flexibility with meeting times, multi-modal delivery,

negotiation with students of the parameters of their placement, and expecting students to have significant input into their project's scope and outcomes.

Contextualized theoretical models are important to Indigenous WIL frameworks and many students are hugely knowledgeable about the Māori world and related abstract concepts. However, it is not yet natural for students to use these concepts as a means of evaluating and critiquing the world around them, as demonstrated by experienced and often-cited writers such as Walker (2004), Smith (2012) and Jackson (2018). Many students struggle with this aspect, not because they do not know what Māori theoretical concepts are, but because they find it hard to articulate them. This cannot be prescriptive; as it is important for students and their communities to determine what is appropriate in their own context.

The Indigenous world is inclusive and holistic, and Indigenous WIL frameworks would use this to students' advantage, requiring them to consider how their projects uplift the mana of everyone involved and how the kaupapa is uplifted too. The use of a holistic lens sees the placement not as a transaction but as a relationship and in some cases, an ongoing reciprocal relationship. For example, a student who secured a placement to advocate for homeless people in the court system was reciprocating the support he had been given when he was homeless decades earlier. His placement has initiated a relationship with TAP that could see other students involved with the district courts' advocacy service for Māori. A further factor to consider in relationships is the students' and any other participants' physical, spiritual and emotional safety. A focus on relationships requires students to consider their behavior as reflecting Te Ara Poutama and their community with implications for the faculty after they have completed their placement.

Indigenous frameworks will include a reconsideration of what is assessed and how. The current proposal is to align the assessment with the core values, theoretical concepts and students' experiences in the real world. This could mean that a student's contribution to their community, organisation or kaupapa is assessed first and then the academic requirements are used to support the assessment of their role.

A further issue to think about in the move to an Indigenous model is how it fits into the wider discourse around de-colonial practice in New Zealand. Decolonization may perhaps be more of a Pākehā preoccupation, which Māori are expected to validate. TAP's priority is to support students who want to be part of iwi or Māori-led decolonizing activity with appropriate Indigenous WIL frameworks.

Illustrative Example of a Community Placement

To illustrate the potential of Indigenous WIL frameworks for students and their communities we conclude with a brief outline of a student's placement in her tribal area in 2020. She was in the final stages of a BA in Business and Māori Development. She had returned to higher education as a way to develop closer links with her ancestry. She hoped the WIL placement would allow her to return to paid employment in her tribal area after living in Auckland with her teenage daughter for many years. As a mature student, she brought years of administration and management experience to her WIL placement and her iwi rūnanga (tribal authority), who offered her part-time work with the iwi's health provider. Her WIL placement looked at the provision of support services to kaumātua and kuia (Elder men and women). Very early in her contract she found that isolation was a major health problem for many Elders in her community. As she developed close trusting relationships with the Elders, she discovered that one of the kuia (Elder woman) was living alone in a caravan on an isolated section with no power and had to go outside to get water. Her role in the iwi's health provider enabled her to

organize and fund the reconnection of power and water to the caravan. Due to this trust, she became aware of other financial difficulties that were having a major impact on the kuia's life and so made a significant difference to her modest budget. This was only one of many issues that the student identified and resolved with this important group of people in her iwi (tribal group). The student now works full time for her iwi rūnanga (tribal organisation).

CONCLUSION

There is huge potential for WIL to demonstrate how universities can engage more meaningfully and directly with the social and cultural capital of staff and students. Many of TAP's WIL students have made humble yet important contributions to their communities. They start off with sweeping ambitions which are distilled down to a very practical level, bound by specific timeframes. The students draw on their own passion to be part of their communities in meaningful, constructive ways, whether it is in education, Māori language media, current affairs, early childcare, advocacy in the court system, or a low-key project-based placement within AUT.

There is still much to do to develop a contextualized Indigenous WIL framework, including further research on the implications of different theoretical perspectives and students' and organizations' expectations of community-driven projects. Future research must include a thorough and nuanced scrutiny of assessment in order to develop processes that are both meaningful and relevant to Indigenous communities. The opportunity to contribute to this special edition has consolidated current thinking to initiate a way forward.

Kay et al. (2019) identify co-design of WIL experiences and stakeholder involvement as emerging trends in WIL. While Kay et al. do not mention Indigenous WIL, it is now certainly an emerging trend. Indigenous WIL has significant expertise in co-design and stakeholder involvement as these factors are inherent in Indigenous models. Therefore, Indigenous WIL can both benefit from, and contribute to, this growing body of literature.

As we work towards an Indigenous model, we support Arney's (2021) view that the alignment of core ideas inherent in most Indigenous education aligns with good practice WIL. He refers to key concepts such as holism, relationships, community, and the importance of context. Furthermore, Arney also noted there is room for greater recognition of the close alignment between Indigenous models and WIL best practice and its benefits for students and their communities. This observation resonates with our experience.

STATEMENT OF PLACE

Elisa Duder

My family trace our connection to Aotearoa New Zealand through stories of the sea. My English great-great grandfather, Thomas Duder, was shipwrecked near Auckland the year of the signing of the Treaty of Waitangi. My mother's Italian great grandmother, Elisa Cliofe Marchetti, was a young mother when she made the long sea journey from Tuscany to Wellington. Through his father's Māori and Niuean whakapapa, our son connects back to the ancient Pacific traditions of seafaring and navigating and continue their connection by being kaihoe (paddlers) of waka (traditional canoes) in their tribal area of the Bay of Island where we live. My work as a Pākehā academic in a Faculty of Māori and Indigenous Development draws on all these connections and traditions to be part of education that creates a decolonial future.

Erana Foster

Tēnā tātou. Nō Waikato, nō Ngāti Maniapoto, nō Ngāti Hako tēnei. On my father's side I hail from Waikato and on my mother's side I hail from Ngāti Maniapoto and Ngāti Hako. Born, raised and educated in the small town of Murupara amongst Tūhoe and Ngāti Manawa, I then moved to Auckland to attend university. I have taught te reo Māori (Māori language) for over 25 years, ranging from small community courses to tutoring and lecturing at The University of Auckland for eight years, and at AUT for 15 years. My current positions are the Undergraduate Programme Leader for Te Ara Poutama, Faculty of Māori and Indigenous Development at AUT University, and the coordinator of our reo Māori teaching team. I am studying towards a doctorate focussing on tikanga wahine – customs and practices associated with the female and whare tangata (the womb and house of humankind). My passions include working with our students and helping them achieve their academic goals.

Katharine Hoskyn

My family are of Cornish, Scottish and Yorkshire descent. My ancestors include a Scot who was beheaded for leading an uprising against the King of England and farmers who were displaced during the Scottish Highland clearances when animal farming was introduced to an arable part of Scotland. With my father in the navy, my childhood alternated between Britain and New Zealand, moving house every few years and experiencing differing school and education systems. During my time at AUT, I have been passionately involved in Work-Integrated Learning in leadership, co-ordination and supervising roles, especially in the Faculty of Business and working with conjoint students studying in more than one faculty. My current research role focuses on re-envisioning health professional education. My research interests involve working with community-based organisations.

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