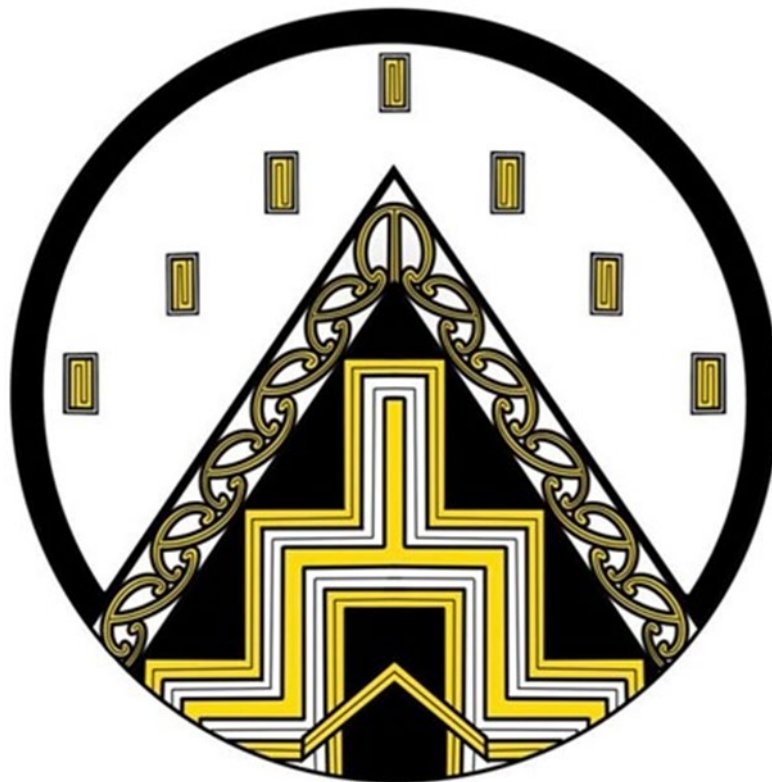


# TAONGA TAKIWĀTANGA CHARITABLE TRUST

MARAE BASED TAKIWĀTANGA WĀNANGA



## EVALUATION REPORT FOR MINISTRY OF EDUCATION

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ISBN: 978-1-77697-069-8 (online)

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## Executive Summary

Autism from a Māori world view has not been explored in the history of education. The need to upskill education practitioners has become a priority. Prior to the implementation of a Takiwātanga Marae based Wānanga, no Kaupapa Māori autism professional development programme had existed. The wānanga focused on immersing participants in an authentic Te Ao Māori learning experience. The partnership agreement between the Ministry of Education and Taonga Takiwātanga Charitable Trust intended to test the effectiveness of a 'by Māori learning experience' by implementing Marae based Takiwātanga wānanga in five regions throughout the North Island. The data captured was overwhelmingly positive with the majority of participants giving high rated feedback (see appendix 1A). The Wānanga Feedback evaluation question, 'the wānanga content was relevant to my role' received an average rating of 96% from participants (see appendix 1A). In the follow up survey 70% of education professionals indicated 'they would highly recommend the wānanga to colleagues and whānau.' (see appendix 3C).

The rationale for delivery on a Marae served many purposes. For Māori, the experience was familiar and offered a sense of belonging. For non-Māori, an opportunity to be immersed into an authentic Te Ao Māori experience. Above all the environment was accessible and inclusive of all, regardless of ethnicity and religious beliefs.

The people resource was a major contributing factor which led to the success of the wānanga. All involved were allocated tasks and completed each task diligently. The planning team was made up of cultural advisors, connectors, iwi, hau kāinga, the facilitator, administrator, caterers, whānau, community agencies and the trustees. Instructions by the administrator to all involved was clear, as was the communication.

A review of the registrations showed the benefit of a new initiative appeared appealing to education professionals specifically wanting to upskill in Takiwātanga, *Māori world view of autism spectrum* (see 'reasons for attending - p.13'). The wānanga was very well received by professionals, whānau and community agencies. The key to a successful outcome was working in partnership first and foremost with the Ministry of Education, whānau, iwi, hau kāinga and community agencies. Teamwork prevailed through the entire process where a key contributor for a successful product was the absence of a hierarchy model of working. Rather, all involved encouraged and supported each other, and were asked to make contributions which would see a positive outcome for the delivery of the wānanga.

Many key milestones were celebrated from inception to completion of the wānanga. In addition, there were many firsts that made the delivery of the wānanga especially significant. Stepping into the unknown was daunting, however, the experiences were many, but through the support and guidance of the Ministry, the facilitator and administrator acquired a new set of skills required to continue to deliver takiwātanga wānanga.

**E kore e taea mā te hoe tukituki,  
kāpā mā te hoe tukitahi!**  
*Only through collaboration and unity of purpose  
can we achieve our goal*

## **Introduction**

Marae based Takiwātanga wānanga were first introduced on March 19<sup>th</sup>, 2021, at Te Wānanga o Aotearoa, Whirikoka Campus in Gisborne. The concept intended to address the absence of regular Autism training delivered in Gisborne and the wider Tairāwhiti region. The need was becoming a priority, as frontline staff working in the health, disability and education sectors saw a steady increase in referrals and enrolments for children diagnosed with autism spectrum. However, many frontline practitioners were not equipped with the expertise or knowledge to appropriately support the child and/or their whānau.

Tairāwhiti's Māori population is estimated to be 54%. Māori in the Tairāwhiti region are particularly disadvantaged due to the geographical location, and the dearth of literature and research that reports on Māori with Autism. In response, Taonga Takiwātanga Charitable Trust developed a series of Marae based Takiwātanga Wānanga in the Tairāwhiti region as a local solution to a local issue. The intent behind Marae based learning offered a 'by Māori' learning experience for professionals and a sense of familiarity, safety, and security for whānau Māori.

## **Working in partnership with the Ministry of Education**

The Taonga Takiwātanga Charitable Trust entered into a partnership agreement with the Ministry of Education – Te Mahau, to deliver a series of five marae based Takiwātanga Wānanga, Autism from a Te Ao Māori perspective, to learning support practitioners and whānau. Entering into a partnership arrangement with the Ministry of Education was a new experience that required a relationship of trust to be established. The partnership nurtured a strong foundation of trust, support, and understanding which contributed to the success of the wānanga.

## **Objectives**

The objectives were developed and inspired by the Takiwātanga Wānanga delivered in Tairāwhiti in 2021. The topics covered were, 'Whānau voice', 'Takiwātanga - *Autism from a Māori World view*' and 'Community connections' (navigating local services). Face to face discussions as well as social media feedback via the Takiwātanga Tairāwhiti Facebook page were used to identify a demand to address growing concerns whānau had voiced about the lack of culturally appropriate services and support for Māori. In addition, it was found, whānau lacked confidence in approaching local services. This was a catalyst to implementing three of four learning objectives.

During discussions with the Ministry, a fourth learning objective was proposed to cover the legal components. The rationale for a legal component was to empower whānau about the rights of their child at school, and to upskill education practitioners about these rights. The facilitator's current role as a disability advocate, saw an increase in enquiries and referrals to advocate for whānau on a range of issues, from children being sent home, an unwillingness by the school not to enroll, whānau being unfairly discriminated against and children not receiving meaningful education.

**Mainstream:** The facilitator engaged at length with education practitioners in Tairāwhiti and there was a sense of frustration at the lack of regular training for front-line staff, specifically, teachers and teacher-aides. From the discussions, two areas were highlighted.

1. An inability to teach children on the autism spectrum.
2. Managing the behavior that would manifest, largely due to the inability to understand the children's wants and needs.

**Kohanga Reo and Kura Kaupapa Māori:** Similarly, kaimahi had voiced their concerns at the lack of regular training they had received which addressed Te Ao Māori and Autism.

In some situations, experiences indicated that taonga takiwātanga were essentially being 'babysat' as it appeared the teacher-aides, kaimahi and on occasion, the kaiako felt ill-equipped to facilitate learning so tamariki diagnosed with autism spectrum could access the curriculum.

During the development of the proposal between the Ministry and Taonga Takiwātanga Charitable Trust Board, the following four learning objectives were developed for the wānanga.

1. To build knowledge and understanding of takiwātanga and change the mindset of how we view takiwātanga.
2. To build education practitioner confidence to support whanau experiencing takiwātanga.
3. To strengthen whanāungatanga: building community connections and supports.
4. To increase understanding children's rights in the context of education and the responsibilities of school services.

The objectives were delivered through a combination of facilitator presentations, whānau sharing their experiences, presentations from local community agencies, group activities and scenarios.

- **Objective 1** - made comparisons to Te Ao Māori and the Western way of thinking. Takiwātanga was defined, and the facilitator spoke at length about the disparities for Māori in the education sector. An analogy was given about the links between behavior and whakapapa. Examples of practical classroom strategies were also shared as were useful websites.

- **Objective 2** - focused on the lived experiences of whānau who shared powerful accounts of their journey in the education sector. This was an approach to support a shift in practitioner thinking and practice. A combination of whānau video interviews and in person presentations showcased, gave light to whānau voice.
- **Objective 3** - to develop a knowledge of agencies in the community and to build positive mutual working relationships. Local agencies were invited to speak about and promote the services their agencies provide. This objective aimed to highlight an awareness of their presence in the community. In addition, it was expected agencies would share further details about the nature of their service, the role of coordinators and eligibility criteria. This prompted the implementation of learning objective three.
- **Objective 4** - was made up of two components. The first component was intended to increase practitioner's knowledge and understanding of key documents that guide practice (eg, NELP, Ka Hikitia, Tataiako). The intent of the second component was to inform whānau of their rights and the rights of their child/children at a school/kura/kōhanga/ECE environment. The facilitator summarized the obligations of governance boards, NELP's, and Ka Hikitia. This was achieved by group activities, whereby whānau and practitioners were organized into groups, given real life scenarios, asked to discuss in groups, to share key findings and relate back to key documents. The facilitator then referred to the Education and Training Act 2020 to provide context to the group findings.

## Delivery Approach

Taonga Takiwātanga Charitable Trust facilitated marae based wānanga, kanohi ki te kanohi (face to face) through the trust's principles of Aroha (love), Manaaki (support), Pono (sincerity) and Whanaungatanga (forming relationships through shared experiences). The intention was to nurture a 'by Māori' experience to deliver information about Autism Spectrum from a Māori world view. Learning support coordinators (LSCs); Special education needs coordinators (SENCo); Resource teachers of learning and behaviour (RTLb); Special education advisors (SEA); Speech language therapists (SLT); Behaviour specialists and Education psychologists; Kaiako; Kaimahi; and whānau were invited to attend the wānanga.

The marae based wānanga series was delivered to learning support practitioners, educators, and whānau over a two-month period, from May 2nd to June 28th, 2022. The regions selected were Waikato (Whatawhata), Tāmaki Makaurau, Northland (Whangārei), Bay of Plenty (Matatā) and Hawkes Bay (Flaxmere). Initially, the wānanga were to be delivered over a 5-month period, from February to until the end of June. However, COVID-19 restrictions required postponement of earlier events and hosting the wānanga series over a two-month period.

# Structure of the day

## Promotional Brochure

### The Wānanga

Each wānanga is marae based (depending on the kawa/tikanga of the marae). The wānanga is a one day, five hour professional development workshop. The wānanga will focus on four objectives:

1. The legal rights of children with disabilities.
2. Takiwātanga: Māori world-view of Autism Spectrum.
3. Establishing community connections.
4. Establishing positive relationships with whānau.

The wānanga will offer best practice approaches to understanding and supporting taonga takiwātanga and their whānau.

The Covid Protection Framework requires all face-to-face attendees to be vaccinated (<https://www.education.govt.nz/covid-19/advice-for-schools-kura/covid-19-protection-framework-advice-for-schools-and-kura/>)

### The Kaupapa

The Ministry of Education is working alongside Taonga Takiwātanga Charitable Trust to deliver five face-to-face wānanga across five regions. The wānanga are being facilitated for Whānau who support Taonga Takiwātanga, Learning Support Practitioners, and Educators who work alongside taonga takiwātanga and their whānau.

Wānanga will be presented in five regions throughout Aotearoa. The regions are Waikato, Auckland, Northland, Bay of Plenty and Hawkes Bay.

Whānau, Learning Support Practitioners/ Coordinators, and Kaiako who are unable to attend face-to-face wānanga due to vaccination requirements will be invited to observe via zoom.



**TAKIWĀTANGA WĀNANGA**

"Marae based wānanga" that provides professional development training for learning support co-ordinators and whānau, from a Māori perspective.

*"Kia ngākau reka ngā waiaro o te hāpori"*

Te Tāhuhu o Te Mōtauranga  
MINISTRY OF EDUCATION

### Registration

The Takiwātanga Wānanga are free to attend and will be presented from March through to June 2022. Given the limited spaces available, priority will be given to the following participants: Whānau of ākonga Māori. Kaiako: in Kōhanga, Kura, Early Childhood Education, Primary and Secondary Schools. Learning Support Practitioners: Psychologists, Speech and Language Therapists, Early Intervention Teachers, Learning Support Coordinators, Special Education Advisors, Kaitakawaenga, Resources Teachers Māori and Resource Teachers Learning & Behaviour.

To register please go to our website: [taongatakiwatanga.co.nz](http://taongatakiwatanga.co.nz) or email us at: [takiwatanga.facilitator@outlook.com](mailto:takiwatanga.facilitator@outlook.com)

Please note: Attendees will be required to scan in and present vaccination passports on arrival. In the event of face-to-face marae wānanga being cancelled, you will be notified and a link to a webinar will be provided on our website accompanied by an email outlining further information.

Spaces are limited to 45 Learning Support Practitioners/Coordinators and Kaiako, 25 Whānau, and 10 Whānau, Learning Support Practitioners/Coordinators, and Kaiako to attend virtually.

