

Te awe o te kaiwhakahaere
The role of Māori administrators in universities

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ABSTRACT

The purpose of this thesis is to critically examine the significance of the role Māori university administrators play in the recruitment and retention of Māori students at the Auckland University of Technology (AUT University). Utilising the works of two theorists, John Te Rangianiwaniwa Rangihau and David Kember, the research addresses some of the cross-cultural issues associated with administrative roles, and how approaches to recruitment and retention could be enhanced through the application of particular interest models. A case-study approach was used which drew upon the first-hand experiences of the researcher, as a Māori university administrator. This research was framed within an Indigenous research methodology located in a Kaupapa Māori ideological framework that provided a cultural lens from which the analysis occurred.

An overview of Māori education in Aotearoa/New Zealand was undertaken which established a context in understanding the under-representation of Māori learners in the tertiary sector. As a legislative requirement, universities actively recruit Māori students. Between 2008 and 2016, the participation rates for Māori have fluctuated at the undergraduate and postgraduate levels with the latest increase in 2016 (Ministry of Education, 2017).

A mixed-method approach was used for this research. Two online surveys were conducted; the first targeted Māori university administrators about their views of the role of a Māori administrator. The second targeted Māori current and alumnus students which sought their opinion of the role of the Māori administrator at AUT University and the recruitment and retention strategies that AUT have in place for Māori students. A thematic analysis was used to identify the key findings from the surveys. In addition, an intervention model was adapted and used as the theoretical basis for the analysis.

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

A handwritten signature in dark ink, appearing to read "Tania Almut". The signature is written in a cursive style with a large, stylized initial 'T'.

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Ngā mihi nui ki a koutou katoa

PREFACE

Choosing the thesis topic

In 2010, on the completion of the researcher's taught Masters, she was assisting at a Māori and Pasifika Postgraduate Students Wānanga Series Writing Retreat at Awataha Marae. It was because of an address by the former Director of the Office of Pasifika Advancement at AUT to the postgraduate students of the Writing Retreat that the researcher was inspired to undertake this research; that she set aside her doubts and anxieties and belief in her ability to do a research-only Masters.

In deciding on a topic, the researcher reflected on her own passion for Māori succeeding in tertiary environments and upon her own background as an administrator in the tertiary sector for almost 20 years. The researcher contemplated the role of university administrators in the recruitment and retention of students within the university context and if these administrators help or hinder the recruitment and retention process, specifically in relation to Māori students. The researcher set about doing some initial research on the topic to find out what had been written about this topic and what findings had been made with reference to Māori students. The researcher was frustrated to find that literature on university administration was primarily descriptive as it combined all facets of administration within the university setting; that there was next to no literature about the roles of administrators, let alone Māori administrators and little work on the role of Māori administrators in the recruitment and retention of Māori students and what strategies were used in the process. It was at this point that the topic for this thesis was born.

Orthographic conventions

This thesis follows international academic practices where italics have been used for non-English words, except for proper nouns such as Māori. An English translation will be provided the first time a Māori word is used. For further reference, a glossary with a list of Māori terms is located at the end of the thesis. Although Māori words have been italicised and macrons used to denote a lengthened vowel, direct quotes have been reproduced as they appear in the original source.

The word Indigenous has been spelt with a capital ‘I’, except where it is part of a direct quote. This convention is used by many Indigenous authors, “as it corresponds with the term ‘Western’” (Ka‘ai-Mahuta, 2010, p.5).

Clarification of use of terms

The use of the name Aotearoa/New Zealand acknowledges the commonly used Māori name for New Zealand and their status as the Indigenous people of this country.

Thesis outline

This thesis is structured in six chapters as outlined below.

Preface

A personal introduction to the thesis and an explanation of the preferred writing conventions including clarification of terms. An outline of the thesis content is also provided.

Chapter One

An introduction to the thesis and an explanation of a Māori world view through the Māori university administrator’s lens. This chapter includes how cultural concepts can influence the way one views the world. In addition, an Indigenous methodology is discussed as the framework from which the research has been undertaken. This chapter also introduces three models which are used to understand the relevance and significance of the role of the Māori university administrator.

Chapter Two

Chapter Two directs the reader to a discussion of how “the university” has evolved as a global tertiary institution while providing a brief historical account of AUT University. This chapter also briefly explores the Māori sacred house of learning. Concluding this chapter is an overview of university administration.

Chapter Three

This chapter provides a historical overview of formal education and the introduction of government policies in Aotearoa/New Zealand. The impact these policies ad formal

education had on Māori is discussed. Finally, initiatives used to recruit and retain Māori students to tertiary study are highlighted.

Chapter Four

Chapter Four presents the case study and draws on the first-hand experience of the researcher as the topic of the case study.

Chapter Five

Chapter Five discusses the data collection and processes used for this research. Profiles of the participants are also discussed in this chapter.

Chapter Six

Chapter Six examines the role of a Māori university administrator and what sets it apart from its non-Māori counterpart. The final part of this chapter discusses the findings from the two surveys.

Chapter Seven

Chapter Seven is a summary of the chapters and opportunities for further research concludes this chapter.

Bibliography

The references and sources used in undertaking the research for this thesis.

Glossary

List of Māori terms used in the thesis.

CHAPTER ONE: VIEWING THE WORLD THROUGH A UNIQUE LENS

Introduction

People in administrative and support roles in universities play a vital function in dealing with students, and contributing to the university's core activities of teaching, research and scholarship. In many cases, university administrators are the first point of contact for students and can influence the choices students make. However, a Māori university administrator has a dual responsibility when engaging with Māori students because of their commitment not only to the student, but also to the Māori community. The Māori administrator will likely manage the relationship with Māori students through a cultural lens to be able to fully engage the students and nurture them through the degree process from start to finish; a project management style called *manaaki tangata* (caring for people).

