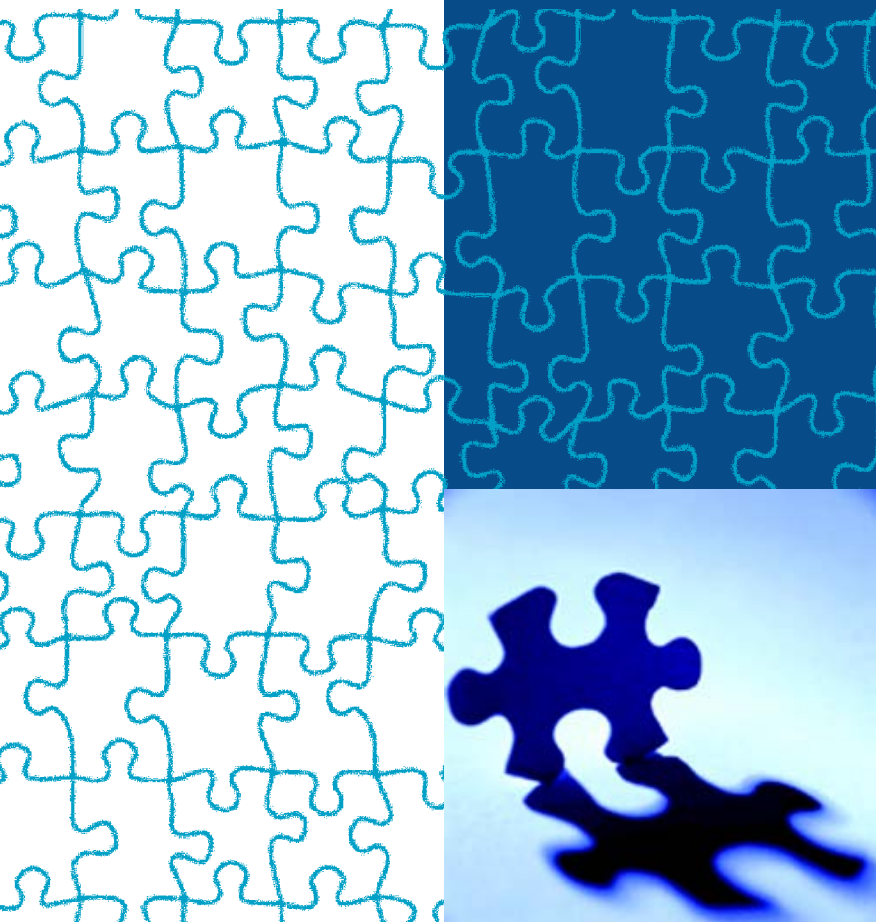


3

Collaborating
for Efficiency

Report of the
Responsiveness
to Maori
Sub-group



Collaborating for Efficiency

Report of the Responsiveness to Māori Sub-group

**Sarah-Jane Tiakiwai and
Lani Teddy**

Māori Education Research Unit
Wilf Malcolm Institute for Educational
Research

School of Education

University of Waikato

ISBN 0-478-08743-8

Catalogue number TE76

Published October 2003

for the Collaborating Efficiency project by
Tertiary Education Commission Te Amorangi Mātauranga Matua

National Office

44 The Terrace

Wellington New Zealand

PO Box 27-048

www.tec.govt.nz

Contents

1. Introduction	1
1.1 Background to the project.....	1
1.2 Scope of the project	1
1.3 Approach to the project.....	2
1.4 Limitations of the project.....	2
2. Overview	4
2.1 A background to Māori and tertiary education.....	4
2.2 Māori responses to tertiary education.....	5
2.3 Māori responsiveness in tertiary education policy	5
2.4 Key issues for Māori in tertiary education	6
3. Defining collaboration	7
3.1 Introduction.....	7
3.2 What is effective collaboration?	7
3.3 Key considerations.....	8
3.3.1 Power issues.....	8
3.3.2 Acknowledgement of cultural and philosophical differences ..	9
3.3.3 Collaboration should be mutually beneficial.....	10
3.3.4 Reciprocity.....	11
3.4 Issues in having collaborative relationships	11
3.4.1 Factors facilitating collaboration can also be barriers	12
3.4.2 Negative influences on collaborative relationships	12
4. Collaborating with indigenous peoples	13
4.1 Introduction.....	13
4.2 Identifying the key issues for collaborating with indigenous peoples: moving beyond consultation.....	13
4.2.1 The Squamish Nation and Capilano College.....	14
4.2.2 The University of Northern British Columbia.....	15
4.2.3 Different models of collaboration.....	16
5. Significant changes to the tertiary sector since 1989	18
5.1 Development of Charters	18
5.2 Establishment of Whare Wānanga.....	18
5.3 Creation of senior management Māori positions.....	18
5.4 Development of formal relationships between iwi and TEIs	19
6. Institutional approaches to collaboration with Māori	20
6.1 Introduction.....	20
6.2 Te Tapuae o Rehua Alliance.....	20
6.2.1 The University of Otago	21
6.2.2 University of Canterbury	24
6.2.3 Lincoln University	26

6.2.4	Comment	27
6.3	Victoria University of Wellington (VUW)	28
6.3.1	Background.....	28
6.3.2	Institutional responsiveness to Māori.....	28
6.3.3	Analysis of VUW’s responsiveness to Māori	29
6.4	Auckland University of Technology (AUT)	31
6.4.1	Background	31
6.4.2	Institutional responsiveness to Māori.....	31
6.4.3	Analysis of AUT’s responsiveness to Māori.....	32
6.5	UNITEC	33
6.5.1	Background	33
6.5.2	Institutional responsiveness to Māori.....	33
6.5.3	Analysis of UNITEC’s responsiveness to Māori	34
6.6	The Open Polytechnic of New Zealand	35
6.6.1	Background	35
6.6.2	Institutional responsiveness to Māori.....	35
6.6.3	Analysis of TOPNZ’s responsiveness to Māori.....	36
6.7	Wānanga	36
6.7.1	Te Wānanga o Aotearoa	36
6.7.2	Te Wānanga o Raukawa.....	38
6.7.3	Te Whare Wānanga o Awanuiārangi	40
6.8	Comment	41
7.	Māori responsiveness to institutional collaboration: The University of Waikato	42
7.1	Introduction	42
7.2	The University of Waikato	42
7.2.1	Background.....	42
7.2.2	Institutional responsiveness to Māori.....	43
7.2.3	The 1990 Kaumātua Hui	44
7.2.4	Analysis of the University of Waikato’s responsiveness to Māori: the 1997 and 2000 audit reports	44
7.3	Comment	47
8.	Conclusion and Recommendations	48
8.1	Introduction	48
8.2	Positive developments addressing Māori responsiveness.....	48
8.3	Constraints of institutional responsiveness to Māori	49
8.4	Key factors for effective collaboration and greater responsiveness to Māori	50
8.5	Key recommendations	51
9.	References	53

1. Introduction

1.1 Background to the project

This report focuses on TEI responsiveness to Māori and forms part of the wider Collaborating for Efficiency project, which seeks to identify good practice models of collaboration in order for tertiary education institutions (TEIs) to “adapt to the more strategically focused environment in which they now have to operate” (Maharey, 2002). The project seeks to identify good practices within tertiary institutions and how these practices may then be adopted more widely across the tertiary education sector.

1.2 Scope of the project

The aim of this report is to provide a context from which TEI collaboration with Māori communities may be further explored. Specifically, it focuses on a Māori response to collaborative activities and relationships developed between TEIs and Māori since the Education Amendment Act 1989.

This report focuses on notions of effective collaboration, drawing from experiences in the tertiary education sector. A definition of effective collaboration, what this means and how this is applied and then analysed in a tertiary education context, is given.

This report aims to:

- provide an overview of collaboration and collaborative activities within the tertiary education sector
- identify, from literature, key drivers for collaboration
- identify, from literature, key constraints for collaboration
- identify key issues for indigenous communities that enhance and inhibit effective collaboration
- make recommendations to the development of future collaborative relationships between TEIs and Māori.

1.3 Approach to the project

The focus of the report was to gather information about the activities of different TEIs within New Zealand in order to compile an overview of best practice models concerning TEIs' responsiveness to Māori. The report identifies numerous activities and developments TEIs have undertaken in regard to working more collaboratively with Māori. These activities and developments are set against the context of what is reported in a selected international review of the literature, with a more specific focus on examples between other indigenous communities and tertiary institutions.

Information on the various TEIs detailed in this report was collated from institutional websites and annual reports as time constraints did not permit a more detailed study. Independent analysis of the effectiveness of TEIs' responsiveness to Māori is also limited and, in this project, restricted to the Academic Audit Unit reports on universities' activities, particularly in relation to the Treaty of Waitangi. Analysis of the other TEIs contained within this report is based upon the information available to the authors at the time of writing.

Information on how Māori themselves view the effectiveness and responsiveness of TEIs is also limited. It is important to distinguish that these Māori perspectives are those drawn from the wider Māori community, rather than just from those Māori who work within the tertiary education sector. Indeed, as Duignan (2002) notes, Māori perspectives on evaluation models are "still emerging" (p. 188). To counter this, a case study presented in the report highlights issues identified in 1990 by Māori who were consulted by their local TEI as part of the Charter requirements introduced under the 1989 Education Amendment Act. The case study tracks the progress of this TEI in two subsequent academic audits to examine the extent to which issues raised by the kaumātua at this hui have been met. It is hoped that this might highlight and reinforce some of the issues Māori communities have raised and perhaps continue to raise in relation to TEIs' responsiveness to Māori.

1.4 Limitations of the project

Māori have argued for greater participation and involvement in the development and analysis of issues that affect them as Māori (Durie, 2001). This is a fundamental issue for Māori advancement, which seeks to ensure that Māori are not treated as just another stakeholder group. The participation or involvement of Māori communities to assist in an analysis of Māori responsiveness to collaborative activities and relationships with TEIs was not sought in this instance, an approach which is contrary to the aims of this part of the wider project. This approach caused much consternation to the research team. By not including Māori communities in the project, it serves to highlight the very lack

of consultation and input that Māori communities are able to have, particularly in the tertiary education sector. It can also reinforce Māori perception of their limited involvement as “just another sector group” (Ministry of Education, 2002, p. 35).

The reason for not including Māori communities at this point was due primarily to time constraints. The timeframe for this project was too short to allow sufficient and appropriate contact, consultation, dialogue and feedback with Māori communities. It was felt that this timeframe would compromise the capability of Māori communities to have valuable and valued input into the project. In adopting this approach, the research team acknowledges that it may have inadvertently made a decision on behalf of Māori communities that it has no right to make. To this extent, the research team respectfully apologises.

The research team have, however, identified and strongly recommended a requirement for Māori communities to provide analyses of TEIs’ responsiveness to Māori. This recommendation is seen as having primacy in relation to the other recommendations contained within this report.

2. Overview

2.1 A background to Māori and tertiary education

Participation in an education sector controlled by past policies of assimilation, integration, multiculturalism and bilingualism, has been for Māori a process of humiliation and shame (Walker, 1999). Despite this denigration, Māori have engaged in a “counter-hegemonic struggle” through “continuous interrogation of power” to ensure an education system that is more reflective of Māori needs and aspirations (p. 188). To this extent, Māori participation in the tertiary sector has increased and the Māori dynamic within tertiary education has undergone much transformation (Tiakiwai, 2001).

Historically, Māori were seen as being most suited to technical and manual trade training, and education policy was often changed to reflect this approach (Simon, 1990). University education was actively discouraged and the success that Ngata and his contemporaries achieved in the late 19th and early 20th centuries necessitated change to “existing practices” in order to preserve European dominance (p. 101). Similarly, teacher education for Māori was seen by then Senior Inspector of Native Schools, Mr. D .G. Ball, as a redundant way of combating the “hopeless apathy of the Māori people” (Young Māori Conference, 1939, p. 25).

The current context for Māori in the tertiary education system has changed considerably. Currently, Māori enrolment at Private Training Establishments (PTEs) is greater than that for TEIs (Ministry of Education, 2003, p. 48). While participation rates for Māori in the tertiary sector have risen dramatically in the 1990s, Wānanga must be credited for much of this increase (Ministry of Education, 2002). The following table indicates the spread of Māori student enrolments throughout the TEI sector.

Māori student tertiary enrolments (as at July 2002)¹

Wānanga	University	Polytechnic	College of Education
11,010	775	14,970	1,397

¹ Ministry of Education, 2003, p. 48.

Government responsiveness, through the Ministry of Education, to Māori has also improved in the last decade.² Recent initiatives include, in 2001, Special Supplementary Grant funding (SSG), which focuses on Māori participation and completion initiatives within tertiary institutions. In 2002, the Ministry of Education requested that tertiary providers seek iwi affiliation information from Māori students enrolling at their institutions. Other developments included the release of the Tertiary Education Strategy (Ministry of Education, 2002), which acknowledged the importance of greater accountability to iwi and to Māori, and the subsequent establishment of the Tertiary Education Commission.

2.2 Māori responses to tertiary education

Developments of wānanga have enabled Māori to participate in tertiary education through the provision of Māori-centred and Māori-focused education programmes. These institutions are credited with the increased participation figures for Māori within the tertiary education sector (Ministry of Education, 2001a, p. 57).