Te Tāhuhu o Te Mōtauranga  
MINISTRY OF EDUCATION

Te Mahau

### Testimonials

*"Loved it thank you so much"*  
- N. Henry

*"You guys are amazing. Whanau absolutely need this education (including ourselves) thanks for allowing us to contribute"*  
- L. Makalo

### More INFO

For more info about the wānanga and TTC trust, head to our website: [taongatakiwatanga.co.nz](http://taongatakiwatanga.co.nz)  
Or Email us: [takiwatanga.facilitator@outlook.com](mailto:takiwatanga.facilitator@outlook.com)



## Itinerary

Table 1: Itinerary

Learning Objectives	Delivery Method	Session
<p>To build knowledge and understanding of Autism.</p> <p>To build knowledge and understanding of Takiwātanga and change the mindset of how we view Takiwātanga.</p>	<p>Lecture style presentation</p> <p>Assess knowledge of Autism (fact/fiction)</p> <p>Comparison of Autism and Takiwātanga (similarities and differences)</p>	SESSION 1 – TAKIWĀTANGA
<p>To build education practitioner confidence to support whānau experiencing Takiwātanga.</p>	<p>Video presentations</p> <p>Guest presenters</p>	SESSION 2 – WHĀNAU VOICE
<p>To increase understanding children's rights in the context of education and the responsibilities of school services.</p>	<p>Group Activities</p> <p>Scenario Activities</p> <p>Legislation</p> <p>Role of BOT</p>	SESSION 3 – LEGAL RIGHTS
<p>To strengthen whanaungatanga: building community connections and supports.</p>	<p>Introduce local community agencies</p> <p>Who's who in our community</p> <p>Resource – Handout</p>	SESSION 4 – COMMUNITY CONNECTIONS



## Session 1: Takiwātanga

Hau kāinga opened the wānanga with a powhiri, karakia, mihi, hariru and hakari. The morning session began by defining the word 'Takiwātanga' and acknowledging Keri Opai as the creator of the kupu. The facilitator then spoke in depth about the difference between autism from a western view and autism from a Māori world view. The session introduced autism, the autism assessment, diagnosis, and on-going supports. A visual representation of an umbrella was displayed, which acted as an analogy. The purpose of the umbrella was to visually demonstrate and summarise autism from a western world view. As we know it, the assessment, diagnosis, advice and on-going supports are heavily steeped in a western way of thinking. The facilitator spoke about the diagnosis process being measured by literature, research, theory, and science. She spoke briefly about the DSM-5<sup>1</sup> model and assessment tools. In addition, the facilitator spoke about the dearth of literature, research and theory that reported on Māori and autism, suggesting, a Māori approach to autism is largely misunderstood.



In contrast, the following slide showed a heart to explain a Māori method of understanding the concept of autism. The heart demonstrated the importance of key Māori principles which guide a Māori method of knowing, for example, tikanga, kawa, wairua and whānau. The facilitator spoke about the teachings handed down from tipuna and the unseen facets of Te Ao Māori in reference to wairua. It is widely mentioned within Te Ao Māori, children with autism are seen as taonga (treasures) who have a strong sense of wairua (a strong spirit). The unseen carries mana, meaning, children with autism have an ability to strongly connect with a higher spiritual realm. Many stories have been shared about children tuning in on the energy of people and places, a spiritual connection with animals and with those who have passed. The above, can act as a blessing or a warning. Furthermore, a comparison in behaviour was discussed whereby the facilitator compared 'melt-down' to 'behaviour having a whakapapa'. A whakapapa analogy was used to demonstrate the history of the behaviour, the importance of tracing back the origins to a moment in time and how the behaviour is connected to 'something'. The topic about choosing between, traditional medicines and rongoa Māori, psychiatry and tohunga practices as a means of therapy for whānau was also discussed.

*"It was awesome to view takiwātanga through our lens instead of a deficit lens. An opportunity to connect with others in our community"*

*"Exactly, behaviour does have a whakapapa!"*

*"Tino Pai! A better understanding of Takiwātanga"*

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<sup>1</sup> Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5) changes in 2013 state Asperger syndrome should be given the term autism spectrum disorder.



## Session 2: Whānau Voice

Whānau were offered an opportunity to speak informally and honestly about what life is like with a child with takiwātanga. The presenters were approached by the connectors 3 to 4 weeks prior to the wānanga and were given a summary about their presentation. All were very nervous as they seldom had an opportunity to speak openly and honestly amongst a crowd. Whānau had the option to speak in person or via a video interview. The video interviews were shown first, and the remaining time was offered to whānau who attended the wānanga. A total of two speakers presented at each wānanga and were given up to 15 minutes to speak, in addition, two video interviews were played on the day. Time was allocated for participants to ask questions; therefore each speaker had an allocated time of 30 minutes to present. It was apparent whānau voice had an emotional impact on the participants. The session left most empathising with whānau, and some professionals and agencies in attendance offered their support to provide respite care and to enrol their child at their school.



*“How difficult it is for whanau to navigate services and organisations. Look, listen and then talk. Empathy, support and cultural perspective need to be applied for takiwātanga whanau”*

*“Great korero and the heartfelt contributions from whanau”*

*“Involve whanau more face to face, if possible, support them more”*

### Session 3 – Legal rights

The legal session was delivered after lunch. The session involved scenario activities, working together, reflecting, and understanding the perspectives of professionals and whānau in the context of their legal rights and obligations. Participants organised themselves into four groups with a mix of whānau and professionals in each group. The facilitator presented on the legal obligations and responsibilities of Boards of Trustees making reference to the Education and Training act 2020, then spoke to the NELPs and Tataiako in the context of children with special needs.



The next stage of the session looked at real-life scenarios. Each group was given a scenario that took place in a school setting. The focus was for one person to read the scenario followed by a 10-minute group discussion. The groups were asked to link the scenarios to the legal rights, NELP and Tataiako.

Findings were recorded on a piece of A3 paper and presented back to the wider group. Following feedback, the facilitator linked the legislation to each scenario, spoke about the NELPs in relation to the scenario and touched on Tataiako in the context of the Treaty of Waitangi. At the conclusion of the session, the facilitator posed two questions to education professionals; *“please raise your hand if you know your schools bullying and discrimination policy”* and *“raise your hand again if you know how to follow the process of managing bullying/discrimination complaints”*. The facilitator was deeply concerned as only one practitioner from all five wānanga raised her hand and spoke about her school’s bullying policy and the process staff needed to follow. This indicated to the facilitator that more needs to be done to support education practitioners about responding to bullying in schools. On reflection a legal component was an important aspect of the wānanga given New Zealand has one of the highest rates of bullying in the world (Ministry of Education, 2020, p.1) .<sup>2</sup> In addition, children with disabilities and children who are low achievers are highly likely to be bullied in New Zealand Schools (Ministry of Education, 2020, p.6).

Whānau spoke about their frustration at the lack of support they had received from schools in response to bullying complaints. As one mother explained, *“I think the school is fed up with me because I’m constantly on their case about sorting my sons bully but they just give me the cold shoulder”*. A grandmother said, *“It breaks my heart because my moko is scared*

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<sup>2</sup> Source <https://www.educationcounts.govt.nz/publications/schooling/he-whakaaro-what-do-we-know-about-bullying-behaviours-in-new-zealand>

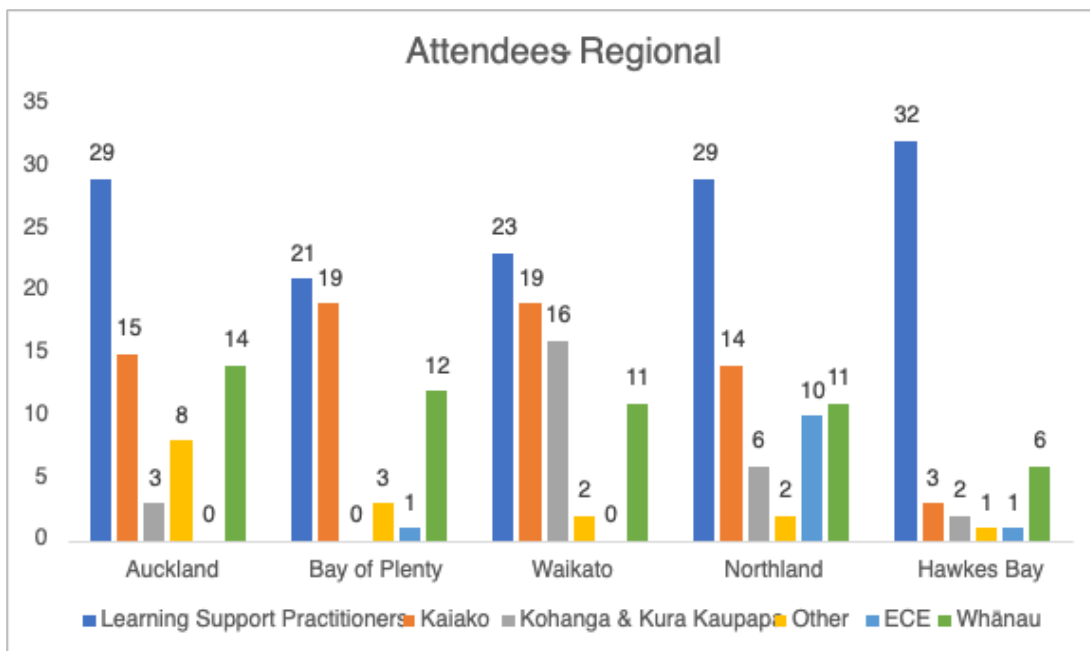


## Attendees

There was a total of 313 attendees overall, with diverse groups at each wānanga. Learning support practitioners (LSPs) made up the majority of attendees. The LSPs were grouped into their respective specialist areas which included Learning support coordinators (LSCs); Special education needs coordinators (SENCo); Resource teachers of learning and behaviour (RTLB); Special education advisors (SEA); Speech language therapists (SLT); behaviour specialists; and Education psychologists. The Hawkes Bay had the largest group of LSP's of all the regions, followed by Auckland and Northland. The Bay of Plenty attendees were largely made up of LSP's and classroom teachers. Although there were no attendees from mainstream providers, Waikato early childhood educators, kōhanga reo, kura kaupapa kaiako, and kaimahi, had the largest turnout of all regions. Whānau attendees were limited to 25 per region. Whānau were invited to bring their children along however, child attendees were not captured at the time of registration. Auckland had 14 whānau attend, Waikato and Northland 11, Bay of Plenty 12, and 6 from the Hawkes Bay.

The 'other' category was made up of social workers, disability advocates, iwi representatives, child development specialists, occupational therapy students and community groups. This group was included at the discretion of the Ministry and the provider, once the target group had registered.

**Figure 1: Whānau and professional participants according to region and profession**

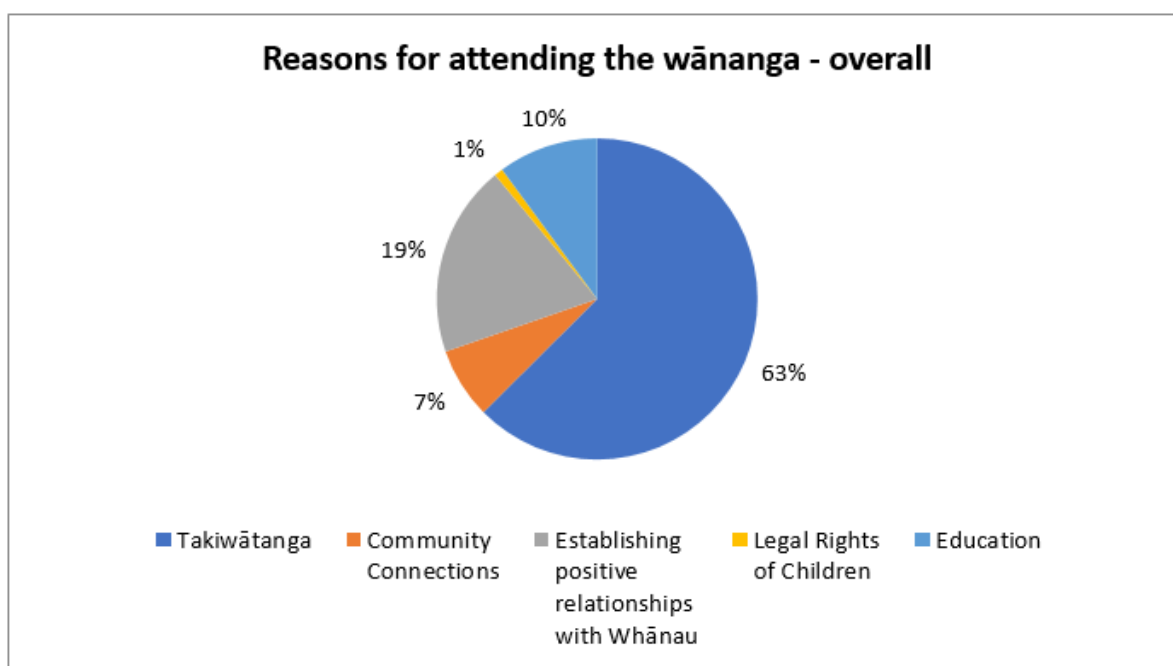


Upon registration, attendees were asked their *'reasons for wanting to attend the Takiwātanga Wānanga.'* The qualitative data was analysed to highlight the following themes and were based on the learning objectives, established in the pamphlet used to promote the wānanga. Some themes were combined to reflect comments more accurately.

1. Takiwātanga - Māori Perspective of Autism Spectrum
2. Establishing Community Connections - Connecting with local support services, other whānau, Iwi, and Mana Whenua.
3. Establishing Positive Relationships with Whānau - Meaningful connections with whānau Māori, supporting whānau Māori, and understanding the perspectives of whānau.
4. The legal Rights of Children with Disabilities

Based on the comments of 411 registrants, Takiwātanga – Māori World View of Autism, triumphed as the most desired reason for wanting to attend the wānanga overall at 63%. This was also the greatest reason per region for wanting to attend.