This chapter provides an explanation on a Māori world view through the lens of a Māori university administrator. In addition, this chapter demonstrates how cultural concepts influence the way in which one views the world. An Indigenous methodology will be discussed as the framework from which the research has been undertaken. Chapter One also introduces three models; the Rangihau model which places the Māori world view at the centre and the Pākehā world view on the periphery; Kember's intervention model that aims to reduce students dropping out of university; and finally, combining the cultural concepts from Rangihau and the variables Kember proposes, the Poutama model is introduced as a way to understand the relevance and significance of the role of the Māori administrator in a university context.

A Māori world view

The world is viewed and interpreted differently depending on which lens one views the world. According to Marsden (1992), "cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be: of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the '*world view* of a culture'" (p.2). Furthermore, Marsden (1992) states that the world view is the "central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system" (p.3). Marsden's view is supported by

Ka'ai and Higgins (2004) who describe the Māori world view as “holistic and cyclic” (p.13) whereby each person is connected to each other and to the atua (ancestor with continuing influence, god, deity). This interconnectedness is tied to whakapapa (genealogy), which links Māori cultural concepts (Ka'ai & Higgins, 2004). Cultures worldwide have different lenses when it comes to viewing the world, an example of this is how Māori and Pākehā (non-Māori, European) view the landscape of Aotearoa/New Zealand. Map 1 below is the Pākehā world view of the North Island.

Map 1: Pākehā world view informed map



(Ka'ai-Mahuta, 2010, p.14)

Map 2 below, is a visual representation of the Māori world view of the North Island.

Map 2: Māori world view informed map



(Ka'ai-Mahuta, 2010, p.14)

Pākehā would consider this image incorrect as it portrays the North Island upside down. However, this visual representation reflects the traditional oral narrative of Māui fishing up the North Island. The differing views of the two maps highlights the very nature of two opposing world views. As Ka'ai-Mahuta (2010) purports;

According to a Māori world-view, the direction North is 'down' and South is 'up'. At first, the image of 'upside-down' Aotearoa/New Zealand can be quite confronting to people from outside of the Māori culture, as they are presented with something that goes against everything they have come to accept as the norm up until that point (p. 13).

The framing of a Māori world view is through the primary cultural concepts of tapu (sacred, restricted), noa (be free from the extensions of tapu) and mana (prestige, power).

These concepts provide the foundation by which other Māori cultural concepts are best understood (Ka'ai & Higgins, 2004). Each concept within the Māori world view is interconnected, interchangeable and related and, as Ka'ai & Higgins (2004) explain, "these relationships are recorded as a series of layers" (p.15). These concepts will be reflected in the Poutama model discussed later in this chapter.

Often, the world view of a university administrator can be interpreted as a Western world view which emphasises the institution. In comparison, a Māori university administrator will usually combine both Western and Māori world views and in a manner that is cyclic, that is, the Māori university administrator, student, whānau (family), and institution are interconnected.

Locating the research

The insider-outsider

In a global context, Indigenous peoples have been the subject of research interest since the 19th century (Given, 2008). Colonisers exploited Indigenous peoples and developed theories of "cultural evolution that implicitly legitimized the introduction of civilizing institutions to govern Indigenous homelands" (Given, 2008, p.424). Māori in Aotearoa/New Zealand have encountered the same treatment by being the object of and subjected to 'outsiders' research. Outsiders, as defined by Cram (2001) are non-Māori. Cram (2001) reports that research undertaken by 'outsiders' often results "in judgements being made that are based on the cultural standpoint of the researcher rather than the lived reality of the indigenous population" (p.37).

When the researcher first commenced this study, she held two part-time roles, one of which was a university administrator in Te Ara Poutama – The Faculty of Māori and Indigenous Development and the second role as the Executive Assistant in Te Ipukarea – The National Māori Language Institute at AUT University. She is now full-time in Te Ipukarea. For this research, the position of the researcher will remain as a university administrator, thus classifying the researcher as an 'insider-researcher' because she is both Māori and a university administrator. This means that the researcher has chosen to study a topic that she is a part of (Unluer, 2012). Being located within Te Ipukarea, the researcher has an in depth understanding of how the university functions, and engages with its stakeholders. According to research undertaken by Hewitt-Taylor (2002),

‘insider-researchers’ can be considered biased, through making wrong assumptions. In addition, being too familiar can also lead to the loss of objectivity (Hewitt-Taylor, 2002). A positive aspect of being an ‘insider-researcher’ is that the researcher can bring their own perspective and experience and produce a balanced interpretation of the development. Therefore, a Māori world view cannot be ignored in this context.

Positioning the researcher within the research

*Ko Maungatautari me Mauao ōku maunga
Ko Tainui me Takitimu ōku waka
Ko Waikato te awa, ko Te Awanui te moana
Ko Waikato me Ngāti Ranginui ōku iwi
Ko Ngāti Korokī Kahukura me Ngāti Hangarau ōku hapū*

The above pepeha (tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, figure of speech, motto, slogan) identifies the researcher’s iwi (tribe) and hapū (sub-tribe) affiliations, and locates the researcher as a child of the Kīngitanga. The Kīngitanga was established when Pōtatau Te Wherowhero was ‘raised up’ as the first Māori King at Ngāruawāhia in 1859¹ (Jones, 2010). The Kīngitanga movement was an attempt to stop the “loss of land to the colonists, to maintain law and order, and to promote traditional values and culture” (Moorfield, n.d.).