There are currently three whare wānanga operating in New Zealand: Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiāraangi. While each institution has its own guiding principles and objectives, all three share a common interest in facilitating Māori access to tertiary education.

Developments in recent years have also seen the formal establishment of relationships between tribal groups and the Government. These partnerships, underlined through Memorandums of Understanding, “commits both parties” to working together in “achieving a set of agreed education objectives” (Ministry of Education, 2003, p. 23). These objectives have allowed iwi to begin developing strategies, with assistance from the Government, pertaining to their educational development. To date, nine iwi education partnerships have been established (p. 23).

2.3 Māori responsiveness in tertiary education policy

Increased initiatives and developments in recent years, such as those outlined above, indicate a greater willingness on behalf of the Government to work with Māori in the area of tertiary education. Similarly, Māori have been developing initiatives and strategies that seek to further advance their interests and developments.

² Responsiveness, according to Barrett (2001), is how organizations characterise sets of values and beliefs that are perceived to be more representative of community needs and aspirations (p. 37).

The extent to which Māori feel that their aspirations have been incorporated into tertiary education policy has not been examined in any great depth. Indeed, the tertiary sector lacks substantive data regarding Māori responsiveness from which any conclusive statements can be made. However, Māori have made clear the need for tertiary policy to be more responsive to Māori needs and aspirations, as identified in the Tertiary Education Strategy. The Strategy identifies the “Treaty relationship with Māori” as a central element in the tertiary education reforms (Ministry of Education, 2002, p. 5). Furthermore, the Strategy has identified that Māori “emphasised the importance of greater regional and national collaboration between providers and Māori communities”, stressing that changes be “implemented in a manner that supports a strong partnership between the Crown and Māori” (p. 6).

2.4 Key issues for Māori in tertiary education

There are a number of key issues that emerge for Māori in relation to their participation within the tertiary education sector:

- barriers to accessing tertiary education (including financial restrictions, academic restrictions and culturally philosophical differences)
- ability to participate at decision-making levels of the institution (particularly as guaranteed under the Treaty of Waitangi)
- ability to maintain Māori identity (including te reo and tikanga Māori)³
- lack of consultation and meaningful engagement with awareness of Māori issues within the tertiary education sector.

Māori have, in particular, long been wary of the lack of meaningful engagement with TEIs. Indeed, Māori submissions during the development of the Tertiary Education Strategy were explicit in that they did not want to be treated as “just another stakeholder group with different needs” (p. 35).

Māori aspirations for their educational advancement have been succinctly defined by Durie (2001). These aspirations advocate the ability of Māori to move freely and comfortably between two worlds, without compromising their Māori identity or the need to participate within the global context. These concerns relate to notions of power sharing, greater autonomy, and the ability of Māori to participate fully in and throughout the education system, as guaranteed under the Treaty of Waitangi.

³ It should be noted that this list is less relevant for Wānanga, particularly given that Wānanga were largely developed to counter the dominant perspective of the western education system in New Zealand. It should also be noted that this is not a comprehensive list of Māori issues.

3. Defining collaboration

3.1 Introduction

The purpose of this chapter is to provide an understanding of what collaboration is, particularly within an education institutional context. It gives an overview of research reports of collaborative relationships between tertiary institutions and a range of institutions. This section will also examine examples of collaboration between institutions and indigenous groups to identify the key drivers and constraints in establishing and maintaining collaborative relationships.

3.2 What is effective collaboration?

A cursory glance through the literature identifies a myriad of ways in which institutional collaboration can and is examined.⁴ These examinations include the notion of collaborating within and across tertiary institutions (Stein and Short, 2001; Peters, 2002), collaboration between schools and tertiary institutions (Soliman, 2001), collaboration between institutions and industry (Campbell, 1997), and collaborative approaches to learning (Cockrell, Caplow & Donaldson, 2000). Examples were also found of collaboration between indigenous and minority groups and institutions (Evans, McDonald and Nyce, 1999; Richardson and Blanchet-Cohen, 2000; Wright, 1998).

Stein and Short's (2001) overview of collaboration within higher education identifies the positives of developing collaborative relationships. These include opportunities to work across disciplines, shared expertise in and across subject areas, and a positive method of disseminating information and ideas, with greater potential for developing more innovative teaching and learning practices (p. 418). In Cockrell, Caplow and Donaldson's (2000) study of the effectiveness of collaborative groups for problem-based learning, they identified that collaborative groups, "by interacting and sharing understandings about a topic, acquire new knowledge and restructure existing knowledge" (p. 350). This in turn allowed students to both examine and validate "their understandings of relevant knowledge" (p. 361). These studies, while identifying the complexities associated with collaborating, highlight the positive aspects of engaging in collaborative relationships.

⁴ The literature search for this project was confined to tertiary institutional experiences. Most of the literature identified in this report draws from the university sector.

Despite the diverse contexts from which collaboration has been examined in the literature, a number of key issues appeared constant. Themes, discussed below, are grouped under these issues that identify a) key considerations when developing/maintaining a collaborative relationship; and b) issues of having collaborative relationships.

3.3 Key considerations

A common theme in the discussion on collaborative relationships and partnerships is that it is rarely viewed as an uncomplicated process. Indeed, perhaps the most common understanding within and across the literature is that collaboration is “an untidy business, full of uncharted territories, ambiguities, and institutional complexities” (Johnston, cited in Stein and Short, 2001, p. 418). However, a number of common themes emerge from the literature which together form the basic components of a collaborative relationship/partnership. These themes are:

1. Power-sharing
2. Acknowledging cultural and philosophical differences
3. Mutual benefits
4. Reciprocity

3.3.1 Power issues

Power was identified in the literature as playing an important role in the effectiveness of a collaborative relationship. Soliman (2001) identified that power sharing and the maintenance of an equitable relationship was crucial to the success of a collaborative partnership. Soliman’s study investigated the extent of collaboration between schools and universities with regard to the provision of education and the praxis between theory and practice. Within this context, Soliman identified that cultural differences and differing sets of politics between schools and universities meant that power became an overriding factor in how the collaborative relationship developed, a view shared by Peters (2002). Specifically, notions of power in this context referred to ownership (of the project), control (in relation to resources, including time and space), communication (which was seen as being inadequate) and competition (particularly over knowledge, and the gate-keeping of that knowledge).

The impact that power made to the collaborative relationship had the effect of being able to railroad the objectives and focus of the project, and in turn, unless addressed, had the potential to damage rather than enhance the relationship between the two institutions involved in the project. In short, Soliman concluded, that a collaborative relationship had the potential to be transformative so long as “no group’s contribution should be deemed of superior status” (p. 231).

Examples from indigenous groups have indicated that the resolution of power sharing issues in the formation of a collaborative relationship requires indigenous peoples to be fully active participants in the decision and policy-making processes. For indigenous peoples, this is mostly where opportunities for effective collaboration break down, in that indigenous peoples are more often involved in what Richardson and Blanchet-Cohen (2000) describe as a “beads-and-feathers” approach, or an add-on approach which effectively “dresses up” what exists “to make them appear more culturally appropriate” (p. 169). From an indigenous perspective, Lomawaima (2000) advances the discussion that tribal polities are not averse to collaborative type partnerships. Indeed, she states “tribes welcome assistance *if they can participate in setting the terms of that assistance*” (p. 15, emphasis added). In other words, collaborative partnerships will work only if both sides have equal footing in the decision-making processes required of that relationship. This issue is non-negotiable because, according to Lomawaima, it is a “prerogative of simple dignity and mutual respect, as well as of sovereignty” (p. 15).

3.3.2 Acknowledgement of cultural and philosophical differences

Cultural differences and the inability to address these differences can inhibit the development of a collaborative relationship (Clegg and McNulty, 2002; Stein and Short, 2001; Campbell, 1997; Neuman, Hagedorn, Celano and Daly, 1995). Clegg and McNulty (2002) use Bourdieu’s (1992) concept of habitus to explain cultural difference as being “those aspects of organisational culture that are structured as dispositions, which dictate the ordinary ways of working distinctive to particular places” (p. 588). Maynard and Wood (2002) acknowledge the difficulties in reconciling such diverse perspectives in collaborative relationships, particularly where the ordinary ways of working between parties are often contrary.

In trying to facilitate a collaborative relationship that recognises cultural difference and that serves to be reciprocal in its outlook and approach, it is also important to recognise and, where appropriate, build into the relationship a partnership that incorporates and reflects approaches and viewpoints from those who sit outside the mainstream. Stein and Short (2001) emphasise the importance of acknowledging difference (p. 432). If this is not done, then the collaborative process is diminished. Acknowledging difference implies that adjustments by participants often need to be made – whether these are achieved through attitudinal shifts or operational shifts. This process ensures everybody participating has valid opinions and points of view about the end product.

In building a collaborative relationship, however, it is also important to acknowledge that there are layers of cultural differences between parties that engage in collaboration. For example, Neuman, Hagedorn, Celano and Daly (1995) note differences in expectations between teenage mothers and the early education centres their children attend. This was largely due to the fact that these parents had different life experiences and views about child rearing to those of the educators involved in their children's care. Similarly, Heubert (1997) identified the importance of acknowledging the need for a distinct but interlinked relationship between educators and lawyers who, through a process of collaboration that required acknowledgement of their professional cultural differences, were able to “decide what a problem is educational, legal, or both, and how to balance potentially competing legal and educational considerations” (p. 544).

In essence, the key factor here is to ensure that all parties involved in the collaborative relationship have their differences acknowledged and appropriately addressed.

3.3.3 Collaboration should be mutually beneficial

Collaboration, according to Hayes (1995), implies notions of mutually beneficial partnerships (p. 235. See also Soliman, 2001; Peters, 2002; Carroll, LaPoint and Tyler, 2001). Soliman (2001) concurs, stating that the notion of “people working together, ‘co-labouring’, for a common purpose, which they are not likely to achieve if they work independently” characterises a collaborative relationship (p. 220). The collaborative process, therefore, is seen to be a way of bringing together diverse perspectives that, if developed properly, ensures a way of enhancing capacity for community sustainability (Boethel, 2002). Beaumont and Hallmark (1998, in Carroll et al, 2001) state that the notion of diverse perspectives working together equitably is central to the success of a collaborative relationship.

3.3.4 Reciprocity

Reciprocity is also seen as being an important component of the collaborative relationship. According to Carroll, LaPoint and Tyler (2001), reciprocity ensures that “all collaborating stakeholders have specific and overlapping responsibilities” (p.40). Tied to this notion of reciprocity is to ensure that the collaborative process is democratic. This focus on process recognises the diversity of opinions, backgrounds, skills, methods and ideologies of those involved in the collaborative relationship, that by respecting and acknowledging these difference allows for the collaboration to flourish (Carroll et al, 2001).

Maynard and Wood’s (2002) study noted that the collaborative relationship established between Government departments and non-Government organisations in the development of a new strategy overcame historical levels of distrust, and reconciled their different perspectives to the extent that the resulting strategy was well accepted and that the relationship was being further developed to enhance the implementation of the strategy. The reciprocity engendered between the differing organisations involved in this process allowed for an acknowledgement of the differing sets of skills and knowledge that each party brought into the relationship (as espoused by Carroll et al, 2001), which ensured a more effective link between policy development and its practical implementation in the community.

3.4 Issues in having collaborative relationships

There appear to be as many inhibiting factors associated in developing and maintaining collaborative relationships as there are positive. These range from tensions associated with partners that have been unable to resolve power issues (which includes valuing each other’s knowledge bases and contributions, for example, Maynard and Wood, 2002), to structural issues, such as access to resources (including time, materials and knowledge, for example, Stein and Short, 2001).

3.4.1 Factors facilitating collaboration can also be barriers

An interesting point about collaboration is that some issues serve to both impede and enhance, or be “barriers to and facilitators for” collaboration (Stein and Short, 2001, p. 421). This binary position highlights the complex issues surrounding collaboration. Stein and Short identify that demand for greater efficiency in higher education “is supported by public policies calling for an avoidance of unnecessary duplication” (p.421). A positive outcome ensures that programs are developed that serves the interests of multiple institutions whilst also responding to the needs of students and the state. Advances in technology can assist also, through greater flexibility in how such programs are accessed and taught. However, the developing of relationships between faculty, across and between institutions can also be viewed as problematic due to the individualistic, competitive environment that characterises higher education.

3.4.2 Negative influences on collaborative relationships

There appear to be as many inhibitors of collaborative relationships as there are enhancers (Wright, 1998; Maynard and Wood, 2002; Stein and Short, 2001; Richardson and Blanchet-Cohen, 2000). Notions of hidden agendas, respect and working through complex institutional processes to achieve such collaboration can often be viewed by participants as being problematic to the point that negates a collaborative relationship. Factors that inhibit such collaborative work include the influence of negative attitudes (for example, suspicion between and among colleagues), lack of respect among colleagues involved, hidden agendas, different values, inability to work with multiple perspectives and inability to effectively address issues of conflict. Structural issues can also contribute to the ineffectiveness of a collaborative relationship. Such structural issues include issues of finance, flexibility (or lack of), workload demands and systemic issues that can constrain the progress and success of collaborative relationships (Stein and Short, 2001, p. 420).