**Figure 2: 63% of registrants wanted to learn about Takiwātanga**





## **Kaupapa Māori Approach**

### *Engagement with Connectors, Mana Whenua, and Hau kāinga*

The trust employed connectors living in each of the five regions. Importantly, the rationale for employing local people was to acknowledge their tangata whenua status. In addition, it was important for the connectors to explore their local networks to assist in their role. The connectors were responsible for liaising with mana whenua, an identified representative of the Marae, and to ensure health and safety measures were adhered to. As Taonga Takiwātanga Charitable Trust board is Tairāwhiti based, the facilitation team are considered manuhiri therefore, it was decided by board members that an invitation was to be sought by mana whenua before confirming each of the five wānanga.

The uncertainty associated with the COVID-19 mandates impacted on planning as many marae were closed due to health and safety concerns, and vaccine mandates were in place. As the restrictions started to relax, the connectors worked closely with hau kāinga to secure bookings. Tangihanga was an imminent concern as there was a risk the wānanga would be postponed in the event of a tangihanga. The facilitation team were made aware of a tangi one week out from the first wānanga in Waikato. The administrator worked closely with the connector and hau kāinga and a neighbouring marae was booked as a contingency plan.

The wānanga were structured strictly according to the kawa of the marae/iwi. Upon registration a short summary of the powhiri process was emailed to each attendee advising of the powhiri process. The facilitation team was mindful some attending may not be familiar with the powhiri or marae process but wanted everyone to feel comfortable on the day.

Powhiri was a pre-requisite at all Marae, however, due to time constraints and the volume of attendees, whakawhanaungatanga was not included in the powhiri process. Following powhiri, hau kāinga offered light refreshments to whakanoa manuhiri (lift the tapu) before the wānanga began. Hau kāinga were welcoming and accommodated all who came. There was a sense of gratitude that the facilitation team had selected the respective marae as many whānau who whakapapa to the marae had experienced takiwātanga in one way or another.

Only one marae restricted entry until the morning of the wānanga. This proved difficult in terms of testing Wi-Fi connection and setting up the projector, but everything ran according to plan. After all, the facilitation team and attendees were guests therefore it was important that protocol was adhered to. The team had to respect the kawa of the marae and were flexible in their approach. It is important to note that networking across iwi/hapu/whānau was exceptional.

## **On-line delivery**

The idea of delivering the wānanga virtually was a contingency for COVID-19 and to be inclusive to non-vaccinated whānau or for those unable to attend the wānanga in person. At the discretion of the facilitator, limited spaces were offered to whānau, and professionals, to observe the wānanga. Due to time constraints, it was decided, online attendees' interaction would be limited. Given the rural location of all but one marae, there was a risk that on-line participants may experience issues associated with unstable internet



connection. The trust was aware, this mode of delivery was not ideal. However, online delivery was offered as an observational approach.

As predicted, there were a number of issues which impacted on the online delivery of the wānanga. Attendees who joined via zoom spoke mostly about technical issues. The mixed media approach, while appropriate to have on hand for COVID-19 purposes was not ideal for the online observers. On reflection, the facilitator would not be inclined to deliver an online session in remote areas due to the uncertainty of stable internet connection.

*"I participated online and unfortunately the sound kept going off so I missed out on really important kōrero. The kōrero I did hear was very valuable. Sorry in the end I logged out because I got hōhā waiting for someone to turn the sound on."*

*"I was on zoom and the first session was sweet but I couldn't really hear after that. Maybe don't offer zoom in the future. Wish I had attended in person - some great mahi there team!"*

## Evaluation

### *Evaluation Approach*

As a new initiative the evaluation process was an important aspect of the contract to assess whether the approach taken would achieve the desired objectives and land well with the people who attended. In addition, we wanted to ascertain if the delivery of the wānanga on a marae would make a difference in terms of new learnings and understanding of a Te Ao Māori way of thinking, doing, and understanding for learning practitioners and whānau.

The evaluation approach consisted of three components.

1. Evaluation of each wānanga – through an evaluation form immediately after each wānanga
2. A follow up online survey sent to attendees approximately one month after the wānanga to identify if the lessons learned embedded a shift in practice/thinking.
3. Face to face conversations

### **Wānanga Feedback**

Evaluation forms issued at the conclusion of each wānanga measured by a combination of 5-point Likert scaling and comments. Feedback was anonymous.

Participants were asked to rate the following aspects about the wānanga based on a 1-5 rating. 1 – Do not agree, 3 – Neither agree nor disagree, and 5 – Strongly agree.

- I was well informed about the objectives.
- This wānanga lived up to my expectations.
- The content was relevant to my role.
- The wānanga activities stimulated my learning.

The following show the highest rated aspects for each region.

The highest scoring aspect for Waikato was, 'The wānanga activities stimulated my learning,' scoring an average of 97% based on 39 responses.

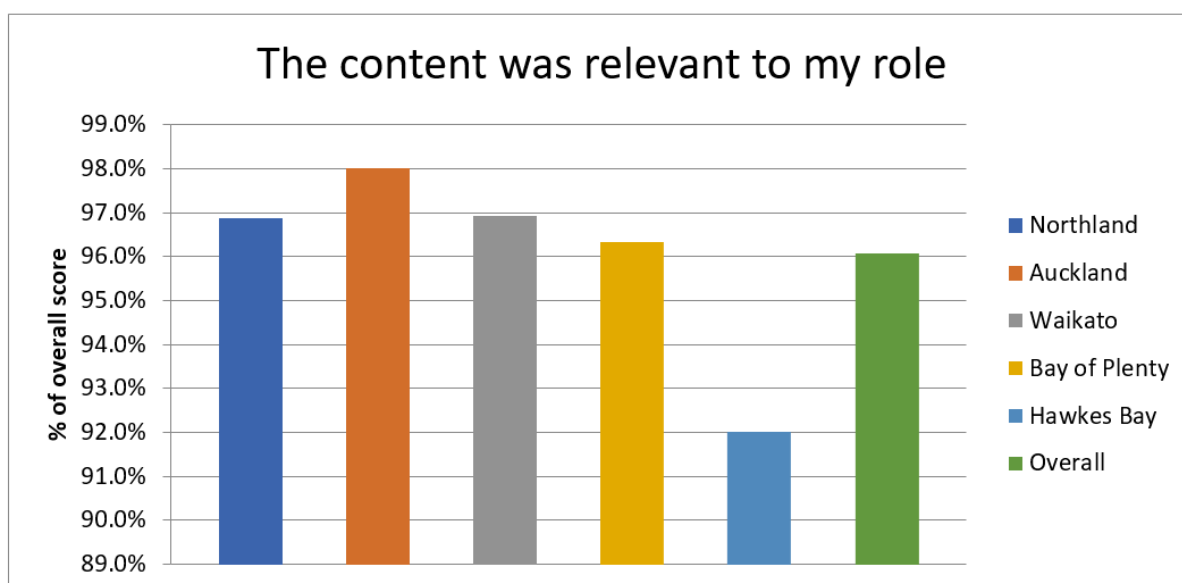
Auckland, Northland, and Bay of Plenty's highest scoring aspect was, "The content was relevant to my role," scoring 98% based on 30 respondents, 97% based on 51 responses, and 96% based on 38 responses, respectively.

The highest scoring aspect for Hawkes Bay was, "I was well informed about the objectives," scoring 94% based on 35 responses.

Table 2: Rated aspects about the wānanga for Hawkes Bay

Hawkes Bay	I was well informed about the objectives	This wānanga lived up to my expectations	The content was relevant to my role	The wānanga activities stimulated my learning
Total actual scores	165	162	161	160
Count of entries (formulae)	35	35	35	35
Maximum score if 5/5	175	175	175	175
% of maximum	94.30%	92.60%	92.00%	91.40%
Average score out of 5	4.7	4.6	4.6	4.6

Figure 3: The percentage of overall content relevancy to my role



Participants were asked to respond to the following aspect.

*‘What are the key messages you will take away to inform your practice?’*

There was a total of 146 responses. The qualitative data was coded according to the most common themes found in the comments. Some themes were combined to accurately reflect the comments.

There were 4 main themes emphasized throughout the comments.

**Increased knowledge and understanding of Takiwātanga** – Comments demonstrating a new and informed understanding of Takiwātanga from a Māori perspective.

*“Te ao Māori perspective about autism - the definitions of the words and the comparison with the heart. The heart was a beautiful way to get this across.”*

*“Education around knowing what takiwātanga is/means is key to working with nga tamaiti takiwātanga.”*

**Increased practitioner competence** – Comments highlighting an informed perspective of Takiwātanga and the significance of whānau insights.

*“Behaviour has a whakapapa, takiwātanga - meaning of the word. Whanau stories and sharing their experiences. Kaupapa Māori in action.”*

*“The whanau voice was very meaningful. The workshop made me reflect on how I work with whanau.”*

**Effective community networks** – Comments indicating an awareness of local support services and Iwi, and the importance of establishing relationships with Mana Whenua.

*“Collaboration - whanau, iwi, hapu. Discussion - educating working together. Te ao Māori lens/view.”*

*“Speak to kura and iwi providers.”*

**Increased understanding of critical documents that guide practice for children with special needs** – Comments demonstrating an understanding of the responsibilities of governance boards, education professionals in accordance with NELP, Ka Hikitia, and Education and Training Act 2020, as well as the confidence to provide advocacy.

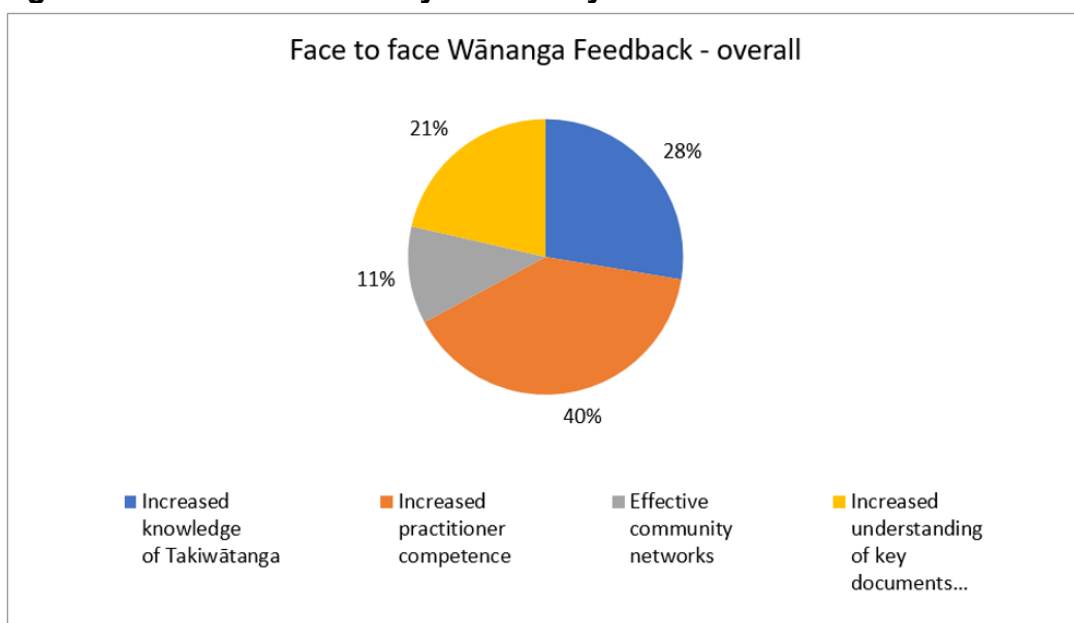
*“Using the law and rights in terms of Takiwātanga.”*

*“The legal korero - highlight the gaps in the policy knowledge of us as kaiako.”*

*Come with better recording system.*

Overall, the most common theme was, **increased practitioner competence**, with 58 out of 146 comments indicating this.

**Figure 4: What were the key take aways?**



## Post Evaluation Surveys

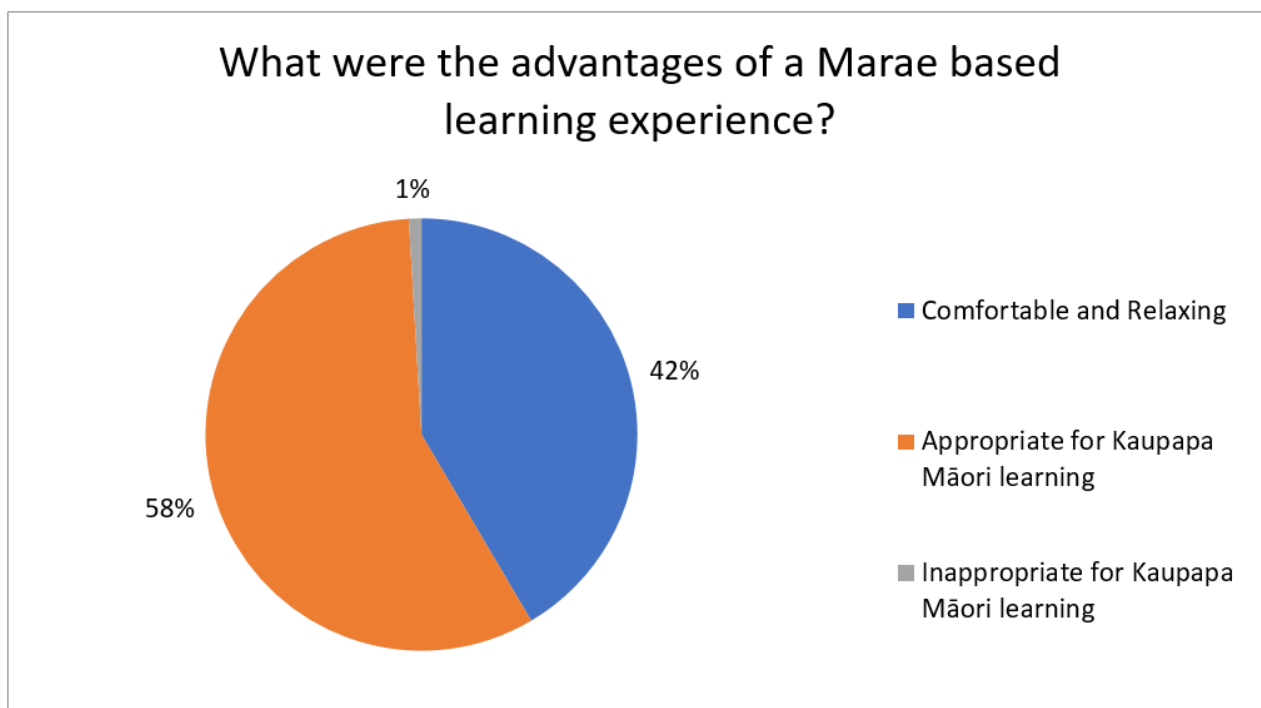
A post evaluation survey was sent out to attendees approximately one month after each wānanga. The survey was anonymous and sent to two groups: professionals and whānau.