King Korokī, born at Waahi Pā in Huntly on 16 June 1906, has a connection to the researcher’s hapū (sub-tribe), Ngāti Korokī, through his mother, Te Uranga who was also from that hapū (Kirkwood, 1999). When Te Uranga was due to give birth, kaumātua (elders) from Waahi Pā travelled to Maungatautari to discuss the naming of the baby. It was agreed, that if the baby was a girl, “the Kahui Ariki would consider it an honour if Ngāti Korokī could name her” (Kirkwood, 1999, p. 27). Ngāti Korokī kaumātua were humble and it was their preference for others to name the child. Despite the kaumātua being overwhelmed, they did confer on a name should the baby be a girl. The kaumātua from Waahi Pā advised Ngāti Korokī that they had decided to name the boy, Korokī, “we have called him after all of you – the families, our families gathered here at Maungatautari” (Kirkwood, 1999, p. 28).

¹ There are various dates given for the raising up of Pōtatau Te Wherowhero. Jones (2010) says 1859 while other authors fix the year at 1858. For the purpose of this thesis, the researcher uses Jones (2010).

King Korokī was raised and educated in a Māori environment at Waahi Pā in Huntly. His education took place on the marae (courtyard, the open area in front of the meeting house where formal greetings and discussions take place), surrounded by whānau and kaumātua. King Korokī was fluent in te reo Māori (the Māori language) and the old teachings of Waikato were passed on to him. At 15 years old, King Korokī was sent to school in Auckland, where he lasted only a few days. The people of Waikato were sceptical about the Pākehā and their school system particularly given the land wars that occurred in the Waikato. For example, Te Puea Herangi believed that a Pākehā education “diluted Maori values and weakened the power of Maori institutions (King, 2008, p. 277). Children in the area were at a cross roads, they would get a strap for speaking te reo Māori at school, but would also get a smack at home for speaking English (Kirkwood, 1999, p. 34).

Despite not being able to read or write as a young boy, King Korokī through his work, saw the advantages of an education and advocated for his people to free themselves “from the shackles of suspicion and mistrust of Pakeha” (Kirkwood, 1999, p. 34) and through this, King Korokī embarked on a journey as an adult to learn to read and write through Dr Maharaia Winiata’s adult education programmes (Kirkwood, 1999). Through hard work, determination and dedication, King Korokī learnt to read and write and strongly encouraged his people to learn as well. Likewise, Te Puea slowly began to view Pākehā education as a means of regulating the introduction of Pākehā elements into the Māori way of life, without swamping the Māori qualities (King, 2008).

The researcher’s father was raised in the southern Waikato in the mid-1940s. He was one of ten children born into a humble whānau. At birth, he was adopted out to members of the extended whānau. As a youngster, the researcher’s father had a nomadic life as he travelled around the Waikato rohe (area, boundary) with his kuia (grandmother, elderly woman), as she attended to her cultural obligations such as poukai (meeting held on marae where people who support the Kīngitanga demonstrate their loyalty, contribute to funds and discuss movement affairs).

The researcher’s father was raised with te reo Māori as his first language and cultural values pertaining to Waikato tikanga, however, he communicated with his kuia using broken English. He attended Tirau Primary School where te reo Māori was not spoken. Instead, if you were caught speaking te reo Māori, you were whipped and had your mouth

rinsed out with soap (Smith, 2010, personal communication). At 10 years of age, the researcher's father and his family settled at Te Omeka, situated at the foot of the Kaimai Ranges where he finished his primary schooling and then went on to Matamata College. At the age of 14, he left college to help financially support the whānau. With growing up in a society that prevented te reo Māori being spoken at school, and with broken English being the dominant language in the home, the researcher's father lost his confidence to speak te reo Māori fluently. By the end of the Second World War, skilled labour was scarce and it was beneficial to have a trade. As a teenager, the researcher's father travelled to Christchurch to undertake trade training. He completed a five-year apprenticeship with McSkilling Brothers and gained the qualification of a French Polisher (Smith, 2010, personal communication).

The importance of gaining an education has been instilled in the mind of the researcher and her siblings' minds by their parents. The researcher and her siblings grew up in Dunedin, a city that was predominantly Pākehā, with small pockets of Māori and Pacific Islanders. The researcher's education was hampered by one teacher who would regularly use discriminatory comments to the Māori and Pacific students in his class and would often send the Māori and Pacific students out of his class for merely asking a question of the student sitting next to them. This teacher was a contributor to the 'self-fulfilling prophecy'. These comments occurred across the late 1970s into the mid-1980s. This is a term which relates to teachers having high expectations of some students and low expectations of other students. Once an expectation develops, even if it is wrong, people behave as if the belief were true. By behaving this way, they can cause the expectations to be fulfilled (Rist, 2000). Research on teacher expectations of Māori children shows that 'teachers' expectations for their Māori students were lower than for three other groups which include New Zealand European, Pacific Island, and Asian, even though achievement for Māori students and other groups were similar at the beginning of the year (<http://www.ernweb.com/educational-research-articles/teachers-lower-expectations-for-maori-students-are-self-fulfilling-prophecy/>).

The researcher attended secondary school from 1982 to 1985. This time was not particularly enjoyable due to the negative experiences stemming from the attitudes of teachers and their assumptions that Māori were destined only for manual and technical jobs. This view is not new, for example, the report by the Minister of Education (1897)

indicated that of those attending the four Māori boarding schools, there were “70 Government scholars and 144 others”, concurrently, fourteen boys were awarded employer apprenticeships; one young woman held a secondary school scholarship and two young men secured university scholarships (Minister of Education, 1897).