4. Collaborating with indigenous peoples

4.1 Introduction

The Canadian Royal Commission on Aboriginal Peoples (1996) identified that First Nations people “want education to prepare them to participate fully in the economic life of their communities and in Canadian society...[and] that education must develop children and youth as Aboriginal citizens, linguistically and culturally competent to assume the responsibilities of their nations” (p. 433. Cited in Corbiere, 2000, p. 113).

This section examines examples from the literature which describe First Nations’ peoples’ experiences of collaborating with tertiary institutions. These examples provide an opportunity to examine the issues from both institutional and First Nations perspectives, and to identify the critical success factors required in establishing and maintaining such partnerships.

4.2 Identifying the key issues for collaborating with indigenous peoples: moving beyond consultation

The two following case studies highlight the key issues for indigenous peoples on entering into collaborative relationships with tertiary institutions. In particular, they outline the need for institutions to allow indigenous peoples equal partnership in the development and implementation of policies and programmes (see also Danziger, 1996; Lomawaima, 2000). Furthermore, these two cases highlight the need for institutions to move beyond the notion of consulting with indigenous peoples to allowing indigenous peoples to participate fully in the decision-making processes within the institution.

A study by Richardson and Blanchet-Cohen (2000), also analysed in this section, outlines three different models commonly used by tertiary institutions when developing programmes which are related to or impact upon indigenous peoples. Their study identified that while most institutions tended to operate at a ‘beads and feathers’ level, most indigenous aspirations lay in having more control over their own education.

Essentially, this section provides examples of what Kirkness and Barnhardt (1991) identify as the four ‘R’s’ for tertiary institutional responsiveness to indigenous peoples. These four ‘R’s’ refer to the need for tertiary institutions to care for their indigenous students by providing a system that:

respects them for who they are, that is *relevant* to their view of the world, that offers *reciprocity* in their relationships with others, and that helps them exercise *responsibility* over their own lives (1991, p. 1).

The incorporation of a) power sharing and b) moving beyond consultation to collaboration, further develops Kirkness and Banhardt's framework, whereby:

1. Power sharing, as a fundamental component of successful collaborative relationship, includes equal participation at the decision-making level.
2. From consultation to collaboration, underlines the importance of including indigenous peoples in the decision-making processes of the institution, as well as ensuring that their participation is not merely to fulfil regulatory requirements, but a more meaningful relationship that is mutually beneficial.

It should also be noted that these factors need to take into consideration that such relationships must be based on models that seek to advance indigenous aspirations and not to maintain the status quo position. These models, as outlined by Richardson and Blanchet-Cohen (2000), are examined in more detail later in this section.

4.2.1 The Squamish Nation and Capilano College

Wright's (1998) study examined the efforts of the Squamish Nation, of British Columbia, Canada, in providing post-secondary educational opportunities for members of their community. The Squamish Nation approached this through a partnership with a local community college (Capilano College), rather than establishing their own tribal college, which is becoming more prevalent in First Nations communities. The Squamish Nation decided on this approach because this was what their students had indicated as their preferred educational institution (Wright, 1998, p. 85).

The Squamish Nation initiated the relationship with Capilano, having had no previous relationship with them. Their desire was to ensure that "the right kind of partnership could result in a productive opportunity for their students" (p. 85). Capilano is described as serving the "urban communities of North and West Vancouver and the adjacent local communities", although much of the "reserve land of the Squamish Nation lies in the area served by the College" (p. 85).

The two parties established an agreed to goal of providing "better educational opportunities for First Nations students" (p. 85). Furthermore, Wright notes that Capilano College "accepted principles of self-determination as defined by the Squamish Nation and understood any successful effort must be community-based and locally controlled" (p. 85).

The success of this partnership, was due to the fact that issues such as institutional resistance to suggestions from First Nations leaders were addressed, in that a voice for the Squamish perspective was provided (p. 86). Squamish representatives were also included on a number of steering and advisory committees throughout Capilano College, ensuring that a First Nations perspective was present.

The main conclusion that Wright came to was that in order for the partnership to succeed, the college had to accept the principle that “it is not what colleges can do for First Nations students, but what can happen when colleges join with First Nations students and leaders to effect success” (p. 88). This meant going beyond mere consultation and ensuring that the Squamish Nation were full participants in the decision and policy making processes of the college.

4.2.2 The University of Northern British Columbia

Evans, McDonald and Nyce (1999) examined the experiences of the University of Northern British Columbia (UNBC) in collaborating with its local Aboriginal communities, from the perspectives of both the institution (Evans and McDonald) and First Nations (Nyce). This study outlined the challenges faced when developing partnerships between institutions and Aboriginal communities, that do not ensure “institutional assimilation” but rather seek to encourage the “acceptance of mutual but distinct interests”, with partnerships based on “mutual autonomy and respect” (Evans et al, 1999, p. 191).

The UNBC was a new facility, opened in 1994, with an “explicit mandate to serve” its local, rural and urban Aboriginal communities (p. 191). Accordingly, UNBC operations were intended to reflect the fact that the “institution deals with Aboriginal people both as individuals and as members of communities”, whereby the institution attempted to “engage Aboriginal individuals as students in the University community and Aboriginal communities as partners in the construction and delivery of courses” (p. 191). UNBC developed a “three-pillar response” – one dealing with student support related issues, the second dealing with the permeation of Aboriginal studies across the UNBC curriculum, and the third dealing with issues related to the development and provision of courses with a specific First Nations focus.

Some of the issues identified in this study included the issue of university courses accreditation and, particularly, the transferability of courses from one institution to another, and also the university student registration process. Evans, McDonald and Nyce state that these issues were “manifestations of institutional control and expressions of university culture that can be in contradiction to community values and thus create problems for the community” (p. 192). They suggested that “identifying and acknowledging the institutional requirements and limits allows for creative solutions that maximise satisfying community requirements” (p. 193). In other words, while these issues were limitations, they were not seen as being obstacles, rather challenges that could be overcome.

Evans, McDonald and Nyce identified that the key factor in collaborating with indigenous communities is the “recognition of the distinct but overlapping interests of the communities and the institution” (p. 193). Thus UNBC’s approach is characterised by “sharing of control, distributed according to the explicit requirements of the University and community involved” (p. 192). Furthermore, Evans, McDonald and Nyce suggest that relationships between institutions and Aboriginal communities need to be formalised to ensure accountability to specific communities and that the assumption and promotion of “institutional autonomy is a key factor” and the “basis from which mutual goals can be identified and achieved” (p. 195).

4.2.3 Different models of collaboration

Richardson and Blanchet-Cohen’s (2000) study examined different types of postsecondary education provision for Aboriginal Canadians. Isolating three specific examples, the “add-on”, the “partnership” and the “First Nations control” approach, Richardson and Blanchet-Cohen discuss the issues associated with providing meaningful education programs. These examples provide a template from which to examine the development of collaborative relationships between tertiary institutions and indigenous peoples.

The ‘add-on’ or ‘beads and feathers’ approach

According to Richardson and Blanchet-Cohen, this type of approach is essentially about the maintenance of a status quo system. This approach is also described as a “beads-and-feathers” approach because it “dresses up” existing methods and curricula “to make them appear more culturally appropriate for Aboriginal people” (p. 169). Specifically, Richardson and Blanchet-Cohen find that this approach requires the “least amount of effort”, is the least threatening and does not “demand fundamental change” (p. 169-170). However, they assert that while this may be merely window dressing, this type of approach is better than nothing at all.

The partnership approach

Richardson and Blanchet-Cohen find that the partnership approach is often driven by a philosophical belief in the principles of grassroots, community development. More importantly, the partnership approach requires a willingness to work collaboratively. Accordingly, First Nations' peoples find this approach attractive because of opportunities that are opened up for them. However, Richardson and Blanchet-Cohen warn that these opportunities and the success of the partnership model depend upon the "political will of the community to work in partnership with an outside non-Aboriginal organization" (p. 170). Furthermore, the "nature of the partnership model depends on the relationship itself established between the two groups. Therefore, "community partners need to enter the partnership knowingly with the intention of jointly establishing the direction of the program" (p. 170).

The First Nations' control approach

The First Nations' control approach contains an "element of individuation", that is, where "Native communities choose to separate themselves from the mainstream, to reclaim their educational services along with other forms of self-governing practices" and where the desired outcome is "cultural reintegration in and through education and 'collective self-actualisation' for First Nations people" (p. 170). Similar to the partnership approach, the success of this type of approach depends on the political will, which according to Richardson and Blanchet-Cohen is quite constrained in the Canadian context. As a result, exclusive First Nations control is not always viable, although the lack of political will has not diminished First Nations efforts to establish their own educational institutions. These have been done with the intention that political will catch up eventually.

5. Significant changes to the tertiary sector since 1989

5.1 Development of Charters

The 1989 Education Act required tertiary institutions to develop corporate plans (known as Charters), which set out “objectives and funding requirements” and were to be used as a “basis for negotiating Government funding” (Butterworth & Butterworth, 1998, p. 164). The charters were also intended by the Government to contain “a set of specific performance indicators to measure how well the institution was meeting its objectives” (Butterworth & Butterworth 1998:164).

One key aspect of the establishment of the charters was the need for tertiary institutions to address Treaty of Waitangi issues. This created a lot of debate, as the reality was that there existed a misunderstanding about the Treaty itself, and in particular, how the Treaty was to be incorporated into business plans for higher education institutions.

5.2 Establishment of Whare Wānanga

The establishment and legislative recognition of the three wānanga, Te Wānanga o Raukawa, Te Whare Wānanga o Awanuiārangi and Te Wānanga o Aotearoa, has consolidated Māori advancements made in education since the introduction of Kōhanga Reo. Their position has been further strengthened by the success of their Waitangi Tribunal claim in regards to capital establishment costs. Their increased growth, particularly Te Wānanga o Aotearoa, highlights their significance as Māori tertiary providers.

5.3 Creation of senior management Māori positions

Over the last ten years, an increasing number of tertiary institutions have created senior management positions with a specifically Māori focus. These positions vary in name (Pro Vice Chancellor Māori, Assistant Vice Chancellor Māori Advancement), but appear to have the same function, that is, to ensure the institution upholds its responsibilities according to the Treaty of Waitangi. Whilst this is a broad objective, those institutions who have created these positions have refined these positions according to their specific needs.

It could be suggested that the creation of these positions has been as the result of requirements to report their Treaty of Waitangi objectives under institutional charters. Nevertheless, these positions have allowed Māori a voice at the senior management (decision-making) level of these institutions.

5.4 Development of formal relationships between iwi and TEIs

A number of tertiary institutions have always maintained relationships with iwi groups within their catchment regions. However, the last ten years has seen these relationships and new ones becoming formalised through partnerships and Memorandums of Understanding with both iwi groups and Māori urban organisations. These changes reflect a greater cognisance by tertiary institutions to the Māori groups and iwi within their catchment region, as well as to requirements and expectations under Government policy, such as the Tertiary Education Strategy.

6. Institutional approaches to collaboration with Māori

6.1 Introduction

In this section, the three universities aligned with Te Tapuae o Rehua (Otago, Lincoln and Canterbury Universities), are examined in relation to their responsiveness to Māori. Two other universities, Auckland University of Technology and Victoria University of Wellington are also examined in relation to their responsiveness to Māori. Documentation provided from websites, annual reports, charters and strategic plans allow for an analysis of institutional responsiveness to Māori while the audits conducted by the New Zealand Universities Academic Audit Unit (AAU) provide an independent analysis as to whether obligations and objectives in relation to Māori, stipulated by the institutions themselves, are being met. Polytechnics and wānanga are also examined in terms of their collaboration with Māori, although an independent analysis such as that provided by the AAU is not as readily available for this sector. It is also important to note that collaboration from a Māori perspective (both from within the university and in the wider community) is limited in current documentation. This is a consideration that requires further attention.

6.2 Te Tapuae o Rehua Alliance

The formation of Te Tapuae o Rehua in 1998 is a reflection of Ngai Tahu's emergence as an iwi with increasing influence in the tertiary sector in the South Island (Ministry of Education, 2001b). Borne out of a desire to address low participation rates and achievement statistics of Māori in tertiary education, the Te Tapuae o Rehua partnership between Ngai Tahu Development Corporation, Christchurch College of Education, Christchurch Polytechnic Institute of Technology, Lincoln University, University of Canterbury and the University of Otago is the culmination of an initiative built on the principles of the Treaty of Waitangi.

As an organisation Te Tapuae o Rehua is addressing barriers faced by Māori students entering tertiary education (including the transitory period into tertiary education and the retention of Māori students once enrolled) by developing strategies that guide course content and development:

- Iwi audit procedures
- Financial assistance for students

- Resource assistance for institutions
- The appointment of Māori academic staff throughout partner institutions
- Community support through links with schools, whānau, and community groups, rūnanga and Government departments (Ministry of Education, 2001b).

The following sub-sections review the responsiveness of three universities bearing in mind this existing relationship to Ngai Tahu through this alliance.