### Professionals

106 professional participants responded to the following questions.

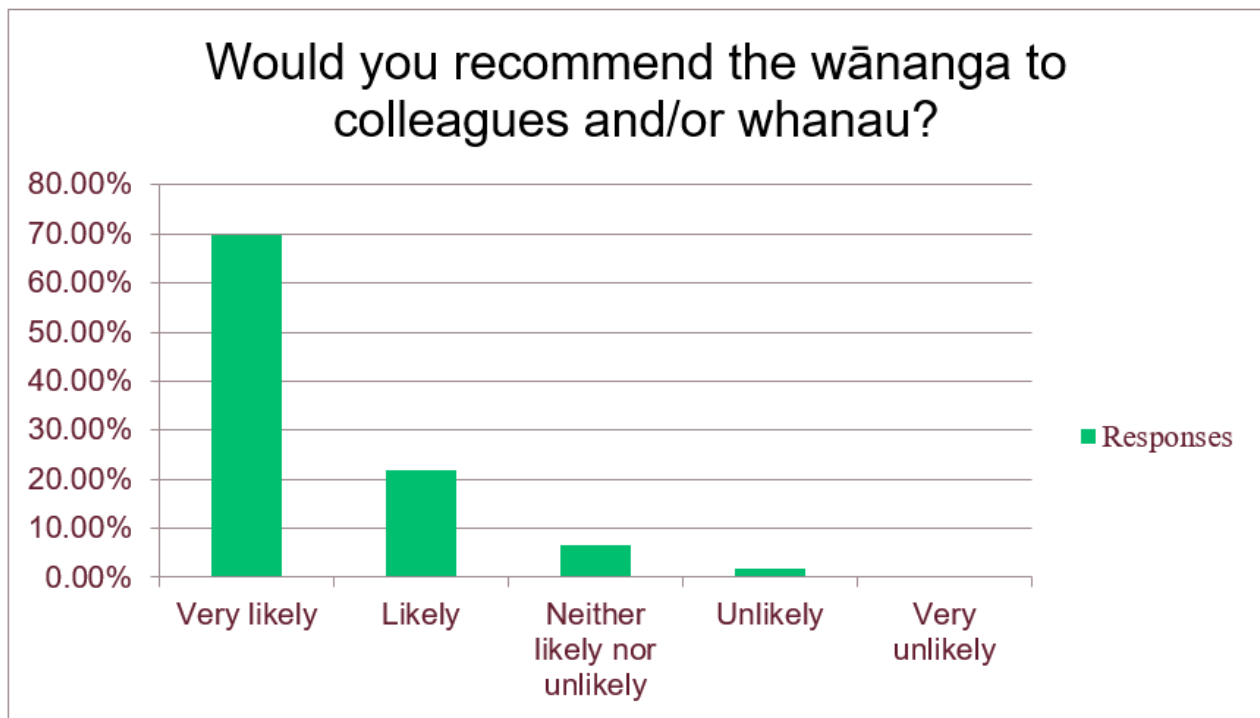
- Was the information shared at the wānanga relevant to your role? (Extremely useful, very useful, somewhat useful, not so useful, not at all useful).
- The wānanga was a good opportunity to make new connections. (Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree).
- After attending the wānanga have you adapted your engagement with whānau? (A great deal, a lot, a moderate amount, a little, none at all).
- Would you recommend the wānanga to colleagues and/or whanau? (Very likely, likely, neither likely nor unlikely, unlikely, very unlikely).
- What were the advantages of a Marae based learning experience? (Comfortable and Relaxing, appropriate for Kaupapa Māori learning, uncomfortable and uninviting, inappropriate for Kaupapa Māori learning).

**Figure 5: Professionals: Post Survey - The advantages of Marae based learning**



The highest rated question from this group was ‘*Would you recommend the wānanga to colleagues and/or whānau,*’ with 70% of the 106 respondents selecting the option ‘Very likely’.

**Figure 6: Professionals: Wānanga Recommendation**

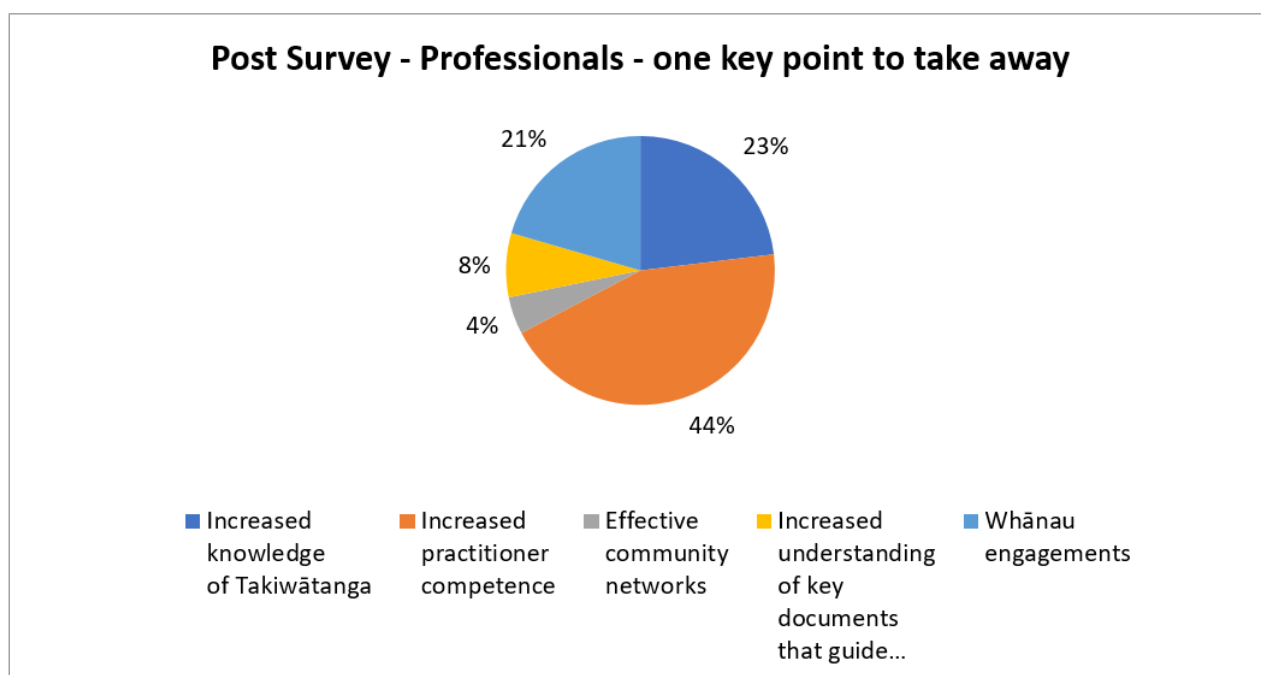


Professionals were also asked to respond to the question, ‘what was one key point you took away from the wānanga?’ The qualitative data was coded using the same themes from the Wānanga Feedback. Some codes were combined to accurately reflect the comments.

The most common theme from Professionals was, ‘Increased practitioner competence, with an informed perspective of Takiwātanga and the importance of whānau insight’ with 69 out of 156 comments reflecting this.



**Figure 7: 44% of professional participants increased their practitioner competence**



*“As an Across School Teacher I have used my new knowledge to lead a session with LSCs and also taken the key guest speakers, worked with them to develop a presentation for educators and whānau within our Kāhui Ako.”*

*“What’s the worst thing that could happen?, Takiwātanga tamariki need their own time and space to grow be it in social development or language skills. It is also important for whānau to implement their needs and cultural needs if they wish to do so as it is mana-enhancing. It is also important to support kaiako who I am working with re: keeping the tamariki in mind when planning lesson plans.”*

## Whānau

26 whānau attendees responded to the following questions.

- Was the information shared at the wānanga useful? (Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree).
- The Wānanga was a good opportunity to make new connections. (Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree).
- The activities were meaningful and relevant to my whānau situation. (Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree).
- Would you recommend the wānanga to whānau? (Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree).
- What were the advantages of the learning being based within a marae context? (Comfortable and relaxing, appropriate for Kaupapa Māori learning, uncomfortable and uninviting, inappropriate for Kaupapa Māori learning).

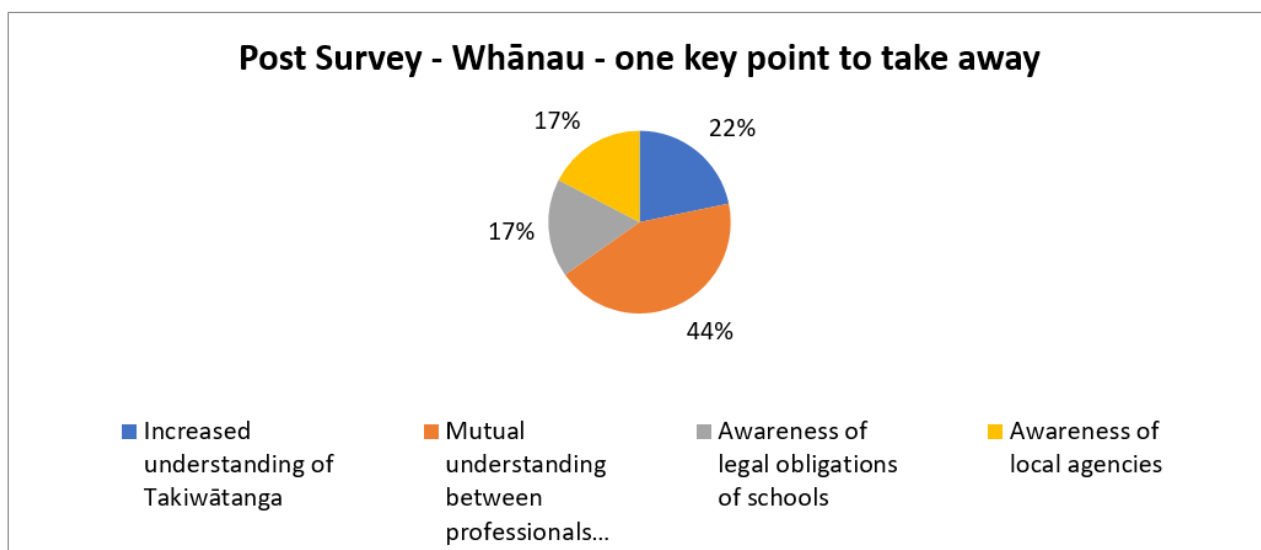
The highest rated question from this group was *‘What were the advantages of the learning being based within a marae context?’* With 65% of the 26 respondents selecting the option “Comfortable and relaxing.’

Whānau attendees were also asked to respond to the question, *‘what was one key point you took away from the wānanga?’* The qualitative data was coded accordingly to come up with the following themes.

1. Increased understanding of Takiwātanga - Māori Perspective, Kaupapa Māori.
2. A mutual understanding between professionals and whānau (whanau voice).
3. An awareness of the legal obligations of schools.
4. An awareness of local agencies - local community supports and Iwi.

The most common theme from the Whānau group’s question was *‘A mutual understanding between professionals and whānau’* with 10 of the 26 respondents’ comments reflecting this.

**Figure 8: 44% of whanau participants now have an understanding of the role of education professionals**



*“That moe and rtlb teachers are ready to engage and try and help our whanau.”*

*“In 17 years I have never felt so understood. I can’t describe how it feels to finally be part of something that shows our diversity and uniqueness is ok. From the bottom of my heart THANK YOU.”*

## Post wānanga survey – Education Professionals

Approximately one month after completion of each wānanga, professionals and whānau were emailed an online survey. The survey questions slightly differed amongst the two groups, to ensure the questions resonated to their particular setting. Each group was asked a total of six questions which required a combination of a 5-point Likert scale and brief open-ended responses. The survey responses were anonymous, respondents were identified only as whānau or education professional.

*“Behaviour has a Whakapapa. Also to really get to know the legislation so I have a good understanding of this and can use it to support Whānau I work with.”*

*“To be less institutionalised, and get back to working with passion to support whānau and their tamaiti.”*

*“Be informed be armed be strong be courageous and be relentless when acting for your tamariki and mokopuna. Keep expectations high for what you know your tamaiti with autism can and will achieve! And hold those around your tamaiti to the same standard.”*

*“That whānau should be central to decision making about Tamariki. I felt sad that today a lot of them still feel disconnected and disrespected by some educators and settings.”*

## Post wānanga Survey – Whānau

The post online survey responses for whānau were considerably lower, 23 whānau responded to the post online survey. When asked to comment on one key point, 44% (n10) respondents felt there was a greater understanding of professionals, 22% (n5) responded by saying, they had an increased understanding of takiwātanga and 17% (n4) had an increased understanding of the legal rights of their child and an awareness of the local agencies.