At secondary school, the researcher excelled at sport, like many Māori and Pacific students, and was encouraged to pursue sport at the representative level by her Māori coach at school. While at school, the researcher never considered university education, not because it was out of reach for her, but because she was not encouraged to by her teachers. The researcher completed sixth form certificate and was successful in obtaining an office position at Cadbury Schweppes Hudson. However, her passion was in the art of dressing hair and she went on to complete a pre-apprenticeship course in hairdressing. By the time the researcher completed her course at the age of 19, she was too old for an apprenticeship. However, the researcher continued to work voluntary at the hairdressing academy until she found out that she was pregnant. After the birth of her only child, she decided to upskill and undertook a clerical assistance course followed by a work-based training programme through the Salvation Army Employment Training programme. The researcher’s journey in tertiary administration began in 1992 with a work placement at the University of Otago in the Māori Studies Department, and over twenty years later, the journey continues.

Indigenous Research Methodologies

This research is framed within a kaupapa Māori (Māori ideology) paradigm as it allows for an examination and analysis of Māori knowledge from a Māori world view. Western conventions seek to locate Māori on the periphery (Ka‘ai, 2008). This thesis, however, places Māori at the centre and recognises the validity of tikanga Māori (Māori customary practices). As Ka‘ai-Mahuta (2010) argues;

As part of regaining and maintaining control of Māori knowledge, Māori focussed research should be viewed through a Māori world-view-informed lens and not forced into preconceived Pākehā methodologies (p.24).

Kaupapa Māori, according to Ka‘ai (2008) is;

a culturally specific framework...located in te ao Māori (the Māori world) and reflects the relationship Māori have to the land and the environment...It is a framework which is best understood by Indigenous peoples, as it corresponds philosophically with what underpins Indigenous peoples in colonized contexts, that is, their struggle for self-determination (p.53).

Similarly, Bateman and Berryman (2008) argue, kaupapa Māori must have a “legitimate space within the discipline of education” (p.6). Bishop (1996) states, research on and into Māori by colonisers has resulted in the misunderstanding of traditional Māori knowledge and understanding. As outlined by Sheehan and Walker (2001), colonial societies are predisposed to believe that their solutions are the only valid method, which can define the situation of the people that they have displaced. This is not solely an issue of colonisation, but rather it is a demonstration of the power and authority relationship between the researcher and those being researched. Smith (1999) argues that Māori have been the objects of research which has shaped the views Māori hold towards research. More recently, there has been a shift to Māori being the researchers and their knowledge systems being regarded in the same way as their Western counterparts (Smith, 1999).

Indigenous scholars have developed models to help clarify Māori epistemology and Māori ways of doing things within the Western academy.

Patterson (1997) advances the notion of a university as a community of scholars (student and teachers), pursuing at a particular place, the higher branches of education through the learning, dissemination and enhancement of knowledge. Patterson does not advance knowledge derived from any one particular place in the world or from one particular ethnic group over another. Therefore, the advancement of Māori knowledge in all its forms in New Zealand universities alongside western ways of knowing is legitimate (Ka'ai, 2000, p.26).