6.2.1 The University of Otago

6.2.1.1 Background

Located in Dunedin, the University of Otago, which was founded in 1869, takes its name from the Southern province of Otago, and also has campuses in Christchurch, Wellington and Auckland. Otago University was the first of New Zealand universities and is the only tertiary institution to offer Dentistry, Human Nutrition, Physiotherapy and Surveying. In 2002, Māori students made up 6.5% (1173) of all students at Otago, and 7.0% of New Zealand students compared to 6.3% and 6.9% respectively in 2001 (University of Otago, 2002). A large proportion (38.4%), of the student body for Otago derives from Dunedin and Otago/Southland where Ngai Tahu is the main iwi group, and approximately one-third (34.7%) of the student body hails from the North Island based on figures for 2002.

6.2.1.2 Institutional responsiveness to Māori

The University of Otago's website (www.otago.ac.nz) indicates that it is committed to honouring the articles of the Treaty of Waitangi. This commitment, indicated in its charter, is shown to be through encouraging greater Māori participation within the University; through protecting and promoting te reo and tikanga Māori in a manner consistent with Māori cultural aspirations and preferences, and the practices of the University; through supporting iwi initiatives that address iwi needs; through developing mutually beneficial partnerships with iwi in research, teaching and administration; and through the promotion of research in te reo and tikanga Māori, health, education, current issues and history.

Otago has a goal of ensuring ongoing policies and practices, which acknowledge the partnership with Ngai Tahu and other iwi. The Memorandum of Understanding with Ngai Tahu, which was signed in December 2000, recognises commitment from each partner, and the mutual obligations and benefits each partner brings to the partnership, while at the same time allowing for some flexibility in pursuing partnerships with other iwi and tertiary institutions. As Otago has a physical presence beyond Southland, partnerships with other iwi would be more in keeping with the University's obligations to the Treaty, and would be more reflective of the Māori population that attend Otago. A large number of Māori students first affiliation is with iwi other than Ngai Tahu. In 2002, 21% of Māori students were affiliated to Ngai Tahu and in 2001, 23.7% of Māori students were affiliated to Ngai Tahu, indicating that three-quarters of the Māori student population are affiliated to other iwi (University of Otago, 2002).

In relation to Māori students, Otago has stated its objective to increase the number of Māori students, particularly in disciplines in which they are under-represented. In relation to Māori staff, the University undertakes to develop initiatives to increase the proportion of Māori staff. This issue has been partly addressed with the creation and appointment of the position of Māori Affairs Advisor in 2001, reporting directly to the Vice-Chancellor. Two Māori Liaison Officers are based in Dunedin and Auckland, and a Māori Counsellor was appointed at the end of 2000 to provide counselling services to Te Hunga Mātauranga (Māori Centre), and Student Health.

The Treaty of Waitangi Committee was established in 2001 with a purpose to monitor and make recommendations regarding the Memorandum of Understanding between the University of Otago and Te Rūnanga o Ngai Tahu; to advise the University Council on matters of kawa and tikanga; and to facilitate the relationship between Ngai Tahu and the University.

6.2.1.3 Analysis of University of Otago's responsiveness to Māori

The academic audit of 2000 focused on research and internal and external communication systems. In relation to research activities, the panel noted that Otago had identified a number of objectives and "implementation tasks" in order to meet its goals of addressing its obligations under the Treaty of Waitangi (AAU, 2000a, p. 11).⁵ However, the panel felt that these implementation tasks would "meet the commitment in Otago University's Charter to ensuring ongoing, effective Māori participation within Otago University" and more importantly in the "development of mutually beneficial partnerships with iwi in research, teaching and administration" (AAU, 2000a, p. 11).

⁵ The full reference to this report is included in the bibliography under New Zealand Universities Academic Audit Unit. For convenience, the reports completed by the New Zealand Universities Academic Audit Unit are referred to in the text as AAU.

To its credit, Otago had identified a need to address Treaty related issues, commissioning Professor Ranginui Walker to conduct an external review of its performance in relation to the treaty in 1998. As highlighted in the audit report, one of Walker's recommendations was the need for Otago to negotiate a Memorandum of Understanding with Ngai Tahu, which the University was in the process of doing. However, it was also noted that senior management had not addressed other recommendations made by Walker until this Memorandum had been finalised. The audit suggested that Otago "work as speedily as possible" on the other Walker recommendations so that it may "achieve its objectives of partnership and acting within the spirit of the Treaty" (AAU, 2000a, p. 11).

The audit also noted that staff responsibility to and cognisance of the Treaty was inconsistent across departments, and reinforced, in line with one of Walker's recommendations, that "all staff have responsibility for the Treaty" (AAU, 2000a, p.12). The panel noted that greater clarity with regard to Treaty obligations was required, as was practical support for the development and achievement of specific objectives. Since this audit, Otago has reviewed its staff training concerning Treaty issues and ngā kaupapa Māori, enhancing the programme offered to general staff. Four workshops were run in 2001 attracting 89 participants, and seven workshops were run in 2002 attracting 154 participants. The reviewed programme will be available from 2003 (University of Otago, 2002).

It was noted in the 2000 audit that Otago took seriously its relationship with Ngai Tahu, as tangata whenua of the region in which the University is located. However, the audit recommended that Otago broaden this focus, given that it also has campuses in Wellington and Auckland. The pursuance of relationships with iwi other than Ngai Tahu is a recommendation the University has taken on board. In order to recognise its Treaty obligations with students from areas outside of Ngai Tahu, Otago has initiated dialogue with Ngāti Whatua in Auckland and Ngāti Toa and Te Ātiawa in Wellington, regarding the potential development of Memorandums of Understanding with these iwi (University of Otago, 2002). Anecdotal evidence has also identified that Ngai Tahu have made these same recommendations to the University in regards to the pursuance of relationships with other iwi.

Otago University was further advised to liaise with the Māori student body, Te Roopu Māori, to best determine the educational needs of students with affiliations to iwi other than Ngai Tahu, and to address the issue of lack of communication between senior management and Te Roopu Māori. Māori students (through Te Roopu Māori) had voiced concerns during the audit that recommendations made by the Walker report were not being implemented and thus their voices had little impact at senior management level. As a result, Māori students indicated that they no longer responded to requests for comment (AAU, 2000a, p. 22). The University of Otago has since revised its objective concerning student participation in the development of University policy to include submissions from both the Otago University Students' Association (OUSA) and Te Roopu Māori when University policies are being formulated or reviewed (University of Otago, 2002). The inclusion of Te Roopu Māori in this context has only been in place since 2002.

The audit also found that Otago's commitment to its relationships with Māori required more than the "mere incorporation of representatives of Māori students and staff, and the wider Māori community, into Otago University's communications networks" (AAU, 2000a, p. 21). The audit further stated that "Māori consultation processes must also be incorporated into policy development" so as not to hamper the University's Treaty obligations and its "ability to communicate meaningfully" (p.21). To this end formal consultation protocols are being developed with Ngai Tahu and are expected to be in place in 2003. Processes for managing research consultation between University researchers and Ngai Tahu (on research involving Māori issues or participants) are also being proposed that acknowledge Ngai Tahu guidelines on consultation (University of Otago, 2002).

6.2.2 University of Canterbury

6.2.2.1 Background

Canterbury University was founded in 1873 as the Canterbury College. Located in Christchurch, Canterbury University is New Zealand's second oldest university. In relation to Māori activities, Canterbury is probably best known for having the first Māori graduate, Sir Apirana Ngata, who graduated in 1894. As stated in the Annual Report for 2001, Māori students as a percentage of total enrolments for 2001 were 5.3% for undergraduates, and 4.1% for graduates (total percentage of Māori students was 5.1%). The percentage of Māori staff at Canterbury University for 2001 was 2% (University of Canterbury, 2001).

6.2.2.2 Institutional responsiveness to Māori

The University of Canterbury signed a Memorandum of Understanding with Ngai Tahu in May of 2001. One of the goals of the University is “the reflection of the principles of the Treaty of Waitangi and the implementation of equal partnership between Māori and non-Māori” (University of Canterbury, 2001, p. 36), to be achieved through partnership between Māori and non-Māori within the University; partnership between the University and Māori communities; the valuation of relationships between University Māori and other Māori communities; and research into Treaty issues. This partnership with Te Rūnanga o Ngai Tahu through Te Tapuae o Rehua contributes greatly to the achievement of these goals.

During the course of 2001, the University sought to appoint a Kaiarahi (Bicultural Director). In terms of current supports for Māori students, Te Whare Akonga o Te Akatoki is the Māori students’ study centre. This is a space where Māori students have computer, shower and kitchen facilities. There is a Māori Liaison Officer, Te Akatoki is the Māori Students’ Association, and there are continuing discussions regarding the establishment of a kōhanga reo on campus.

6.2.2.3 Analysis of Canterbury University’s responsiveness to Māori

The audit completed at Canterbury in 2001 focused on research and library and information technology. The audit found that Canterbury had a general goal of implementing “equal partnership between Māori and non-Māori within the University” (AAU, 2001a, p. 4). To this extent, the University had appointed a Ngai Tahu scholar in an adjunct appointment with the expectation that this appointment would “facilitate a number of developments with Ngai Tahu” (AAU, 2001a, p. 4).

The audit found evidence of collaborative activities in relation to research occurring at Canterbury through a number of research centres. The purpose of these research centres at Canterbury was to “encourage collaboration and interdisciplinary research, and to facilitate the development of new fields of research” (AAU, 2001a, p. 10).

In relation to Māori activities, and in particular the Treaty of Waitangi, collaborative examples were less evident. The audit found that while the goal of equal partnership and four specific objectives relating to this goal were identified at Canterbury, some staff and students felt that there was “little awareness” (AAU, 2001a, p. 11) of the characteristics and demands specific to Māori research.

Furthermore, it was noted by the audit that a previous proposal to establish a Ngai Tahu Research Centre had not eventuated. While this was seen as being partly alleviated by the appointment of the Ngai Tahu scholar, the audit recommended that Canterbury required further work in fulfilling its objective of “working in partnership with Māori” and it was suggested that further discussions be held in order to determine ways in which Māori, and specifically Ngai Tahu needs be met, “to the mutual benefit of both parties” (AAU, 2001a, p. 12).

6.2.3 Lincoln University

6.2.3.1 Background

Lincoln University was established in 1878 as a School of Agriculture, becoming an autonomous university in 1990. Lincoln is structured around six academic divisions relating to agricultural science, tourism and marketing, landscape architecture, science and resource studies.

In 2001, from a total of 582 staff at Lincoln University, nine were Māori (four academic and research staff, and five general staff). Over the last five years the number of Māori staff at Lincoln University has declined, although the number of academic and research staff has remained consistent at four over this same duration of time. One hundred and fifty two Māori students registered at Lincoln University in 2001, which equates to 4.2% of total enrolments. This is a slight increase from 3.8% in 2000 (Lincoln University, 2001).

6.2.3.2 Institutional responsiveness to Māori

In terms of Māori students, Lincoln University’s objectives are “to build on, develop and implement initiatives to enhance Māori and International perspectives in degrees.” (Lincoln University, 2001, p. 55). In regards to Māori students, staff, and the community, Lincoln has a three-fold objective to “increase the proportion of Māori students enrolling at Lincoln University. Enhance liaison with the Māori community, in particular, directed towards student and staff recruitment and welfare” (Lincoln University, 2001, p. 68).

6.2.3.3 Analysis of Lincoln University's responsiveness to Māori

An academic audit of Lincoln University was undertaken in 2000, which focused on research and international activities and internationalisation. Māori related activities specific to the audit focus identified one of Lincoln University's mission goals is to "recognise the Treaty of Waitangi and the status of the tangata whenua" (AAU, 2000b, p. 12). In order to achieve this however, the audit noted that "considerable reliance" was placed on the Director and staff of the Centre for Māori and Indigenous Planning and Development, which increased pressure on these staff to effectively manage their own workloads as well as contribute to the research requirements of the University. It was also acknowledged that Māori staff were involved in a variety of research and consulting activities with local iwi which increased pressure on their workloads.

The audit found that the objectives in relation to the Treaty "are not clearly expressed in the Charter" (AAU, 2000b, p. 12). While Lincoln University had been seen by the audit to make considerable improvement in terms of its relationship with local iwi, Ngai Tahu and Ngāti Moki, a Memorandum of Understanding to formalise this relationship had not yet been realised. According to the audit, both Ngai Tahu and Ngāti Moki iwi and hapu are "committed to ensuring a positive and mutually beneficial relationship with Lincoln University," to the extent that they have prioritised working with Lincoln to "achieve outcomes of mutual benefit to all parties" (AAU, 2000b, p. 12). The audit recommended that Lincoln prioritise the formation of this relationship.

Lincoln's partnership in the joint venture, Te Tapuae o Rehua, has resulted in Lincoln receiving support from Te Tapuae in "strengthening of the Centre for Māori and Indigenous Planning and Development" and "joint activities between Te Tapuae o Rehua and Lincoln" were being planned at the time of the audit (AAU, 2000b, p.20).

6.2.4 Comment

Te Tapuae o Rehua is the alliance that allows for closer relationships between the institutions and Ngai Tahu, particularly in relation to increasing Māori participation in tertiary education. The Universities involved in the alliance are at differing levels in relation to their responsiveness to Māori. Māori representation across senior management levels differ for each institution, numbers of Māori students and staff are proportionately different for each University, as are the diversity of iwi represented by staff and students due to the varying number and locations of campuses for each University. While Otago, Canterbury and Lincoln have each endeavoured to recognise their obligations under the Treaty of Waitangi, the treatment of these obligations as specified in charters, policies, programmes and independent initiatives are dissimilar.