*“There is a wide lack of awareness in general but surprisingly even among child educators.”*

*“A Māori perspective on autism. Not a western one.”*

*“The True meaning of Takiwātanga and how to look at our special gifts. And also what schools should be doing for our Takiwātanga children.”*

When asked if the information shared at the wānanga was useful, 46% (12) strongly agreed, 38% (10) agreed, and 15% (4) neither agreed nor disagreed (see Appendix C2).

## Feedback

The feedback received by respondents was valuable and indicated a need for more practical resources and strategies to support whānau and taonga takiwātanga. On reflection, there are areas the facilitator had not initially thought about. Respondents commented on key areas for improvement.

*"I felt the wānanga was an introduction to a bigger wānanga, where one could learn tips and tricks about how to approach a case with tamaiti/whānau takiwātanga, after the initial meetings with whānau/tamaiti."*

*"Hand out or resources maybe?"*

*"To hear from a panel of parents on their experiences with agencies and what changes they would like to see to better support them. Thank you to the ringawera, the kai was ka pai."*

*"A follow up session would be awesome especially for educators as it is challenging finding new information. OR a wānanga over 2 days would be primo but overall it was one of the best wānanga I have been on in my career. THANK YOU."*

*"Could we have a copy of the powerpoint please? At least the ones with the resources (websites) and some of the main points? Also, I feel like my hoa mahi and kaiako would benefit from this wānanga so I hope this wānanga would be made available for our region. Ngā mihi".*

*"more focus on solutions and understanding of behavioural problems , from a tikanga Māori view."*

## Summary

Takiwātanga is a relatively new concept, a concept from a Te Ao Māori perspective many want to learn more about. The overall experience was humbling. Many who attended the wānanga lined up hoping to meet with the facilitator, keen to share their personal and professional accounts about their journey with takiwātanga and to offer their gratitude of a job well-done.

The overwhelming positive response received post wānanga supports the idea that more professional development and workshops from a Māori world view is needed for whānau and education professionals alike. Māori have become accustomed to a mainstream method of receiving information about autism, however, the delivery of this wānanga proves there is merit in delivering from a Te Ao Māori approach. Nevertheless, at times, the team were confronted with a range of cultural implications, usually not experienced by mainstream providers, for example the uncertainty of tangihanga, the flexibility of start times due to a lengthy powhiri process, unstable wireless connection, and the rural locations of the marae. The team planned carefully, but the most important aspect has been the guidance of mana whenua and hau kāinga to ensure the tikanga of each region was respected.

The experience, although new, allowed the team to come away with a sense of pride at achieving a mammoth task in a short space of time. The principles of pono, whanaungatanga, manaaki and aroha prevailed from beginning to end. The planning and implementation of all five wānanga was successful, because of the partnership that was formed between Ministry of Education and Taonga Takiwātanga Charitable Trust whereby a mutual understanding was fostered and respected. As a result, an outstanding product was delivered, something we are all very proud of. The facilitation team would welcome the opportunity to partner with the Ministry of Education if the opportunity presented itself in the future.

Ngā mihi mahana kia koutou katoa

## Appendices

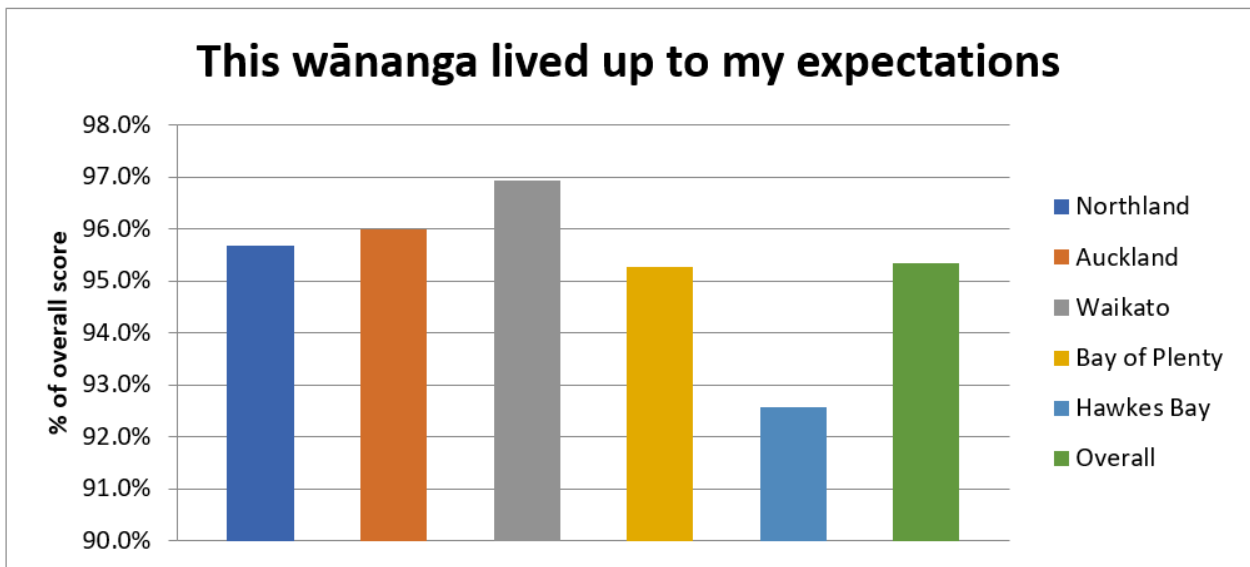
### Appendix 1 – Wānanga feedback – Quantitative

#### Appendix 1A: Figure Table – Quantitative evaluation percentages and numbers

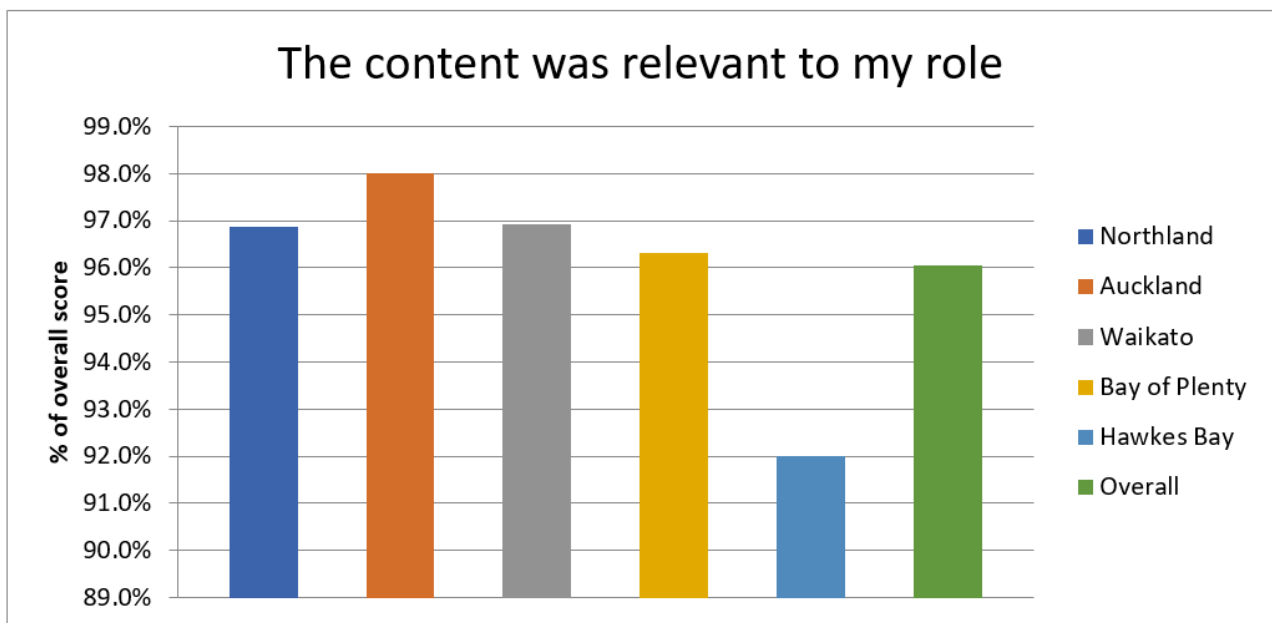
Takiwātanga Wānanga			Evaluations - % of maximum score						
Region	Total people	Total evaluations	Response rate (number of evaluations as % of registrations)	Wānanga Content			Wānanga Design		Average % of maximum score from evaluations
				CONTENT: 1. I was well informed about the objectives	2. This wānanga lived up to my expectations	3. The content was relevant to my role	DESIGN: 1. The wānanga objectives were clear and easy to understand	2. The wānanga activities stimulated my thinking	
Northland	72	51	70.8%	94.9%	95.7%	96.9%		93.3%	95.2%
Auckland	69	30	44.8%	95.3%	96.0%	98.0%	97%	97.3%	96.8%
Waikato	71	39	54.9%	97.9%	96.9%	96.9%	97%	97.4%	97.2%
Bay of Plenty	56	38	67.9%	93.2%	95.3%	96.3%		93.7%	94.6%
Hawkes Bay	45	35	92.1%	94.3%	92.6%	92.0%		91.4%	92.6%
<b>Overall</b>	<b>313</b>	<b>193</b>	<b>61.7%</b>	<b>95.1%</b>	<b>95.3%</b>	<b>96.1%</b>	<b>97%</b>	<b>94.5%</b>	
<b>Workings to calculate overall scores for evaluations</b>									
<b>Total actual scores</b>									<b>Total</b>
Northland				242	244	247		238	971
Auckland				143	144	147	146	146	726
Waikato				191	189	189	189	190	948
Bay of Plenty				177	181	183		178	719
Hawkes Bay				165	162	161		160	648
<b>Total</b>				<b>918</b>	<b>920</b>	<b>927</b>	<b>335</b>	<b>912</b>	<b>4012</b>
<b>Maximum score if 5/5</b>									
Northland				255	255	255		255	1020
Auckland				150	150	150	150	150	750
Waikato				195	195	195	195	195	975
Bay of Plenty				190	190	190		190	760
Hawkes Bay				175	175	175		175	700
<b>Total</b>				<b>965</b>	<b>965</b>	<b>965</b>	<b>345</b>	<b>965</b>	<b>4205</b>
<b>Overall %</b>				95.1%	95.3%	96.1%	97.1%	94.5%	95.4%



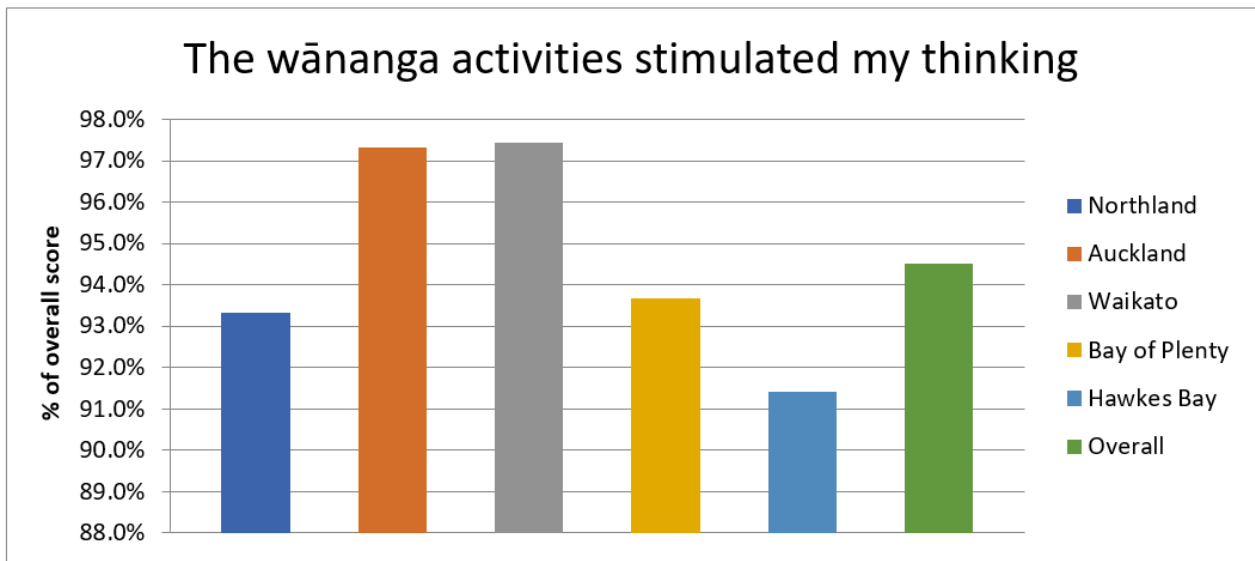
Appendix 1B: Graph – The wānanga lived up to my expectations