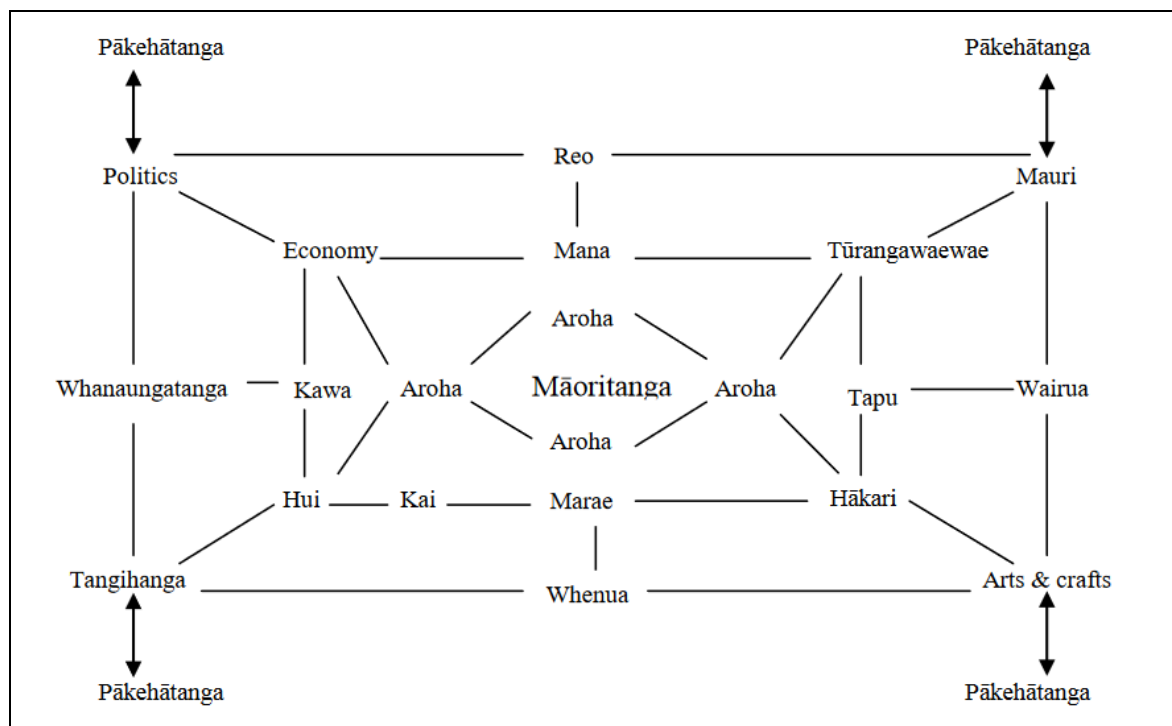
John Te Rangianiwaniwa Rangihau

The late John Rangihau, affectionately known by some as Te Rangihau, was born in 1919 at a time when Ngāi Tūhoe was being brutally invaded by the military. According to his youngest daughter, Kararaina Rangihau, Rangihau was groomed to be a leader, “from a young age to fulfill [sic] a destiny” (Rangihau, 2014, p. 44). He was an esteemed leader who walked in two worlds and brought about “social-political change from within by confronting the ‘institutional’ racism’ in government” (Rangihau, 2014, p.44). Through this, Rangihau broke down the barriers of racism in Aotearoa/New Zealand by closing the cultural divide between Māori and Pākehā (Rangihau, personal communication;

Rangihau, 2014). Te Rangihau was viewed by those who worked with and knew him as “a catalyst for social change in New Zealand” (Ka‘ai & Higgins, 2004, p.201).

To assist non-Māori in understanding the Māori world view more effectively, and to urge Māori to utilise their own cultural lens from which to express themselves as a response to Pākehā/Western educational thought, a model was devised by Rangihau. Often referred to as the *Rangihau conceptual model*, the concepts used in the model are Māori, it is not dialectical and therefore, the model can be adapted and applied to all Māori (Rangiwai, 2015). Consequently, Rangihau’s model is often adapted by Indigenous scholars and students to inform their research and provide a cultural lens from which to analyse, describe, explain and critique, within an Indigenous paradigm.

Figure 1: The Rangihau conceptual model



(Adapted from Ka‘ai & Higgins, 2004, p.16)

In identifying the relationships between cultural concepts, Rangihau preferred a “series of interlinking boxes” to demonstrate the connections (Ka‘ai & Higgins, 2004, p. 17). The diagrammatical model provides a platform, which enables whānau, hapū and/or iwi to develop strategies on how best to advance physically, spiritually, emotionally, socially and intellectually within contemporary society. Furthermore, the model is an

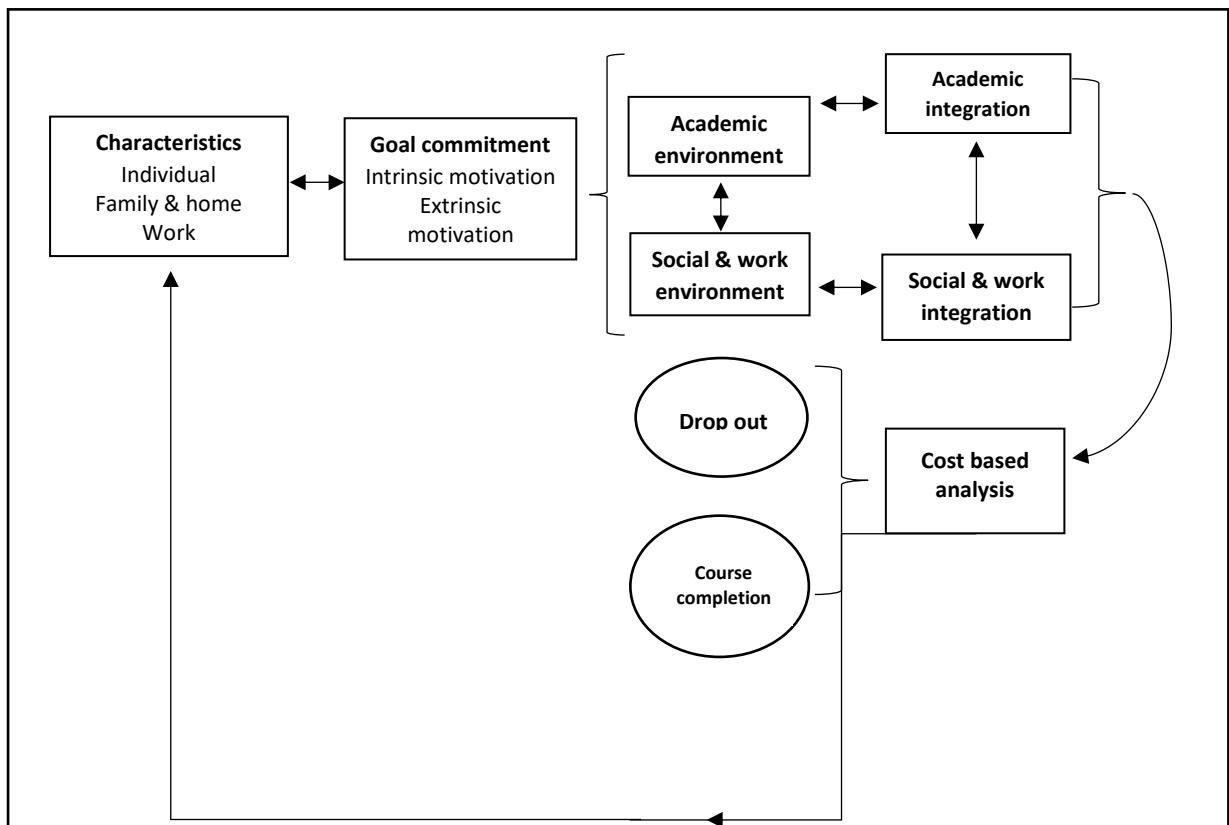
amalgamation of Māori concepts and when examined closely, these concepts provide an insight into Māori identity (Ka'ai & Higgins, 2004).