The findings of the AAU point to a number of levels at which the institutions involved in the alliance have yet to achieve in their responsiveness to Māori. These include developing and maintaining relationships across the different iwi groups represented by their Māori student populations, increasing their responsiveness to Treaty related issues at the institutional level, as well as ensuring greater Māori representation University-wide and constructive partnerships with the Māori community. This would suggest that the Te Tapuae o Rehua alliance might be of more benefit to some institutions than others, although the extent to which some institutions have invested in this relationship would further suggest the differing levels of responsiveness to Māori.

6.3 Victoria University of Wellington (VUW)

6.3.1 Background

VUW, established in 1894, has three campuses within Wellington, the Kelburn campus and two city campuses. In 2002 Māori students accounted for 8% of the total student population at Victoria, and 9% of New Zealand students. Over the past six years Māori enrolments have increased by 15.5% (Victoria University of Wellington, 2002).

6.3.2 Institutional responsiveness to Māori

VUW identifies a number of Māori-related courses, programmes and initiatives on its website (www.vuw.ac.nz). The University has had a marae (Te Herenga Waka) on site since 1980. VUW also has an Assistant Vice-Chancellor Māori (Toiahurei), whose role is to ensure that “Māori views, interests and concerns are being presented at the highest level of the University, and that Māori have representation when decisions are being made” (www.vuw.ac.nz/home/student_life/services_Māori.html). One of the Assistant Vice-Chancellor’s functions has been to review policies and procedures relating to the University’s obligations under the Treaty of Waitangi, and finding ways in which these policies and procedures can be implemented.

One initiative, identified in the academic audit of 2001 has been the proposal for the establishment of an *ihonui*, or Māori academic forum, which aims to provide “a concrete context for the teaching of Māori” (AAU, 2001b, p. 16) by allowing Māori staff (and non-Māori staff) across campus to belong and to be in contact with each other. VUW’s Annual Report 2002 identified that this had been achieved through the creation of Toihuarewa, the separate pan-University Faculty equivalent, which was formalised at the University’s *ihonui* in 2001 (Victoria University, 2002). Toihuarewa is a forum for Māori academic issues operating from a kaupapa Māori perspective. All Māori academics may elect to become members, and non-Māori academics teaching papers or undertaking research with a significant Māori content may be invited to be part of Toihuarewa. While the Assistant Vice-Chancellor Māori (Toiahurei) is a member of the senior management team of the University, there was no specific representation of Māori on the University Council.

A number of support services and spaces at the University were also identified in the audit, including a Kaitakawaenga Māori (Māori Liaison Officer) and a Kaiwawao Māori (Māori Student Advisor) who “works closely with Māori students in targeted Wellington secondary schools and with Māori in local iwi and hapu to increase participation and achievement” (www.vuw.ac.nz). At the time of the audit in 2001, Victoria was in discussion with “various Wānanga ” to allow Wānanga graduates to complete postgraduate qualifications through the University (AAU, 2001b, p. 39).

6.3.3 Analysis of VUW’s responsiveness to Māori

The academic audit conducted at VUW in 2001 focused on the research and the evaluation of learning and teaching. The audit found that the appointment of an Assistant Vice-Chancellor Māori (Toiahurei), was a “successful outcome of the lobbying that has taken place for some time” (AAU, 2001b, p. 4). While the position was seen as being “indicative of VUW’s renewed commitment to Māori staff and students”, more work was needed to ensure that this position was adequately resourced, supported and recognised to “avoid disillusionment for Māori” (AAU, 2001b, p. 4).

Furthermore, the audit also identified the need for a University-wide approach to enhancing its relationships with iwi. Since this audit, a University-wide Relationship Management Plan has been approved, with a view to formalising procedures of partnership that will allow the University to manage its relationships with alumni, commercial partners, iwi and Māori communities, in an effort to promote cultural understanding, community development and accountability (Victoria University, 2002).

Other initiatives that have been implemented since the audit include approval in 2002 for the establishment of Te Tumu o Te Tiriti o Waitangi, the Institute for Treaty of Waitangi and Indigenous Studies, and the adoption of a document prepared in 2002 by the Vice-Chancellor's Treaty of Waitangi Advisory Committee, outlining the obligations of the University Council under the Treaty of Waitangi and informing University managers and staff of their respective obligations (Victoria University, 2002).

The concept of *ihonui* was noted in the audit as being positive, particularly in that it had the support of Māori staff and was seen as a way of supporting and enhancing their work. The audit suggested that this concept also needed to be more widely accepted across the University, suggesting that the relevance of such a concept required ownership by the wider University community.

The establishment of the Treaty of Waitangi Research Unit was also noted as a positive initiative by the audit, in that it was able to combine inter-disciplinary research activities related to the Treaty as well as contributing to the University's achievement of its Treaty of Waitangi Charter goal.

Support for Māori students at VUW, particularly in the postgraduate area, was seen as being "fragmented," requiring a "more comprehensive approach across the whole" (AAU, 2001b, p. 27) of the University. The audit found that while many Māori staff members were enrolled for higher degrees, the extent to which study could be done was limited due to the pressures faced by Māori staff. It was noted that some Māori staff had also left because they were "disillusioned about the likelihood of Victoria University of Wellington's Treaty-related policies being implemented" (AAU, 2001b, p.27).

In relation to the success of Wānanga students being able to move to the University for postgraduate qualifications, the audit noted that "some relaxing of discipline-related requirements to facilitate inter-disciplinary mobility" (AAU, 2001b, p. 39) was required.

The outcomes of the audit and subsequent developments by VUW, particularly in relation to Māori issues can be described as positive. In particular, the development of a separate Māori academic faculty (Toihuarewa) under the *ihonui* supports concepts of whānaungatanga for Māori staff across the campus and appears to allow a forum from which Māori issues relating to Māori staff may be discussed and advanced. The only area of concern is the lack of information regarding the University's relationship with and responsiveness to its local iwi partners.

6.4 Auckland University of Technology (AUT)

6.4.1 Background

AUT, with two campuses in Auckland, one in the Central Business District and the other on the North Shore, has a history spanning back to 1895. On January 1, 2000 the Auckland Institute of Technology became the Auckland University of Technology. According to AUT's Annual Report (2001), in 2001, Māori held 4.2% of teaching positions, 6.5% of administration positions and 8.6% of senior positions, comprising a total of 5.5% of Māori staff. Māori students in 2001 comprised of 9% of total enrolments, up from 7% in 2000.

6.4.2 Institutional responsiveness to Māori

AUT website asserts that one of its most important partnerships is with Māori (www.aut.ac.nz/partners/treaty.shtml). AUT states that policies, goals and objectives are developed in consideration of the Treaty of Waitangi, thus enabling AUT to meet its commitment to its Māori community.

AUT's relationships with the Māori community are specified in its annual report of 2001. In particular, AUT has attempted to develop partnerships with Māori community groups that are within close proximity to its campuses, as well as schools that have large Māori student numbers. AUT has also developed a proposal to establish a national Māori Business Network.

AUT provides for two Māori positions on its Council, both of which are nominated by the Auckland District Māori Council (AUT, 2001). The position of Deputy Vice-Chancellor Māori Advancement was created to "provide a position of influence, mana and voice within the Vice-Chancellors enclave and at the highest levels of AUT", thus ensuring that the Treaty of Waitangi is "continually recognised and adhered to throughout AUT, in both its policies and day-to-day operations" (www.aut.ac.nz/staff/dvc_Māori_advancement/about_the_office.shtml). There is also a separate Māori faculty, Te Ara Poutama, who seek to provide programmes of vocational excellence founded on a Māori worldview.

AUT also has a marae, Nga Wai o Horotiu, which officially opened in 1997. Other Māori student support services include Te Tari Takawaenga Māori (Māori Liaison Unit), whānau rooms provided by each of the five faculties to provide environments organised around Māori protocol, and Te Tari Awhina, which is open to all students and offers free services including a Māori tutor. Te Whānau Māori ki Horotiu is a network for all staff at AUT who identify as Māori. This network allows Māori staff to meet and discuss their aspirations and advancement within the University.

6.4.3 Analysis of AUT's responsiveness to Māori

In 2001, the New Zealand Universities Academic Audit Unit conducted an audit of the academic quality assurance procedures at AUT. The audit panel commended AUT on the establishment of the deputy Vice-Chancellor Māori Advancement position, noting that its establishment was a “significant step towards ensuring genuine participation of Māori in high-level decision-making at AUT and towards integrating the principles of the Treaty of Waitangi in AUT’s strategy-setting” (AAU, 2001c, p. 9). However, the panel noted, from its discussions with Māori staff across the AUT campus “frustration at the perceived lack of serious attention to consideration of Treaty issues”. Furthermore, some of the Māori staff also felt that “their ‘voice’ has actually diminished” since the establishment of the Deputy Vice-Chancellor Māori Advancement’s position, which simultaneously saw the “disestablishment of the Komiti Māori” (AAU, 2001c, p. 9). It could be suggested that the creation of this position has resulted in less consultation amongst Māori staff about Māori-related issues, resulting in Māori staff being less aware of programmes and initiatives that affect the Māori students they would be teaching (AAU, 2001c, p. 11).

One of the difficulties in maintaining a collaborative relationship is ensuring that awareness of matters of significance are able to be disseminated and accepted by the wider community, and not just those immediately or intimately involved in the daily operations of the relationship itself. The panel noted in AUT’s case that staff across the campus had a “relatively high awareness” of “their need to take account of the Treaty of Waitangi but generally less understanding of how this might be achieved in their everyday work” (AAU, 2001c, p. 11). Furthermore, the panel also identified that staff had an “insufficient” level of awareness to meet the objectives of AUT’s commitment to the Treaty. Recommending a series of workshops as a way of educating staff across campus about the importance of the Treaty and its relevance to their teaching and learning practices, the panel stressed the importance of having the “support of staff across the *entire* University” (AAU, 2001c, p. 11, own emphasis added).

While this cursory analysis could be seen as being a selective critique of AUT’s advances in addressing Māori responsiveness, what it stresses are the fundamentals of a collaborative relationship, that being, the need for total (both Māori and non-Māori) commitment and a greater acceptance of the issues relating to the Treaty and to Māori. It also highlights the complexities of trying to effectively manage a more collaborative relationship without appearing to marginalise Māori issues by devolving responsibility to one particular office. What is lacking from this analysis is a critique from the Māori community, which AUT purports to be committed to.

6.5 UNITEC

6.5.1 Background

UNITEC was originally established as the Carrington Technical Institute, assuming its current name in 1994 in order to highlight “the "best of both worlds" found on the campus - the blend of the academic rigour of a university with the practical and technical orientation of a polytechnic” (www.unitec.ac.nz/?B8F6A6BE-4E9C-49BD-8750-AF508A580E28).

From total student enrolments in 2001 of 18,179, Māori enrolments comprised 9%. The percentage of Māori academic staff to total academic staff equated to 6%, while Māori academic staff, and Māori allied staff as a proportion all staff equated to 4% and 5% respectively.

6.5.2 Institutional responsiveness to Māori

Information gained from UNITEC’s website indicate that a partnership between the institution and Māori is considered significant. The formalising of a relationship in 2001, through a Memorandum of Understanding, was seen by UNITEC as the medium from which the establishment and maintenance of a relationship with tangata whenua in Auckland (UNITEC, 2001, p. 9). A partnership document, *Te Noho Kotahitanga*, was also created in 2001 to “express UNITEC's commitment to the Treaty of Waitangi”. Five principles are identified to assist in the implementation of this commitment:

1. Rangitiratanga - Authority and Responsibility (UNITEC accepts the principle that Māori have authority over and responsibility for all teaching and learning relating to the Māori dimensions of knowledge)
2. Wakaritenga – Legitimacy (UNITEC believes that each partner has a legitimate right to be here, to speak freely in either language, and to put its resources to use for the benefit of all)
3. Kaitiakitanga – Guardianship (UNITEC accepts responsibility as a critical guardian of knowledge)
4. Nohotahi - Co-operation (UNITEC affirms that a spirit of generosity and co-operation will guide all its actions)
5. Ngakau Mahaki - Respect (UNITEC values each partner's heritage and customs, current needs and future aspirations)
(www.unitec.ac.nz/?17D82F95-BE8F-484F-B517-1C18F405766C).

A Partnership Committee has been developed in conjunction with these principles, comprising both Māori and non-Māori staff across campus. It meets on a six-weekly basis to discuss partnership initiatives and related concerns on campus, in conjunction with the Partnership Plan. UNITEC asserts that it has a strong commitment to Māori culture and the Treaty, shown in the numerous programmes available for Māori staff (Te Roopu Mataara) and students (Maia support programme). UNITEC also has its own School of Māori Education, Pūkenga.

At the management level, UNITEC has developed a Rūnanga (Māori Advisory Committee). The chair of the Rūnanga and a member nominated by Te Whānau o Waipareira (the local Māori authority) are also members of UNITEC's Council. A position of Pae Arahi, which sits in the senior management structure at UNITEC, is also in place.

Aside from Pūkenga, plans are underway for a marae to be built to provide more of a physical and spiritual Māori presence on campus (UNITEC, 2001).