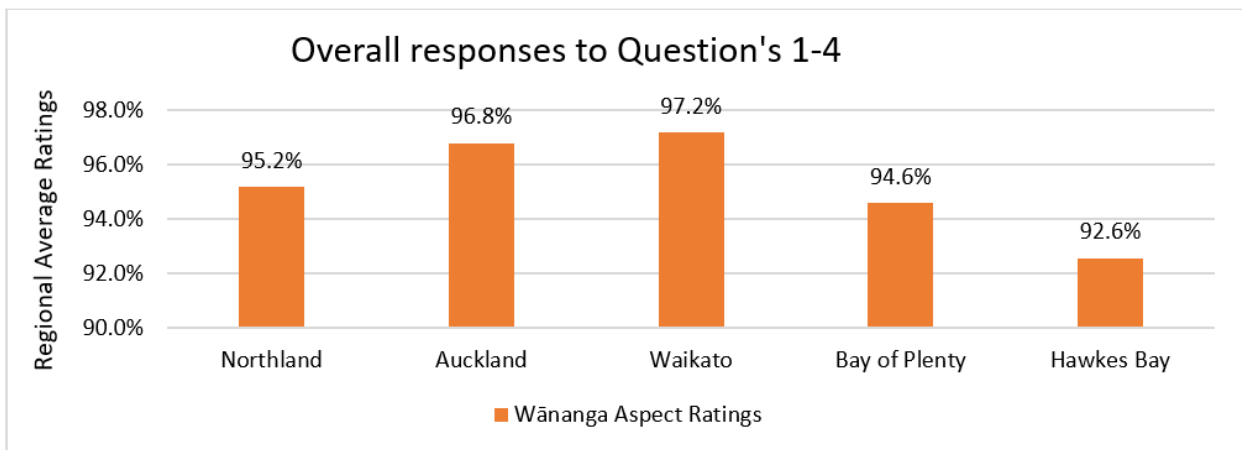
Appendix 1C: Graph – The content was relevant to my role



**Appendix 1D: Graph – The wānanga activities stimulated my thinking**

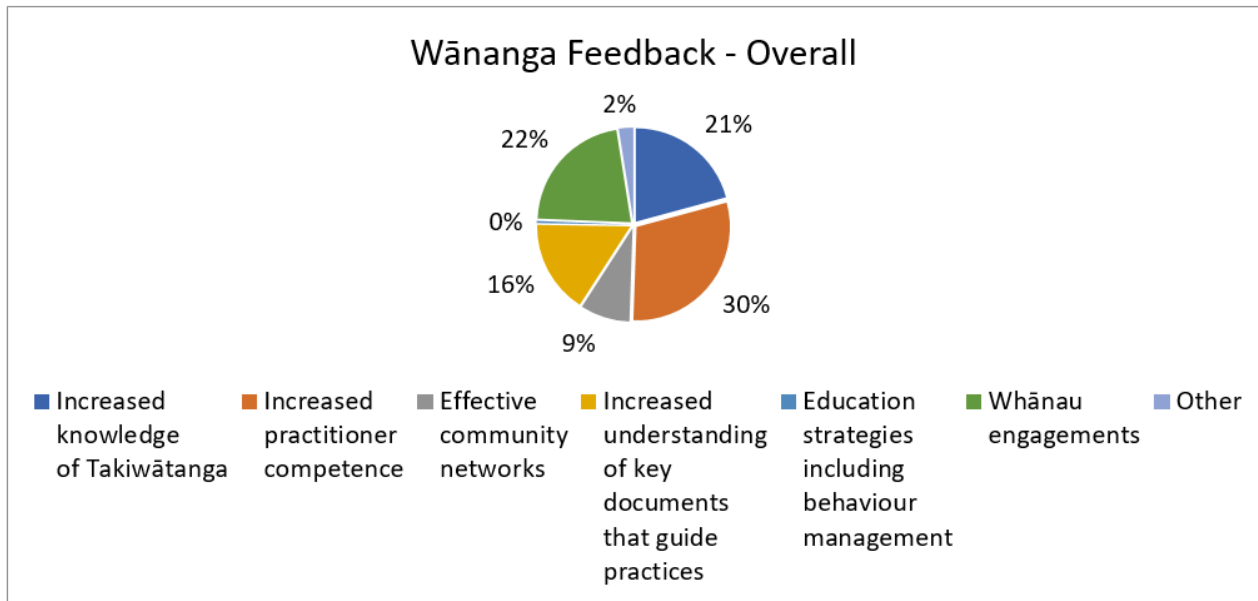


**Appendix 1E: Graph – Overall Regional responses to Question's 1-4.**

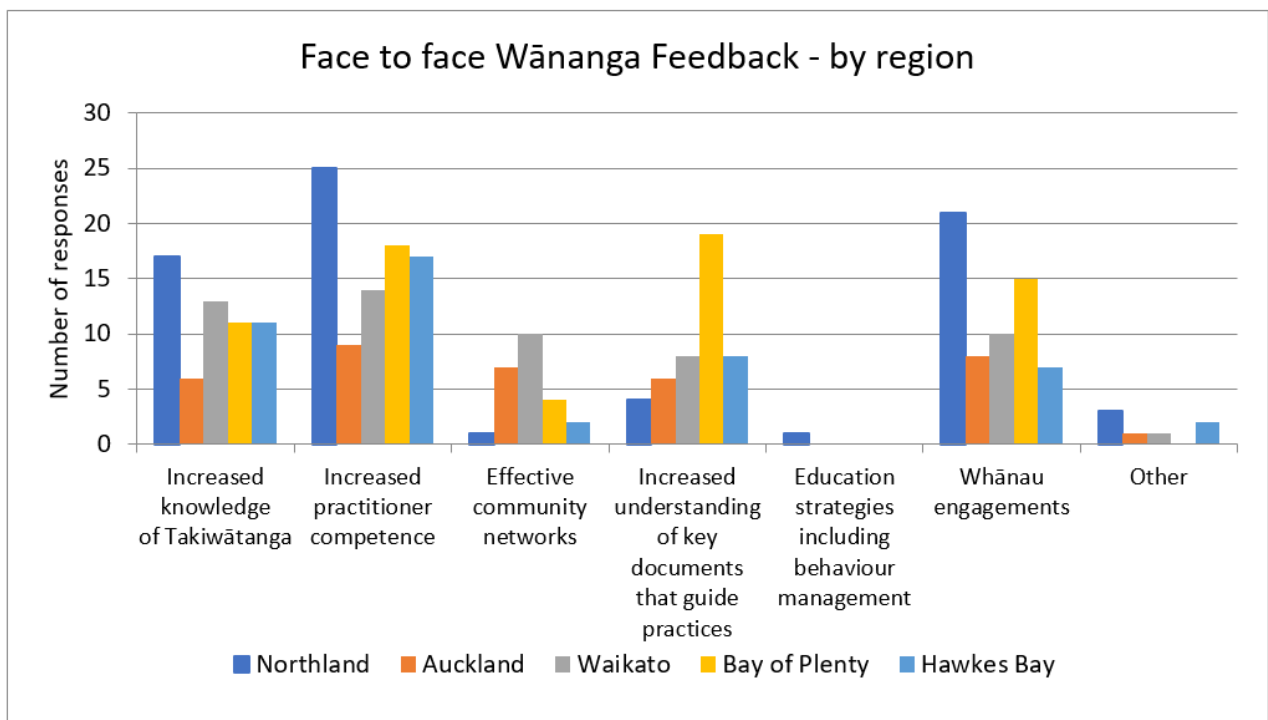


## Appendix 2 – Wānanga feedback – Qualitative

### Appendix 2A: Graph – What are the key messages you will take away? – Overall

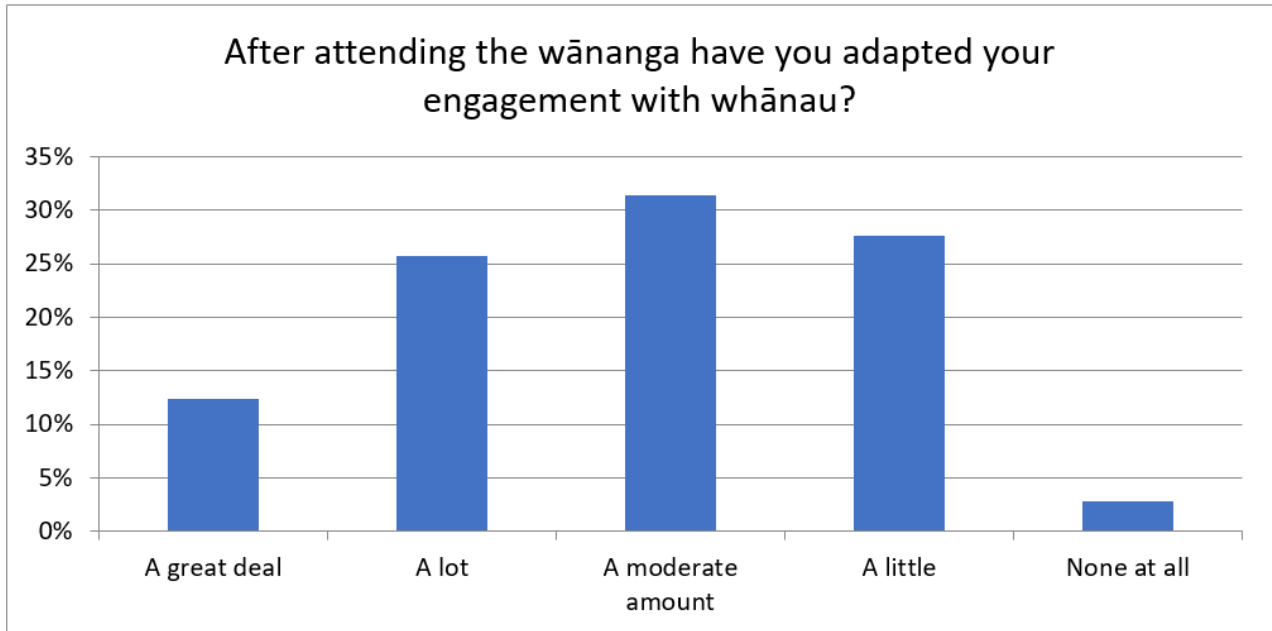


### Appendix 2B: Graph – What are the key messages you will take away? – Regional

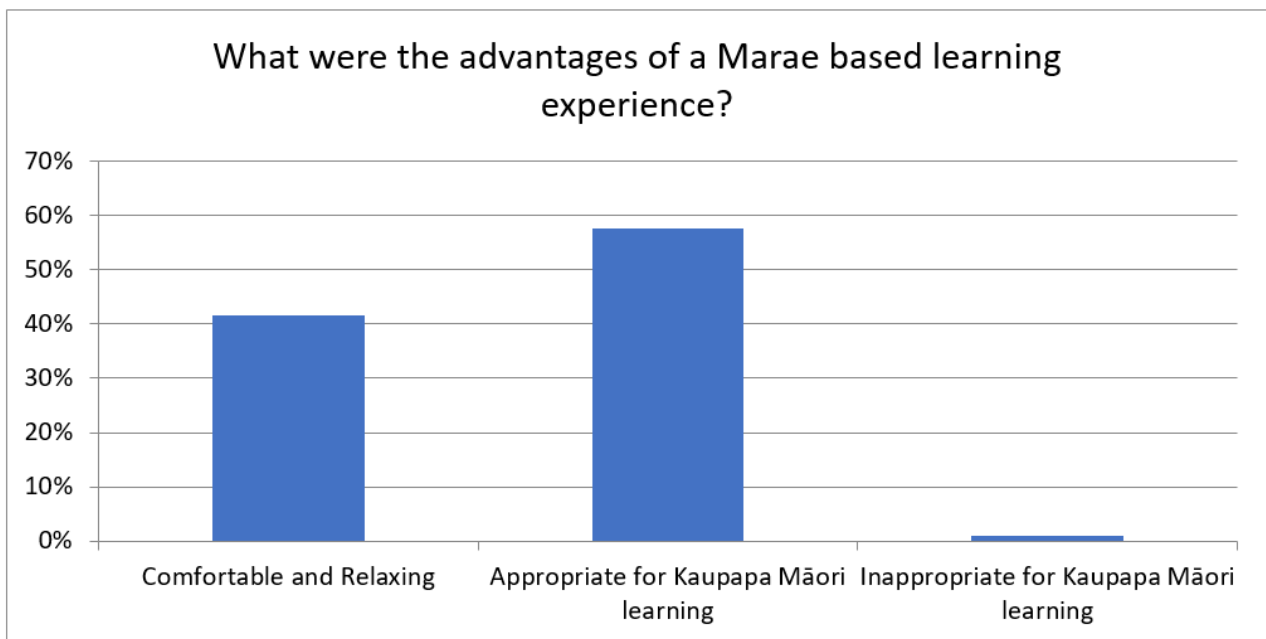


### Appendix 3 – Education professionals: Post Wānanga Survey Results (online) Quantitative

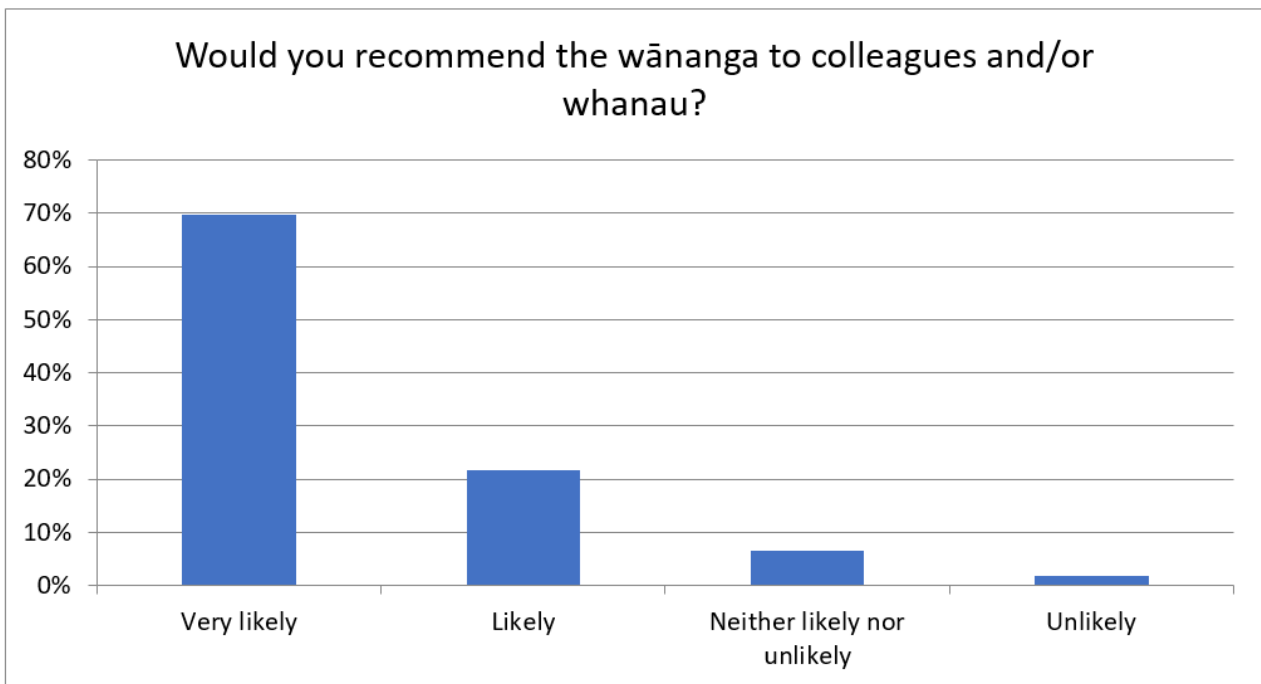
Appendix 3A: Graph – After attending the wānanga, have you adapted your engagement with whanau?