Each concept can be considered as a portal which leads to a wider range of other concepts and delves deeper into te ao Māori (the Māori world); they are characteristics which feature in Māori oral narratives and traditions. In devising his model, Rangihau located 'Māoritanga' at the centre of the model and 'Pākehātanga' on the periphery, which according to Ka'ai & Higgins (2004), represents an interface with the Pākehā world and reflects a culturally specific framework from which to understand a Māori world view.

David Kember

Dr. David Kember, a Professor in Higher Education from the University of Hong Kong, developed an 'intervention model' which was aimed at reducing student's dropping out of university. The intervention model is described as a "linear-process model with a recycling loop to reflect the student's passage through a course and takes account of changes to variables" (Kember, 1990, p.11).

Figure 2: Kember Model



(Adapted from Kember, 1990)

As Kember (1989) proposes, when changes occur within the variables set for a component, it is predictable that the student is progressing through the components of the model to confront the cost/benefit analysis.

Table 1: A summary of Kember's variables

Variable	Justification	
Characteristics	Individual	In explaining the 'individual' variable, Kember uses a report between a counsellor and student. The student has minimal education and comes from a working class background. The student is somewhat guarded, yet respectful of the counsellor. Integrating into academic life within the university for the student is difficult as the student is influenced by his attitude and background. It is the home where most study is undertaken and it is here where drop-out is influenced. Often students do not have the physical space for quality study and therefore, problems are encountered.
	Family & home	Most often it is mature students who are working full-time (Kember, 1989).
	Work	Due to the long hours of paid employment, it reduces the amount of time available for quality study.
	Education	Kember has included education as a characteristic because of the influence it can have on other components in the model.
Goal Commitment	Intrinsic motivation	Intrinsic motivation is related to the student's interest in the subject matter and content. If the student lacks interest, they will drop-out.
	Extrinsic motivation	Extrinsic motivation is influenced by the student's commitment to obtaining a qualification.
Academic environment & integration		The components associated with these variables, tests the students integration into the academic way of life and the success of the academic intrusion into the student's family, work and social life. Students who face either positive or negative factors in administration can affect the way the student views the institution.
Social & work environment		Social & work factors can have an impact on student success. Employers are generally supportive and will allow a student time off to attend lectures. If the family do not see the qualification as an important aspect, or view family responsibilities as more important than study, the students integration in to study will be difficult.
Cost/benefit analysis		Students decide whether the cost of time spent studying is worthwhile in terms of the possible benefits of the qualification. Variables in Kember's model do not remain constant during the student's academic career. The variables change throughout the duration of the qualification. Any changes to the variables will affect the nature of the cost/benefit decision. Kember incorporates the changing nature of the variables and components and the need to reassess into his model by means of a recycling loop.

(Adapted from Kember, 1989)

When Kember's variables are aligned to a Māori context, some synergies between the two can be seen. In Table 2 below, the researcher has shaded areas of the table that have been viewed by the reader previously in Table 1.

Table 2: Kember's variables and relevance to a Māori context

Variable	Justification		Understanding a Māori context
Characteristics	Individual	In explaining the 'individual' variable, Kember uses a report between a counsellor and student. The student has minimal education and comes from a working class background. The student is somewhat guarded, yet respectful of the counsellor. Integrating into academic life within the university for the student is difficult as the student is influenced by his attitude and background. It is the home where most study is undertaken and it is here where drop-out is influenced. Often students do not have the physical space for quality study and therefore, problems are encountered.	Several assumptions can be made in terms of Māori students entering university education. For example, it is possible that they are 'first in their family'; that they will come from lower socio-economic backgrounds where parents only have a high school education and may have exited without a qualification; where parents are working class; that the students may or may not have te reo Māori or have been raised within a culturally rich environment as active participants in their hapū and iwi.
	Family & home	Most often it is mature students who are working full-time (Kember, 1989).	It is highly likely that Māori students will seek part-time employment as they cannot rely on their parents to pay their fees and therefore they need an income to survive while at university. Consequently, they will rarely return home to their families if studying away from home. It is rare for Māori students to progress from undergraduate directly into postgraduate study.
	Work	Due to the long hours of paid employment, it reduces the amount of time available for quality study.	Māori students will juggle learning and work and often, learning falls into second place
	Education	Kember has included education as a characteristic because of the influence it can have on other components in the model.	Many Māori students enter university as adult students as they did not obtain the relevant qualifications at school. Attaining a tertiary education enables Māori to increase their socio-economic status and "developing skills needed for a modern knowledge economy" (Ministry of Education, 2016)
Goal Commitment	Intrinsic motivation	Intrinsic motivation is related to the student's interest in the subject matter and content. If the student lacks interest, they will drop-out.	Māori students learn better when it is a subject that is of high interest to them and their communities, and therefore success in achieving the qualification is more likely.
	Extrinsic motivation	Extrinsic motivation is influenced by the student's commitment to obtaining a qualification.	For Māori completing the qualification while employed could lead to promotion or increase their employability. This is particularly important as Māori are over-represented in the unemployment statistics. For example, the unemployment rate rose to 10.4 percent, up from 7.6 percent in 2006 (Statistics New Zealand, 2013).