6.5.3 Analysis of UNITEC's responsiveness to Māori

There is a lack of independent data from which to analyse UNITEC's responsiveness to Māori. However, based on the material collated, it would appear that UNITEC is acutely aware of the need to incorporate Māori into a closer relationship with the institution. To this end, it appears to have incorporated a number of structures that are more reflective of the institutional responsibility to the Treaty of Waitangi, in that both Māori and non-Māori members comprise the membership of the Partnership Committee, suggesting that all staff are required to take cognisance of Treaty issues in their learning and teaching at UNITEC.

While this Committee ensures that Māori and non-Māori take responsibility for Treaty related issues on campus, UNITEC also appears to have put in place structures that support Māori involvement in the decision-making processes of the institution, through the Pae Arahi position. This position is further supported by the Rūnanga, with several of these members also being members of UNITEC's Council. This would appear to give some consistency in representation across the different committees and structures at UNITEC, as well as ensuring that Māori have adequate voice in the decision-making processes at UNITEC. The role of iwi has also been envisaged within these structures, and it appears that UNITEC's position of being located within the region of both tribal organisations and an urban Māori organisation (Waipareira) has also been acknowledged in that formal partnerships with these organisations have been formed and formal representation by members of these iwi and organisations has also been included.

6.6 The Open Polytechnic of New Zealand

6.6.1 Background

The Open Polytechnic of New Zealand (TOPNZ) has for over 50 years specialised in and provided for open and distance learning (TOPNZ, 2001, p. 2). Identifying in its Annual Report (2001) the need for collaborative relationships and partnerships. TOPNZ has maintained a number of collaborative relationships that seeks “mutual benefits to improved learner opportunity” (TOPNZ, 2001, p. 8).

6.6.2 Institutional responsiveness to Māori

One example of the collaborative relationships being developed by TOPNZ is that with Te Wānanga o Aotearoa. This relationship sees TOPNZ providing a range of library services to Wānanga students and through which joint course ventures and staff development have been explored. TOPNZ notes that the aim of this partnership is to “bring our respective expertise to bear on improving learning options for Māori, and to share mutual opportunities for organisational development” (TOPNZ, 2001, p. 13).

TOPNZ also acknowledges the importance of its Māori students, where 13.8% of its student population was drawn from Māori (TOPNZ, 2001). To ensure their needs are being met, TOPNZ conducts a satisfaction survey, from which it asserts a 93% satisfaction rate for Māori students in their relationship with TOPNZ (TOPNZ, 2000). TOPNZ had also conducted a major research project to better understand the learning needs of Māori students. Within the senior management structure of the organisation, is a position responsible for Māori issues (Executive Director Māori), although this was vacant at the time of the 2001 Annual Report.

TOPNZ further acknowledges its relationships with the wider Māori community through the production of a companion to the Annual Report that focuses specifically on Māori issues. TOPNZ sees this type of reporting important in ensuring that Māori communities, and in particular its local iwi and Rūnanga, are kept informed about its activities and are able to consult with TOPNZ on its direction.

6.6.3 Analysis of TOPNZ's responsiveness to Māori

The developments between TOPNZ and Te Wānanga o Aotearoa highlight the positive effects for further supporting Māori participation in the tertiary education sector when two tertiary institutions engage in collaborative relationships. It would appear that this relationship allows for one institution to support another (TOPNZ in relation to its provision of library services, the Wānanga in relation to its expertise on Māori philosophies and approaches to learning). It also demonstrates the mutual benefits each institution is able to gain as a result of being engaged in this collaborative relationship.

TOPNZ has also identified a need for separate reporting to its Māori communities, through the provision of a separate annual report. This is an interesting initiative that appears in line with the Government's Tertiary Education Strategy objective of greater accountability to Māori communities. This initiative also appears to allow Māori a more direct way of giving feedback to TOPNZ about its direction.

6.7 Wānanga

The establishment of Wānanga have already been briefly described in Chapter Five. Here, an overview of the three registered Wānanga in Aotearoa are presented.

6.7.1 Te Wānanga o Aotearoa

6.7.1.1 Background

Te Wānanga o Aotearoa (TWOA) originated in 1983 as the Te Awamutu College Marae project and has since developed and expanded across ten campuses throughout the North Island, as well as the School of Applied Social Sciences in Wellington and the Aotearoa Business School in Hamilton. In 2001, 56 programmes were offered that catered to 16423 students. In 2001, 86% of students were New Zealand Māori, and 77% of staff were Māori (TWOA, 2002).

6.7.1.2 Institutional responsiveness to Māori

The kaupapa of TWOA is three-fold to provide an education that best fits the aspirations of this generation, enhances the dreams of future generations, prepares for understanding the essence of past generations; to equip people with knowledge of their heritage, their language, their culture, so they can handle the world at large with confidence and self determination; and to empower ones potential for learning as a base for progress in the modern world. TWOA identifies other kaupapa as being to make contributions of consequence, to care and to make the world a better place (Te Wānanga o Aotearoa, 2002). These kaupapa are analogous to the goals endorsed by the Tertiary Education Strategy (Ministry of Education, 2002).

The Wānanga provides education opportunities for those who have traditionally been excluded from participating in the tertiary education system. It provides courses and programmes that meet the needs of Māori students, which are run in culturally appropriate forums, using culturally appropriate methodologies. Furthermore, it attempts to remove many of the barriers facing Māori by offering courses in more remote areas, providing transport, and by offering many of its courses free of charge. The Wānanga has recently moved towards the provision of degree programmes, to meet the needs of its growing base of Māori students.

6.7.1.3 Analysis of TWOA's responsiveness to Māori

There is no independent analysis from which the activities of TWOA can be examined. The information collated for this report suggests that TWOA is responsive to Māori by the mere fact that it is a Māori organisation. Its philosophies are Māori as are the majority of its students. Indeed, it appears that the way TWOA structures its programmes and its approach to learning and teaching are reflective of and responsive to Māori education aspirations. To further the kaupapa of easing access issues for Māori in the tertiary education sector, the Wānanga has engaged in collaborative relationships with The Open Polytechnic to provide library services as well as enabling greater option in the provision and delivery of courses. The Wānanga has campuses throughout New Zealand, and contracts local providers (including iwi providers) to deliver programmes in more remote areas of the country.

While the Wānanga has engaged in these relationships, it is unclear the extent to which the Wānanga has engaged in relationships, or developed formal partnerships with iwi organisations. The perception of TWOA is that, unlike the other two Wānanga, it operates across tribal boundaries and Māori urban organisations. As such, it would appear that the Wānanga might need to be more cognisant of the aspirations of these local concerns and aspirations when developing and delivering programmes.

6.7.2 Te Wānanga o Raukawa

6.7.2.1 Background

Te Wānanga o Raukawa was established in 1981 by a confederation of three tribes, Ngāti Raukawa, Ngāti Toa Rangatira and Te Āti Awa (known as the ART confederation). This confederation has been involved in the provision of education initiatives since the 1850s, through various forms, including the present Te Wānanga o Raukawa.

Te Wānanga o Raukawa identifies itself as a “unique centre of higher learning devoted to the world of Māori knowledge, (Mātauranga Māori)” (www.twor.ac.nz). Based on the principles of higher learning as espoused under traditional whare Wānanga, Te Wānanga o Raukawa uses holistic methods in its approach to teaching and learning.

Te Wānanga o Raukawa identifies its principal kaupapa is scholarship and intellectual integrity, as premised in the following statement: “Kia rangatira te tū a Te Wānanga o Raukawa hei whare ako, whakatupu hoki i te mātauranga”.

6.7.2.2 Institutional responsiveness to Māori

The very structure of Te Wānanga o Raukawa, particularly its founding principles and philosophies, underscores its Māori approach. Similarly, Te Wānanga o Raukawa’s institutional structure reflects a Māori philosophy that is grounded in its tribal customs. There are five areas within Te Wānanga o Raukawa, which manage and govern the institution. Te Mana Whakahaere (equivalent to Councils at colleges of education, universities and polytechnics) draws its representation from the wider community (including non-Māori), neighbouring educational institutions, representatives from local councils and Ministerial appointments. There is also capacity for local iwi representation (three positions). Staff and students also have a presence on Te Mana Whakahaere. Te Mana Whakahaere representatives serve voluntarily and are actively involved in the development of Te Wānanga o Raukawa. Recent activities have included the development of a Memorandum of Understanding between Te Wānanga o Raukawa and the Film Archive, which will allow Te Wānanga o Raukawa access to material within the Archives.

Ngā Purutanga Mauri (the Keepers of the Life Force) are acknowledged by Te Wānanga o Raukawa as an essential component of the institution. Ngā Purutanga Mauri is comprised of kaumātua who are responsible for ensuring that Te Wānanga o Raukawa adheres to its principles of operating as a “tikanga Māori institution”. Ngā Purutanga Mauri are heavily involved in the development and analysis of academic programmes within Te Wānanga o Raukawa, provide advice and support to the Tumuaki (Chief Executives) and Te Mana Whakahaere, as well as providing a visual presence during academic functions, such as graduation. Te Wānanga o Raukawa not only view Ngā Purutanga Mauri as kaumātua, who ground Te Wānanga o Raukawa in tikanga and te reo Māori, but also as scholars, who have knowledge and wisdom that distinguishes Te Wānanga o Raukawa from other tertiary institutions.

The Tumuaki, or Chief Executive position, is responsible for the overall management of Te Wānanga o Raukawa. Currently, the position is divided in two, acknowledging the diverse and heavy workload entailed. Essentially, one position is responsible for the policy and development functions, while the other position is responsible for the operational management of Te Wānanga o Raukawa. Supporting the Tumuaki are Ngā Kaihautū, a group who are responsible for the daily operational management of Te Wānanga o Raukawa. Effectively, this group comprises representatives from the different divisions of Te Wānanga o Raukawa and can be described as the senior management team of the institution. An Academic Board, or Te Poari Akoranga, is also located within this management structure. This Board is responsible for the implementation and development of all academic programmes run by Te Wānanga o Raukawa. Representatives on this Board are drawn from academic staff members, student representatives, library and academic administration representatives, members of Ngā Purutanga Mauri and the Tumuaki (who is the Convenor).

6.7.2.3 Analysis of Te Wānanga o Raukawa’s responsiveness to Māori

While there is no independent analysis available from which to gauge Te Wānanga o Raukawa’s responsiveness to Māori, it is clear that this institution practically applies the fundamental principles of tikanga Māori throughout its operations. Te Wānanga o Raukawa seeks to uphold and advance principles of higher learning according to Māori tikanga. To this end, it appears that the structures embedded within Te Wānanga o Raukawa reflect this approach.

Furthermore, the fact that Te Wānanga o Raukawa is located within and operates according to the tikanga of its local iwi, relationships with and responsiveness to these iwi appear to be an intrinsic part of the institution’s philosophical and operational approach.

6.7.3 Te Whare Wānanga o Awanuiārangi

6.7.3.1 Background

Te Whare Wānanga o Awanuiārangi's main campus is situated in Whakatane, with nine other campuses located throughout the North Island. The legislation that established Te Rūnanga o Ngāti Awa provided the mechanism for Te Whare Wānanga o Awanuiārangi, which was opened in 1992. Te Whare Wānanga o Awanuiārangi was officially registered as a Wānanga in 1997.

6.7.3.2 Institutional responsiveness to Māori

Te Whare Wānanga o Awanuiārangi was established as a way of allowing education to provide “positive pathways for Māori development” (www.Wānanga.ac.nz). It operates according to Māori philosophy and tikanga, and seeks to establish and reinforce links with other indigenous peoples.

Awanuiārangi has been supported since its establishment by Te Rūnanga o Ngāti Awa, which, alongside its main campus location ensures a strong Ngāti Awa presence in both cultural and operational issues. Awanuiārangi, through its name, is also linked with the peoples of Mataatua waka, and the tribal groups who identify with this waka. To this extent, there is a position on the Council that reflects these wider tribal affiliations. However, the institution states that while there is a specific affiliation with these tribal groups, the intention of the Wānanga is to be open to all people who choose to enter the Wānanga .

Awanuiārangi's links through its other campus locations has enabled it to establish relationships with other Māori groups, including urban Māori. These links are largely through the provision of Māori language programmes.

6.7.3.3 Analysis of Te Whare Wānanga o Awanuiārangi's responsiveness to Māori

Similar to the other two Wānanga, there is no independent analysis that exists from which to determine Awanuiārangi's responsiveness to Māori. Anecdotal evidence, however, suggests that there is a misconception that Awanuiārangi is reflective more of Ngāti Awa customs and traditions than those of its wider Mataatua constituency. Whether this is an accurate perception, it is important to acknowledge the institution's foundations and the need for it to maintain a close relationship with Ngāti Awa.

It appears clear that Awanuiārangi is a vehicle from which positive Māori development, through education, can be realised. The structure of the academic programmes reflects this notion. The opening of the first marae-based science laboratory in 2003 further supports this notion and challenges other tertiary institutions in their efforts to provide Māori-centred and Māori-located programmes, and to seriously consider Māori aspirations.

Awanuiārangi also firmly believes that Māori do not exist within Aotearoa alone, hence the relationships it has established with other indigenous peoples. Further to this, Awanuiārangi has developed relationships with key international experts on the understanding that these experts will further enhance opportunities for students who attend Awanuiārangi. It has also established relationships with other tertiary organisations, since its establishment, in order to fulfil its vision of providing quality educational opportunities for its people within a context that is Māori-centred and Māori-focused. This approach is also reflective of Durie's (2001) statement on Māori educational advancement.