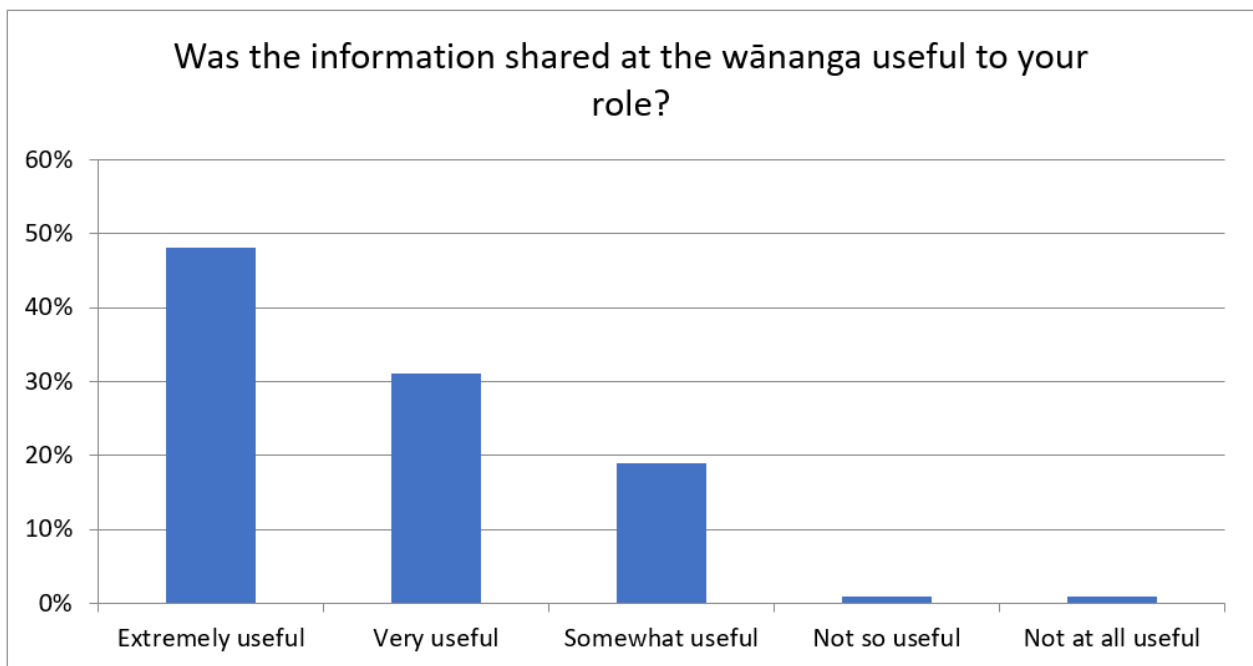
Appendix 3B: Graph – What were the advantages of a marae based learning experience?



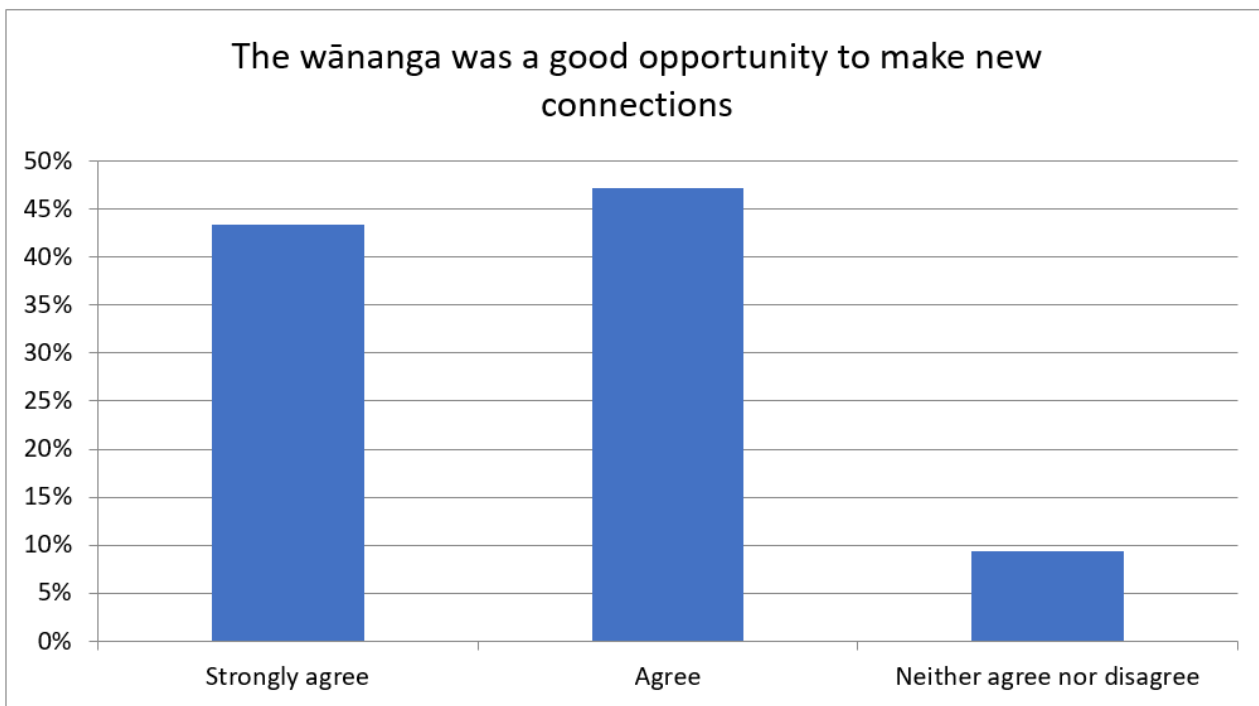
**Appendix 3C: Graph – Would you recommend the wānanga to colleagues and/or whanau?**



**Appendix 3D: Graph – Was the information shared at the wānanga useful to your role?**

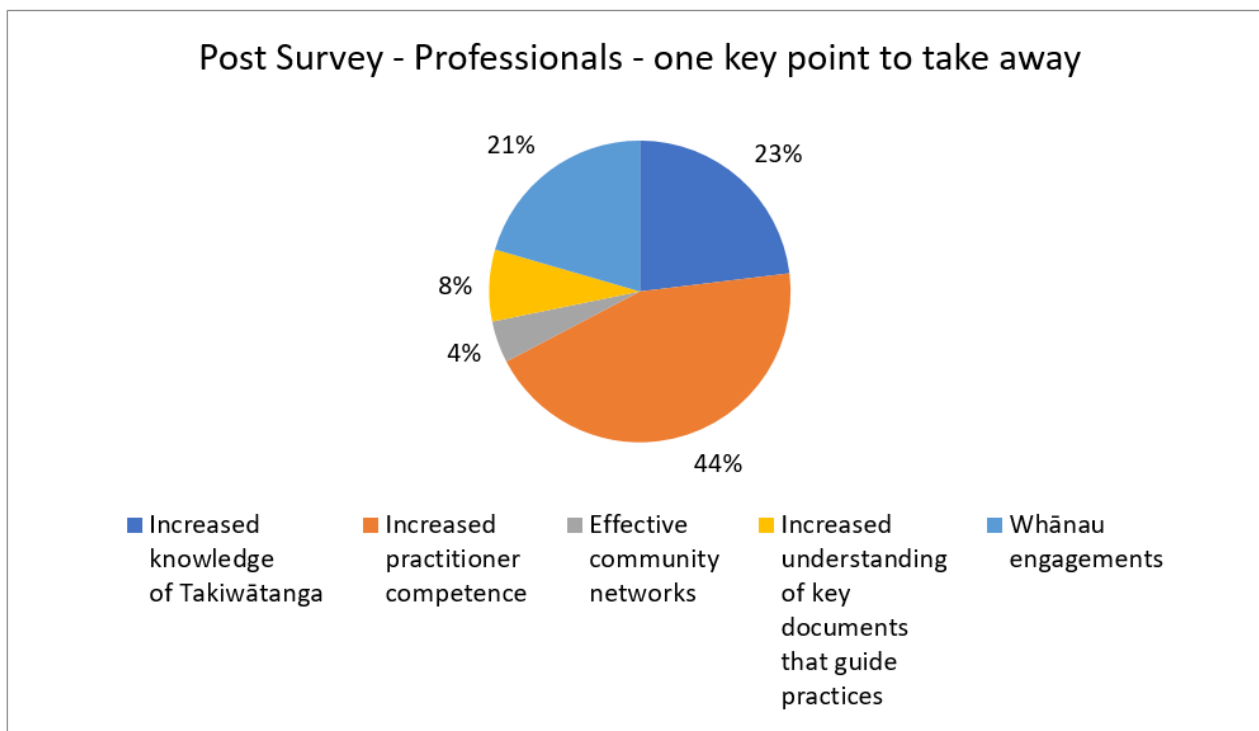


**Appendix 3E: Graph – The wānanga was a good opportunity to make new connections**



**Appendix 4: Education professionals: Post Wānanga Survey Results (online) – Qualitative**

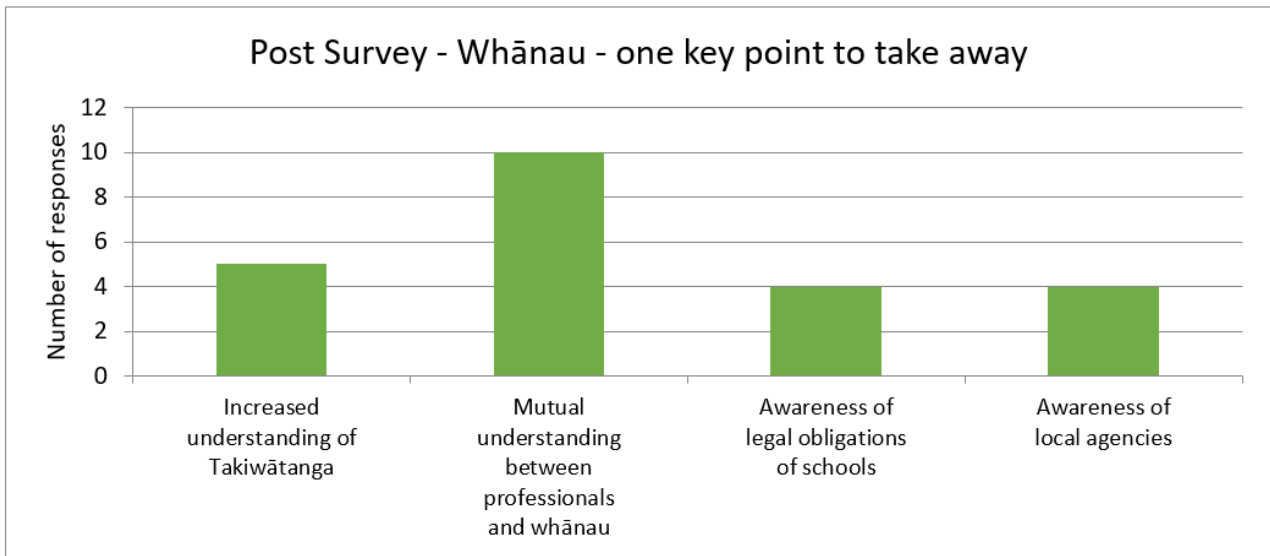
**Appendix 4A: Graph – One key point to take away?**