Academic environment & integration	The components associated with these variables, tests the students integration into the academic way of life and the success of the academic intrusion into the student's family, work and social life. Students who face either positive or negative factors in administrative can affect the way the student views the institution.	Māori students need to be provided with all the necessary information at the very outset of their academic journey to allow them and their whānau the chance to make an informed decision about the pathway they should take. Once they make the decision it is important that students are project managed through to completion.
Social & work environment	Social & work factors can have an impact on student success. Employers are generally supportive and will allow a student time off to attend lectures. If the family do not see the qualification as an important aspect, or view family responsibilities as more important than study, the student's integration in to study will be difficult.	Balancing study, work and whānau life is difficult for students. When cultural responsibilities are also added into the equation, it can often lead to a barrier for Māori students. Some employers are supportive of their staff obtaining qualifications, while other employers are not as supportive and do not see the relevance of study to their job. For Māori, weighing up all aspects is a whānau decision.
Cost/benefit analysis	Students decide whether the cost of time spent studying is worthwhile in terms of the possible benefits of the qualification. Variables in Kember's model do not remain constant during the student's academic career. The variables change throughout the duration of the qualification. Any changes to the variables will affect the nature of the cost/benefit decision. Kember incorporates the changing nature of the variables and components and the need to reassess into his model by means of a recycling loop.	Māori are more likely to be from a lower socio-economic background and will weigh up the cost of continuing with tertiary education.

(Adapted from Kember, 1989)

With the amalgamation of cultural concepts from the Rangihau model, and the variables suggested by David Kember, the researcher proposes the *Poutama* model as a way of understanding the relevance and significance of the role Māori administrator's play in the recruitment and retention of Māori students.

The Poutama Model

According to Māori oral tradition², Tāne-nui-ā-rangi ascended the twelve realms to gain the three baskets of knowledge along with two sacred stones, Hukātai (ceremonial stone) and Rehutai (sea spray) (Smith, 1913). Kāretu (2008) recalls the baskets as;

² It is important to note that different iwi have their own oral traditions

Te kete tuauri: the basket of peace, love and all things good;
Te kete tuatea: the basket of warfare, black magic, agriculture, tree or wood work,
stone work and earth works;
Te kete Aronui: the basket of incantation, literature, philosophy and all forms of
ritual employed by man.

(p. 86)

According to Kāretu (2008), to acquire the baskets of knowledge, Tāne ascended to the twelfth heaven, to make his request to Io, the Supreme Being which was granted, hence the knowledge we have in our possession and at our disposal. As Tāne progressed on to the twelfth heaven, he had to undertake rituals and tests which were mentally and physically challenging. Below Marsden (1992) has described each realm, provided a translation and discussed the processes in how the knowledge is acquired.

Te Kete Tua-Uri, or the first basket, translates literally as “beyond in the world of darkness” (Marsden, 1992, p. 7). This can be characterised as “the seed bed of creation where all things are gestated, evolve, and are refined to be manifested in the natural world” (Marsden, 1992, p. 7). As Diamond (2013) suggests, Tua-Uri “is a place for new ideas and thoughts not yet present in the physical world” (p.6).

The second basket of knowledge is Te Kete Aro-Nui which is the physical world, literally meaning “that before us, that is, before our senses” (Marsden, 1992, p. 8). Māori were aware of their surroundings and paid particular attention to the frequency of cycles and events (Marsden, 1992).

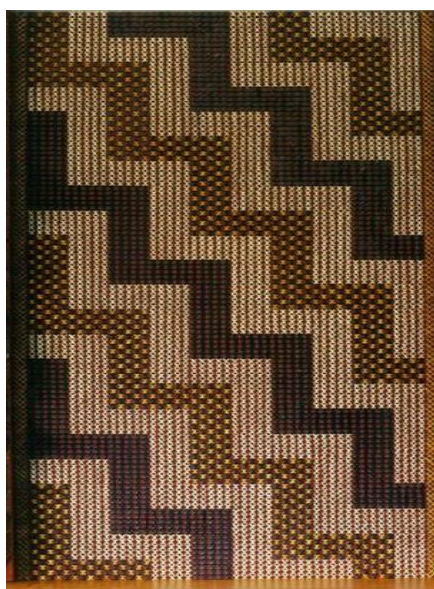
Te Kete Tua-Atea is the third basket of knowledge which is the world beyond space and time. As outlined by Marsden (1992), “the universe is finite in extent and relative in time” (p. 9). This is in stark contrast to Tua-uri whereby its processes entered a space-time “of the void and abyss, and set in the time-frame of the aeons of the nights” (Marsden, 1992, p. 9). Marsden (1992) describes Tua-Atea as “infinite and eternal” (p.10). While Tua-Atea does not exist within Tua-Uri or Aro-Nui, it encompasses these worlds.

The poutama pattern most often found in tukutuku work (ornamental lattice-work - used particularly between carvings around the walls of meeting houses) can be seen as a depiction of Tāne’s ascension to obtain the knowledge and the challenges that he faced

during this journey (Royal Tangaere, 1997). For Royal Tangaere (1997), the poutama tukutuku pattern is a process of learning a task or activity developed over a period of time which is “represented by the plateaus in the poutama” (p.48). Once the learner has grasped the task or activity, they ascend to the next step, just like Tāne in his quest for the baskets of knowledge.

Therefore, poutama can also represent the process of scaffolding knowledge, that is, learners build on their prior knowledge as they confront the challenge of progressing up each step while consolidating their learning and confidence along the way (<http://stepans.net/poutama-pattern-tukutuku-patterns-in-the-wharenuui>).