6.8 Comment

From the analysis provided in this section, it is clear that the tertiary institutions examined have approached their responsiveness to Māori in different ways. Independent analysis provided by the Academic Audit Unit for the Universities indicate that some of these institutions still have some way to go before they can be considered responsive to Māori.

The Polytechnics analysed here appear to have been more responsive in meeting the aspirations of Māori and in including these aspirations in their operations and reporting processes. Similarly, the Wānanga have all demonstrated, at differing levels, their responsiveness to Māori and to iwi.

It should be noted that the examples provided here cannot be described or presented as best practice models. This is because the information collated for these examples were based more on what the institutions' said they were doing. Furthermore, the lack of analysis from a Māori perspective, that is, from the iwi groups and Māori urban organizations who engage (or not) with these tertiary institutions precludes these examples from being put forward as best or even good practice models. Rather, they are presented as descriptions of what is happening within the tertiary education system at present.

7. Māori responsiveness to institutional collaboration: The University of Waikato

7.1 Introduction

An examination of the University of Waikato's responsiveness to Māori over a period of ten years is presented here with reference made to three separate analysis opportunities; they are the Kaumātua Hui 1990, the Academic Audit conducted in 1997, and the Academic Audit conducted in 2000. Such scrutiny allows opportunity to track changes and progress over an extended period of time by way of independent analysis (the academic audits), while the Kaumātua Hui provides a Māori perspective on collaboration.

7.2 The University of Waikato

7.2.1 Background

When the University of Waikato was officially opened in 1964 by then Governor-General, Sir Bernard Fergusson, he noted, "Waikato is the first of the New Zealand universities to be planted right in the heart of the traditionally Māori community" (Day, 1984, p.60). Waikato includes some 16 iwi within its catchment region, and as such has enjoyed a large proportion of Māori within its student population. The University also has two of the three Wānanga, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi, within its catchment region.

Located within the tribal area of Waikato-Tainui (Tainui), the University of Waikato main campus is located on land which was returned to Tainui as part of the settlement of its Raupatu (land confiscation) claim in 1995. The University also has a campus in Tauranga and plans were recently announced to establish a campus in South Auckland.

7.2.2 Institutional responsiveness to Māori

Despite the urgings of Sir Bernard Fergusson for the establishment of a Māori faculty, Tiakiwai (2001) found that it took the University another ten years after the opening of the University before a Centre for Māori Studies and Research was established, nearly 20 years for Māori to be taught within its own department, and over 30 years before the Māori department became a separate School of Study (now known as the School of Māori and Pacific Development).

Despite this, the University of Waikato has always had the largest Māori student population amongst New Zealand's universities. Māori enrolments as a percentage of total enrolments for 2002 were 18%, and have ranged from 18% to 22% since 1998 (University of Waikato, 2002). The University of Waikato has a Māori advisory body to its Council, Te Roopu Manukura, which is represented by 16 iwi groups that fall within the University's catchment region. The University also has provisions for two members of its Council to be drawn specifically from the Māori community (one being nominated by Te Roopu Manukura, the other by Te Arikinui Dame Te Atairangikaahu). In 2001, the University appointed a Pro Vice-Chancellor (Māori), as a senior management position, with responsibility for ensuring the institution fulfilled its Treaty of Waitangi obligations.

Since 1995, the University has also had to ensure a close relationship with Tainui, as the land on which the University is sited was returned to Tainui under the Raupatu settlement. The University of Waikato also has a close relationship with the people of Tauranga, who initiated the idea of the subsequent establishment of the Tauranga University College in 1998. This relationship extends to a close collaboration with the Bay of Plenty Polytechnic, who provide facilities for teaching.

Two of New Zealand's three Wānanga fall within the catchment region of the University of Waikato, these being Te Whare Wānanga o Awanuiārangi and Te Wānanga o Aotearoa. Similarly, the University has competition amongst several polytechnics. To this extent, the University has established a Tertiary Alliance with five polytechnics (Waiariki, Tairāwhiti, Bay of Plenty, Taranaki and Northland), to ensure a collaborative relationship that allows for improved educational opportunities for students, through the offering of a wider range of courses and a "commonly agreed system of credit transfer" (University of Waikato, 2002, p. 35).

7.2.3 The 1990 Kaumātua Hui

The University of Waikato hosted the Kaumātua Hui in 1990 as part of its consultation process with Māori in regards to the development of its Charter. There were two key objectives arising from the Kaumātua Hui: one was to define the area of post-school education and training and how Māori interests could be incorporated within this sector, and the second was to define the paramount purpose (from the participants' point of view) of education for Māori. The outcomes from the hui based on the two objectives resolved firstly, that tikanga Māori (Māori customs) be the guiding force behind the development, construction and dissemination of knowledge and secondly, that the Treaty of Waitangi be acknowledged as the paramount educational purpose from which programmes be developed with an emphasis on the partnership with Māori in such activity (University of Waikato, 2002).

Tiakiwai's (2001) analysis of the Kaumātua Hui highlighted key issues that have relevance to this report. It was noted at the Hui that there was little Māori input into the establishment of the University of Waikato, its location, or its name. While the University of Waikato has attempted to incorporate the aspects of a Whare Wānanga (hence the name University of Waikato/Te Whare Wānanga o Waikato), it was made clear at the Hui that the University needed to be much more committed to developing programmes that clearly showed the realisation of such objectives (University of Waikato, 1990). Curriculum, content, as well as style and medium of communication presented possible opportunities to incorporate a Māori perspective university-wide.

The Kaumātua Hui also identified a level of dissatisfaction at the way the University had incorporated the use of the name "Te Whare Wānanga o Waikato" – in that it invoked images of traditional Wānanga concepts and that, if it was to be seen as including this type of component, then the University needed to more fully incorporate aspects of both cultures, thus running parallel or in conjunction with each other (Tiakiwai, 2001).

7.2.4 Analysis of the University of Waikato's responsiveness to Māori: the 1997 and 2000 audit reports

The audits of 1997 and 2000 show that the University of Waikato has attempted to address issues regarding the Treaty within its institutional framework and through the appointment of Pro Vice-Chancellor (Māori) within the senior management structure of the University. However, the audit reports have reinforced some of the concerns identified at the 1990 Kaumātua Hui, particularly in being more committed to implementing, or realising, stated objectives relating to Māori, and allowing Māori to become more involved in the decision-making processes of the institution.

In 1997, an academic audit of the university identified the role of Te Roopu Manukura was to ensure that Māori “concerns, comments and desires from every iwi” were put before the Council (AAU, 1997, p. 9). However, the audit found that Te Roopu Manukura was beset with problems due to its large size, and a lack of clarity about its role, and about the actualities of student life and university life in general. Furthermore, some members of Te Roopu Manukura from the various iwi it represented felt unsure about their relationship with the University and with Council, given the unique relationship shared between Tainui and the University.

In 2000, another audit was conducted at the University of Waikato, which, although focussed on research and planning processes, provided some insight as to institutional concerns about Māori responsiveness. In particular, staff at the University were found to have concerns about the role of the Treaty of Waitangi “whether in relation to research or more generally” (AAU, 2000c, p. 12). While the Treaty of Waitangi was included as one of the key values for research and postgraduate studies, the audit found that there was an “absence” of acknowledging the Treaty in strategic plans for research and postgraduate studies in most of the schools, reflecting staff concerns. The audit further identified that while a Māori ethos was being encouraged and acknowledged in the Strategy Statement, there was “no practical means by which this will be achieved at an institutional level” (AAU, 2000c, p. 12).

A section of the 2000 audit focussed on iwi involvement in planning at the University of Waikato. The audit identified that members of Te Roopu Maukura expressed a desire to be “proactive in working with Waikato University on issues of concern to it” (AAU, 2000c, p. 28). Furthermore, it was identified that members of Te Roopu Manukura were also “wanting to be more closely involved in Waikato University’s strategic planning and decision-making” (AAU, 2000c, p. 28).

In 1997, in the School of Māori and Pacific Development (SMPD), the linking of resources and EFTS was found to be putting extreme pressure on the School resulting in the School having to contemplate a reduction in its offerings and the resignation of three staff. It was also found that Māori academics were expected not only to provide support to their iwi and the tangata whenua at large, but there was the added expectation that SMPD should also provide Māori advice, information and support university-wide. The University was advised that while it would certainly be remiss not to take advantage of this pool of Māori expertise, it would be detrimental to take advantage to the extent that it detracts from the staff’s core role as academics. This finding was made apparent again during the 2000 audit where the panel found that staff in SMPD “have the added burden of fulfilling some of the Treaty responsibilities of the whole of the University of Waikato, as well as their responsibilities to local Māori communities” (AAU, 2000c, p. 14).

Furthermore, in 1997 it was revealed that “there is not yet a UW-wide understanding of what it means to acknowledge ‘Māori customs and values’ in the educational life of the University” with the view impressed upon the panel by students and staff (both Māori and non-Māori) that the University of Waikato was “essentially monocultural, with some polarisation on bicultural issues” (AAU, 1997, p. 12). It was also recommended that due to variation in attitudes among non-Māori staff towards bicultural matters “that continuous attention should be given to building active assent to the UW bicultural vision” (AAU, 1997, p. 11). The audit conducted in 2000 again highlighted similar issues in staff attitudes, particularly at the strategic level, whereby some staff felt that the Treaty had little or no direct relevance to them, whether in relation to research or more generally. The panel found that a common response by staff members was that since they do not have Māori colleagues in their departments and they do not supervise any Māori postgraduates, they did not feel Treaty obligations were relevant to them. The recommendation was made that the University work with Te Roopu Manukura and other groups to identify ways and means by which it can be certain that all staff gain an understanding of the Treaty and consider the ways in which it is relevant to them.

To reiterate concerns highlighted at the Kaumātua Hui, emphasis was placed on the fact that much was possible, and much could be done in the way of delivering content and services that were cognisant of Māori perspectives and that this approach was a University-wide concern. Nowhere in the University Charter, or in the Statement of Objectives and Profile (2003-2004), is there an exemption to Treaty obligations on the grounds that University staff have no direct contact with Māori staff or students.

While these examples are not necessarily reflective of the ethos of the University at large, such enquiry accentuates the need for policy and action to permeate all levels of the University to ensure all staff are aware of their responsibilities and the implications of their work regarding the University of Waikato’s commitment to the Treaty and the communities the University serves.

Perhaps the most telling finding made by the audit panel in 1997 is that “evident goodwill has not always been translated into structures that will ensure an environment that is congenial for Māori students” (AAU, 1997, p. 2). The Kaumātua Hui and the two academic audits cover the years 1990 to 2000, and within this time, while considerable changes have been made, a number of issues have remained outstanding.

7.3 Comment

The University's collaborative relationships through the Tertiary Alliance allow for greater opportunities and access to higher education for students. However, it is notable that neither of the Wānanga are members of this alliance group, suggesting that there is a lack of collaboration between the University and the two Wānanga within its catchment region. It should be noted however, that attempts have been made to collaborate on the delivery of programmes between the Wānanga and the University.

The audits of 1997 and 2000 show that the University of Waikato has attempted to address issues regarding the Treaty within its institutional framework and through the appointment of Pro Vice-Chancellor (Māori) within the senior management structure of the University. However, the audits have reinforced some of the concerns identified at the 1990 Kaumātua Hui, particularly in being more committed to implementing, or realising, stated objectives relating to Māori, and allowing Māori to become more involved in the decision-making processes of the institution.

Of most concern however, is the fact that a number of issues raised at the 1990 Kaumātua Hui are still unresolved. This raises the issue of the level to which tertiary institutions appear to address those concerns raised by Māori communities, and the extent to which Māori communities can assess tertiary institutions in relation to their responsiveness to Māori, on this basis.

8. Conclusion and recommendations

8.1 Introduction

This report has sought to provide an overview of the issues for collaborating effectively with Māori. Drawing on the international literature, and particularly on examples from indigenous communities, the report has provided a context from which issues relating to collaboration between Māori and tertiary institutions, and in particular greater responsiveness by tertiary institutions to Māori can occur.

The examples provided in Chapter 6 allow for a cursory examination of what some tertiary institutions are doing in relation to collaborating with Māori and in relation to being responsive to Māori needs and aspirations. This chapter clearly indicated the different levels at which these institutions were collaborating, and in the case of the Universities, an independent analysis through the Academic Audit Unit reports, was able to indicate the extent to which such activities could be considered effective and responsive to Māori. Chapter 6 highlighted the fact that there has been little Māori assessment of the efforts of tertiary institutions in their responsiveness to Māori, an area which this report recommends requires action in order to better examine and assess institutional responses to and collaborative relationships with Māori.

This chapter reinforces the need for Māori to become a part of the assessment process for institutional responsiveness in relation to effective collaboration. As the principal recommendation arising from this report, this recommendation falls within the notions of greater accountability to Māori as stated in the Tertiary Education Strategy.