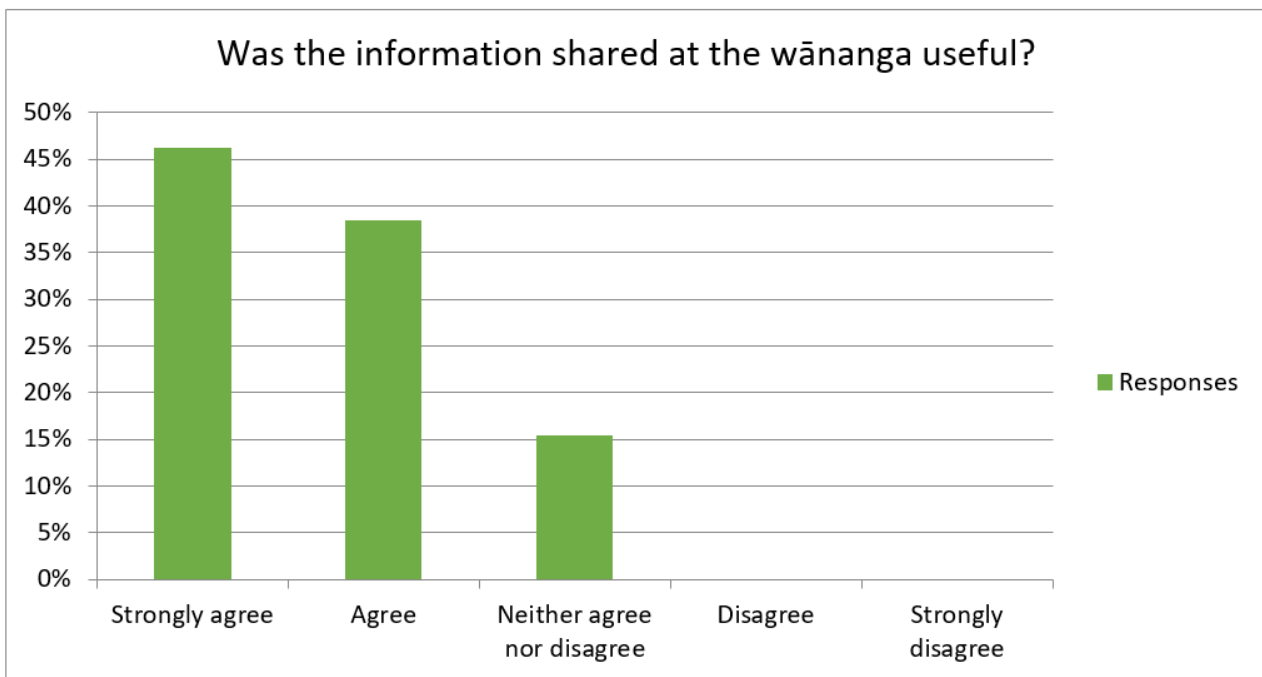


## Appendix 5: Whanau: Post Wānanga Survey Response (online) – Qualitative and Quantitative

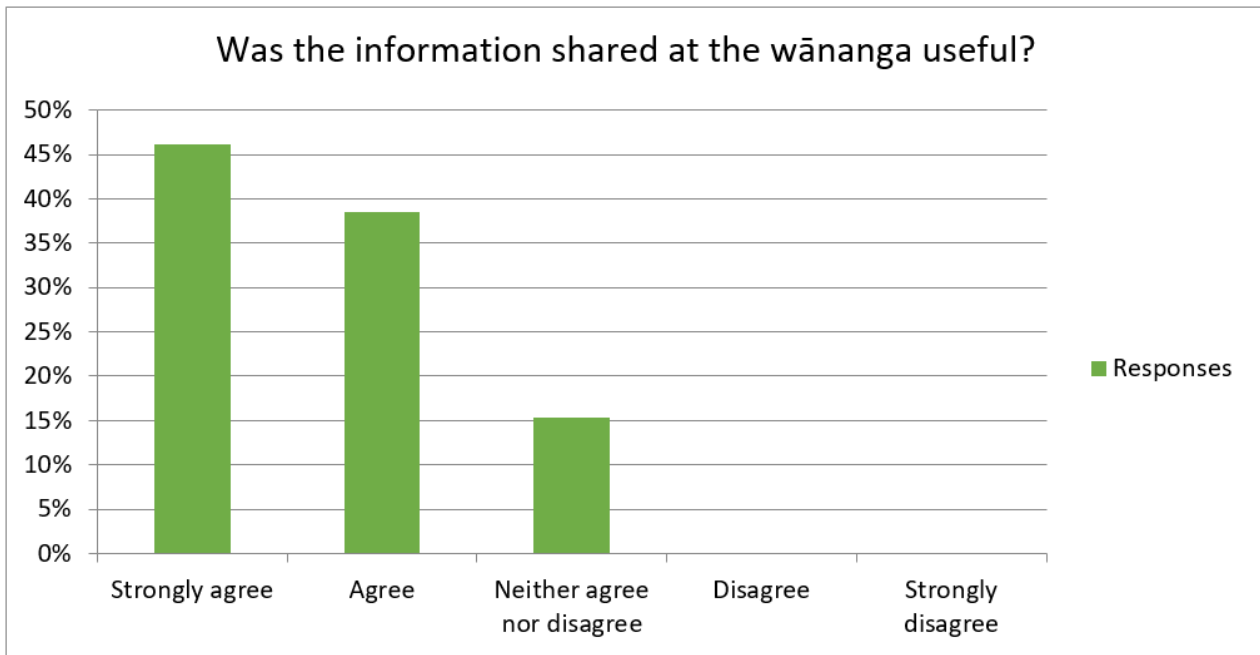
### Appendix 5A: One key point to take away?



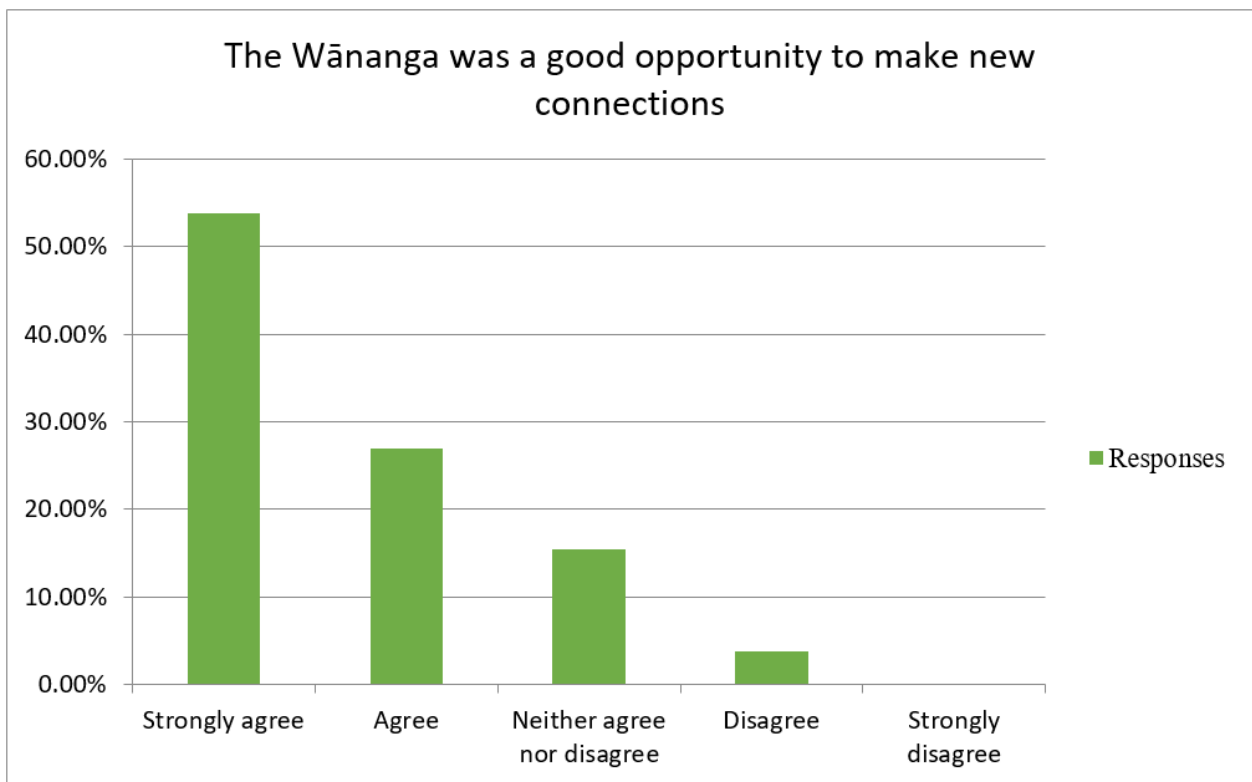
### Appendix 5B: Was the information shared at the wānanga useful?



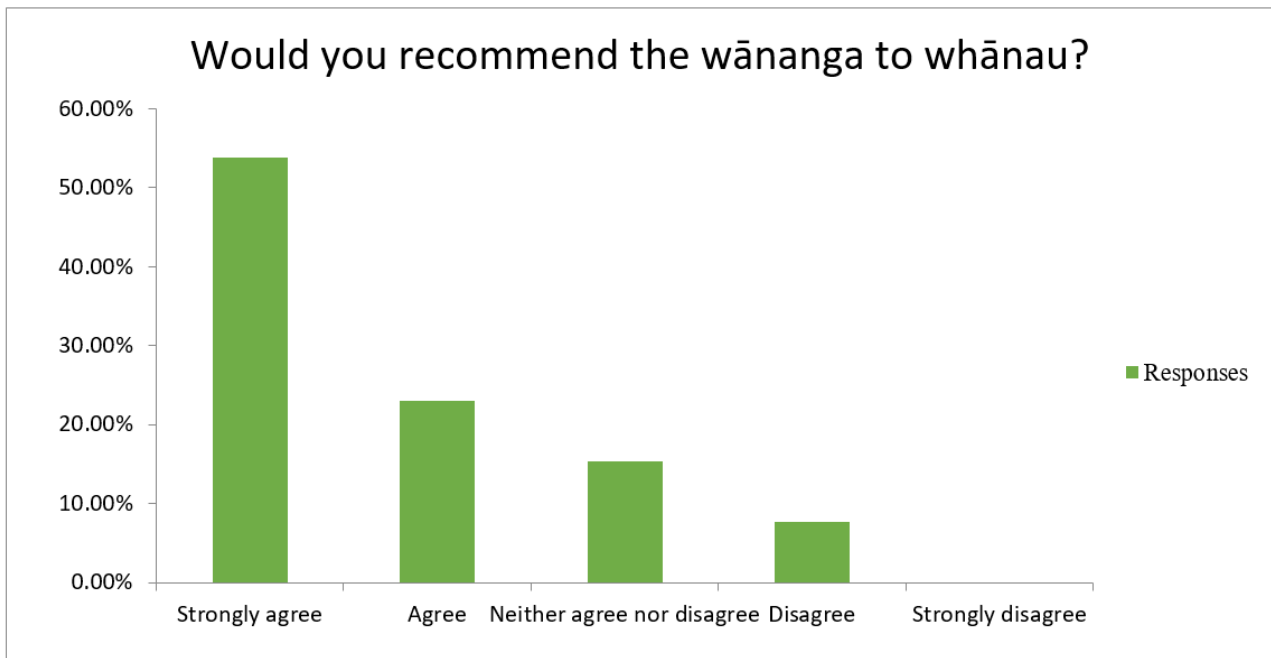
**Appendix 5C: The activities were meaningful and relevant to my whanau situation**



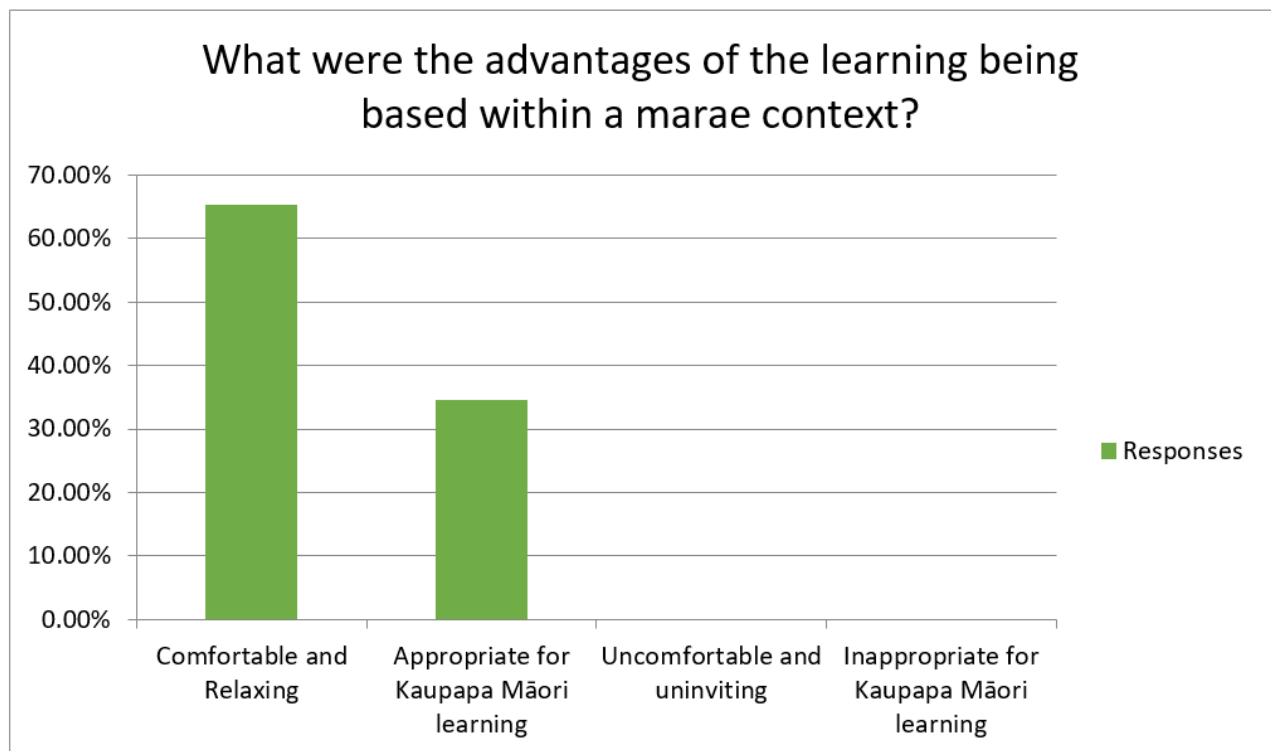
**Appendix 5D: The wānanga was a good opportunity to make new connections?**



**Appendix 5E: Would you recommend the wānanga to whānau?**



**Appendix 5F: What were the advantages of the learning being based within a marae context?**



**Reference**

Ministry of Education. (2020). What do we know about bullying behaviours in New Zealand?

He Whakaaro Education Insights. [www.educationcounts.govt.nz](http://www.educationcounts.govt.nz).

# TAONGA TAKIWĀTANGA CHARITABLE TRUST