This chapter reviews the information collated thus far in the report, from which a series of recommendations have been formed and presented. This chapter presents the positive developments and constraints of collaborating with Māori, drawn from the literature presented in Chapters 3 and 4, and the examples given in Chapters 5, 6 and 7. The recommendations are based on the analysis contained within this report.

8.2 Positive developments addressing Māori responsiveness

1. Some tertiary institutions were conscious of the need to address their obligations under the Treaty of Waitangi and had tried, to varying degrees, to implement this in their institutions.

2. Institutions were cognisant of the need to develop and maintain relationships with their local iwi, with some having established advisory groups or Memorandums of Understanding to formalise their representation within the universities.
3. The creation of Māori senior management positions (for example, Assistant Vice-Chancellor Māori, Executive Director, Māori) appears to be a way of centralising campus-wide Māori-related issues, also ensuring that the Treaty is placed within the senior management structure of universities.
4. The creation of a separate Māori faculty (Toihuarewa) at one institution provided a structure for Māori staff (and invited non-Māori staff) to whakawhanaunga and to discuss and debate issues relating to Māori at the University.
5. Separate reporting by one institution to Māori, recognising Māori community needs to have information specifically about them to assist in the institution's planning as well as assisting Māori feedback to the institution. This was also in line with the Tertiary Education Strategy of ensuring greater accountability to Māori.
6. Some institutions had established collaborative relationships with the distinct objective of using each other's expertise in order to create more positive Māori education outcomes.
7. The creation of a Partnership Committee by one institution ensured that Treaty issues became the responsibility of all staff members on campus, and was not limited to or addressed solely by Māori.
8. The Wānanga demonstrate a clear philosophy that is grounded in Māori and tribal tikanga, which appears to influence the way these institutions operate.

8.3 Constraints of institutional responsiveness to Māori

1. There are difficulties in developing and maintaining relationships with tangata whenua. The institutions were at varying levels in their relationship with Māori and iwi groups, some institutions having no formal relationship at all, while several were in the process of negotiating or formalising these Memorandums. Few institutions had developed relationships with iwi that could be considered mutually beneficial.

2. Iwi appear to have little involvement in the development of policy and initiatives at the universities, although there were an increasing number of senior management positions being created specifically for Māori (such as Pro Vice-Chancellor Māori).
3. Concern was expressed that these senior Māori management positions meant that institutions consulted less with Māori staff, students and in some cases, iwi.
4. While all the institutions made reference to the Treaty of Waitangi and their obligations to Māori under the Treaty (and in accordance with their institutional Charters), there was a general lack of understanding within institutions and among staff as to their responsibilities to ensuring Treaty obligations were being fulfilled.
5. Māori staff were sceptical as to how committed their institutions were in developing and implementing Treaty-related objectives. Some Māori students also felt that their input was not valued by their institutions, and withdrew from the consultative process.
6. Māori staff were under pressure to provide expert advice on Māori and Treaty issues, maintain their own workloads and fulfil iwi/community expectations. Institutions were not always aware of the conflicting demands and pressures on Māori staff, and at times increased this pressure by expecting Māori staff to have greater input on Treaty related issues.
7. One institution, which had developed an alliance with other tertiary providers, had not done so with the two Wānanga that were within its catchment region, the reasons for which are unclear.
8. Wānanga must also be cognisant of the need to establish and maintain relationships with the iwi groups within their catchment areas. This is particularly so for Te Wānanga o Aotearoa, and to a lesser extent, Te Whare Wānanga o Awanuiārangi.

8.4 Key factors for effective collaboration and greater responsiveness to Māori

1. There are a number of key features that define a successful collaborative relationship. These include:
 - a. Power-sharing – acknowledges the power issues within the relationship and works towards ensuring that neither partner is compromised

- b. Involvement in all levels of the decision-making process – particularly where Māori groups are involved in all aspects, from policy development to decision-making, and not merely confined to processes of participatory consultation
- c. Acknowledgement of cultural and philosophical differences – and working together to achieve a commonly agreed goal in spite of these differences
- d. Mutual respect and reciprocity – in terms of the relationship and in terms of how both parties can benefit from the collaboration

The independent analyses of the universities cited in the report indicate that responsiveness to Māori has largely been a result of reporting requirements based on the Charter, and not from a real desire by institutions to have collaborative relationships with Māori. Where there have been positive collaborative relationships, the objectives appear to be fulfil the key success factors identified above.

There appears to be limited innovative practice in relation to institutional responsiveness to Māori and in relation to how collaborative relationships may be developed. For example, institutions appear to have copied examples, such as the establishment of senior management Māori positions, with little or no assessment of their value and with little or no consultation with Māori (staff, students and external Māori communities).

8.5 Key recommendations

1. The development of any model for assessing effective collaboration needs to ensure Māori involvement from the outset. This is beyond the consultative approach and suggests a need for Māori to become involved in the planning processes as well.
2. Further research is required in order to assess the relevance of the above key success factors, particularly for Māori and within the New Zealand context. There are a number of areas in which such research may focus:
 - a. A Māori analysis of tertiary institutional responsiveness (drawing from Māori, iwi and Māori urban groups)
 - b. Identification of key drivers and constraints for collaboration from a Māori/iwi perspective
 - c. An analysis from tertiary institutions' perspective in relation to their understandings of Māori responsiveness and fulfilling Treaty responsibilities

3. The development of any model for assessing the effectiveness of such collaborative relationships requires negotiation with Māori, in line with the objectives outlined in the Tertiary Education Strategy.

9. References

- Auckland University of Technology. (2001). *AUT: Annual report, 2001*. Auckland: AUT.
- Barrett, M. (2001). A stakeholder approach to responsiveness and accountability in non-profit organizations. In *Social Policy Journal of New Zealand*, 17: 36-51.
- Boethel, M. (2002). Making the collaborative process work. In *Benefits2, The exponential results of linking school improvement and community development*. Issue No. 6. Texas: Southwest Educational Development Laboratory.
- Butterworth, G. & Butterworth, S. (1998). *Reforming Education. The New Zealand Experience. 1984-1996*. Palmerston North: The Dunmore Press.
- Broughton, J., Rimene, C. & Sporle, A. (1998). A model for iwi-based research – the Ngai Tahu Hauora Rangahau research programme. In *Proceedings of Te Oru Rangahau. Māori research and development conference*. (pp. 184-187). Palmerston North: Te Pūtahi-a-Toi, School of Māori Studies, Massey University.
- Campbell, T. (1997). Public policy for the 21st century: Addressing potential conflicts in university-industry collaboration. In *The Review of Higher Education*, 20 (4): 357-379.
- Carroll, G., LaPoint, V., & Tyler, K. (2001). Co-construction: A facilitator for school reform in school, community and university partnerships. *The Journal of Negro Education*, 70 (1/2): 38-58.
- Clegg, S. & McNulty, K. (2002). Partnership working in delivering social inclusion: organisational and gender dynamics. In *Journal of Educational Policy*, 17 (5): 587-601.
- Cockrell, K., Caplow, J. & Donaldson, J. (2000). A context for learning: Collaborative groups in the problem-based learning environment. In *The Review of Higher Education*, 23 (3): 347-363.
- Corbiere, A. (2000). Reconciling epistemological orientations: Toward a wholistic Nishaabe (Ojibwe/Odawa/Potowatomi) education. In *Canadian Journal of Native Education*, 24 (2): 113-116.
- Duignan, P. (2002). Building social policy evaluation capacity. In *Social Policy Journal of New Zealand*, 19: 179-194.
- Durie, M. (2001). A framework for advancing Māori educational achievement. Opening Address. Hui Taumata Mātauranga, Turangi, Taupo.
- Evans, M., McDonald, J. & Nyce, D. (1999). Acting across boundaries in Aboriginal curriculum development: Examples from Northern British Columbia. In *Canadian Journal of Native Education*, 23 (2): 190-196.

- Hayes, D. (1995). The primary head's tale: Collaborative relationships in a time of rapid change. In *Educational Management and Administration*, 23 (4):233-244.
- Heubert, J. (1995). The more we get together: Improving collaboration between educators and their lawyers. In *Harvard Educational Review*, 67 (3): 531-582.
- Kingsbury, N. (1984). *Access to University Education in New Zealand*. England: University of Exeter Teaching Services Centre.
- Kirkness, V. (1998). Our peoples' education: Cut the shackles; cut the crap; cut the mustard. In *Canadian Journal of Native Education*, 22 (1): 10-13.
- Kirkness, V. & Barnhardt, R. (1991). First Nations and higher education: The four r's – respect, relevance, reciprocity, responsibility. In *Journal of American Indian Education*, 30 (3): 1-15.
- Lincoln University. (2001). *Lincoln University: Annual report, 2001*. Christchurch: Lincoln University.
- Lomawaima, K.T. (2000). Tribal sovereigns: Reframing research in American Indian education. In *Harvard Educational Review*, 70 (1): 1-21.
- Maharey, S. (2002). Stronger tertiary education from "efficiency" project. Media statement. Wellington: Parliament Buildings, 28 August 2002.
- Maynard, K. & Wood, B. (2002). Tatou tatou – working together: A model for Government/non-Government collaboration. In *Social Policy Journal of New Zealand*, 18: 80-91.
- Ministry of Education, (2003). *Hui Taumata Mātauranga. Report Back*. Wellington: Ministry of Education.
- (2002). *Tertiary Education Strategy*. Wellington: Ministry of Education.
- (2001a). New Zealand's Tertiary Education Sector. 2001. Profile and trends. Wellington: Ministry of Education.
- (2001b). *Hei tautoko i ngā wawata Māori: Etahi tauira nā ngā kura Wānanga. Supporting Māori achievement: A collection of tertiary institution initiatives*. Wellington: Ministry of Education.
(www.minedu.govt.nz)
- Neuman, S., Hagedorn, T., Celano, D. & Daly, P. (1995). Toward a collaborative approach to parent involvement in early education: A study of teenage mothers in an African-American community. In *American Educational Research Journal*, 32 (4): 801-827.
- New Zealand Universities Academic Audit Unit. (1997). *University of Waikato*. Wellington: New Zealand Universities Academic Audit Unit.
- (2000a). *Otago University*. Retrieved March 14, 2003, from <http://www.aau.ac.nz>
- (2000b). *Lincoln University*. Retrieved March 14, 2003, from, <http://www.aau.ac.nz>

- (2000c). *Waikato University*. Retrieved March 14, 2003, from <http://www.aau.ac.nz>
- (2001a). *Canterbury University*. Retrieved March 14, 2003, from <http://www.aau.ac.nz>
- (2001b). *Victoria University of Wellington*. Retrieved March 14, 2003, from, <http://www.aau.ac.nz>
- (2001c). *The Auckland University of Technology*. Retrieved March 14, 2003, from, <http://www.aau.ac.nz>
- Peters, J. (2002). University-school collaboration: Identifying faulty assumptions. *Asia-Pacific Journal of Teacher Education*, 30 (3), 229-242.
- Richardson, C. & Blanchet-Cohen, N. (2000). Postsecondary education programs for Aboriginal peoples: Achievements and issues. In *Canadian Journal of Native Education*, 22 (1): 10-13.
- Simon, J. (1990). The role of schooling in Māori-Pakeha relations. Unpublished PhD thesis, University of Auckland.
- Soliman, I. (2001). Collaboration and the negotiation of power. *Asia-Pacific Journal of Teacher Education*, 29 (3), 219-234.
- Stein, R. & Short, P. (2001). Collaboration in delivering higher education programs: Barriers and challenges. In *The Review of Higher Education*, 24 (4): 417-435.
- Taiepa, T. (1998). Collaborative management – enhancing Māori participation in the management of natural resources. In *Proceedings of Te Oru Rangahau. Māori research and development conference*. (pp. 143-152). Palmerston North: Te Pūtahi-a-Toi, School of Māori Studies, Massey University.
- Te Wānanga o Aotearoa. (2002). *Te Wānanga o Aotearoa annual report, 2001*. Te Awamutu: Te Wānanga o Aotearoa.
- The Open Polytechnic of New Zealand, (2001). *The Open Polytechnic of New Zealand annual report 2001*. Retrieved from <http://www.topnz.ac.nz/aboutus/corporateinformation/publications/annualreport/index.html>
- Tiakiwai, S. (2001). Māori participation in higher education. Tainui graduates from the University of Waikato, 1992-1997. Unpublished PhD thesis, University of Waikato.
- UNITEC. (2001). *UNITEC annual report, 2001*. Auckland: UNITEC.
- University of Canterbury. (2001). *University of Canterbury: Annual report, 2001*. Christchurch: University of Canterbury.
- University of Otago (2002). *Annual Report*. Dunedin: Otago University.

- Victoria University of Wellington. (2002). *Victoria University of Wellington: Annual report, 2002*. Retrieved from <http://www.vuw.ac.nz/annualreports-/2002/home.html>
- Walker, R. (1999). The development of Māori Studies in tertiary education in Aotearoa/New Zealand. In Peters, M. (Ed.). *After the Disciplines. The Emergence of Culture Studies*. (pp. 187-198). Westport, Connecticut: Bergin and Garvey.
- Wright, D. A. (1998). Preparing First Nations students for college: The experience of the Squamish Nation of British Columbia. *Canadian Journal of Native Education*, 22(1), Retrieved from <http://www.proquest.umi.com>
- Young Māori Conference, (1939). *Report*. Auckland: Auckland University College.