Image 1: Poutama design on tukutuku panel



(Adapted from <http://tukutuku-algebra-of-aotearoa.wikispaces.com/file/view/poutama.jpg/452868886/564x672/poutama.jpg>)

The traditional materials of Kākaho and Pīngao are often used in creating tukutuku panels. Pīngao was the daughter of Tangaroa (Baynes, 2003). Living on the ocean fringe as seaweed, she fell in love with Kākaho, son of Tāne. Pīngao’s father gave her warnings which she ignored and she “left the sea to be with Kākaho in the sand dunes. Her journey was short-lived as the sand began to burn her. Becoming stuck, she called for help, but the egotistical Kākaho ignored her” (Lentfer, 2015). Tangaroa could only aid her by spraying her with sea water. As a consequence of this transgression however, Pīngao

remains on the sand dunes to this day, as the beautiful golden sand sedge, still pining for Kākaho along the sand dunes (Baynes, 2003).

Image 2: Kākaho



(Rolfe, 2011)

Image 3: Pīngao



(Clay, 2014)

It is only through the creation of tukutuku by kairaranga (weavers) that Pīngao is bound to Kākaho, through tui (the stitch) and fulfils Pīngao's desire to be with Kākaho. The Māori administrator, can be compared to the kairaranga as the first point of contact for the student, and the conduit between the institution and the student, their whānau, and their community; thus, weaving the processes and cultural variances.

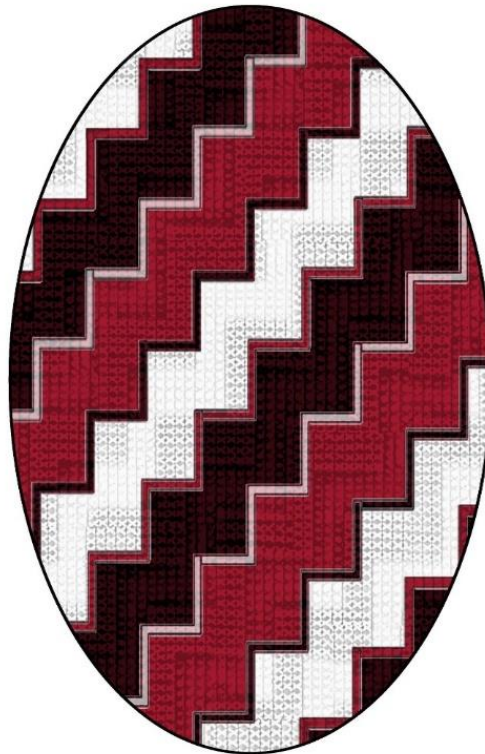
When you view any traditionally made tukutuku panel, from the front, you can see the golden colour of the vertical stakes (Kākaho) and at the back of the panel, showing through, the dark pine strips (Kaho). The Kākaho represent what a student brings to learning, and the Kaho represent the knowledge that the institution contributes to the learning process.

The purpose of the two vertical strips, known as tūmatakahuki and normally made of Pīngao, is to firmly secure the Kākaho and the Kaho to create a lattice on which weaving can proceed. In the context of the university, this relates to the academic support needed to create a safe environment for students to flourish and excel and importantly, a culturally rich environment.

The stitches of a tukutuku panel are constructed by two weavers; one at the rear and one at the front. This gives expression to the relationship between the administrator and the student and their respective responsibilities, that is, the administrator is responsible for disseminating institutional knowledge in an appropriate way and the student is responsible for securing the knowledge being imparted to them by the administrator.

The Poutama, (see Figure 3) is a model that symbolises the critical knowledge and functions of Māori administrators sourced from both a Western system and te ao Māori, and the human bridge they provide between the institution and the student and their community, from first point of contact to successful completion within a university context.

Figure 3: Poutama Model



(Smith, 2015)

The poutama, as the stepped pattern of tukutuku panels and woven mats, has been carefully selected as an Indigenous research methodology to frame the research for this thesis. As Ka'ai-Mahuta (2010) asserts "the challenge lies in the researchers' model, or method, that accepts the filtering nature of the world view and therefore accommodates the world view of the researcher in the research" (p.16). The following tongi (prophetic

saying) by Pōtatau Te Wherowhero of Waikato is used as an analogy in the development of the Poutama Model.

Kotahi ano te kohao o te ngira e kuhu ai te miro where, te miro ma, te miro pango
There is but one eye of the needle through which the red thread, white thread and
black thread transverse.

(Kirkwood, 1999, p.13)

Pōtatau Te Wherowhero delivered this tongi at his coronation in 1859 (Jones, 2010). The tongi makes references to kotahitanga (unity) in that each miro or thread represents the different races of people; and highlights the fact there are multiple pathways towards one common denominator which at that time, was faith (Mahuta, 2014). The three miro that Pōtatau Te Wherowhero refers to in the tongi are also reflected in Figure 3. Red represents the Māori university administrator and their location within te ao Māori, black represents the student and their learning and white reflects the whānau and community growing with their child as they develop and gain new knowledge and qualifications. The black oval perimeter represents the eye of the needle and the university. Students and their families pass through the eye of the needle taking multiple pathways to achieve their degree, the Māori administrator is the human bridge or conduit between the university, the student and the whānau. What becomes apparent is that the Māori university administrator is equipped with two knowledge systems from which to guide and engage Māori students appropriately.

Conclusion

The intention of this chapter was to explain the Māori world view through the unique lens of the Māori university administrator. Furthermore, the research showed how the influence of cultural concepts can change the way one sees the world. Imbedded in this chapter is the positioning of the researcher within the research and the insider-outsider approach used. The second half of this chapter incorporates te ao Māori concepts and Western knowledge which leads to the development and introduction of the Poutama model. The model highlights that the Māori university administrator's role is relevant and significant within a university context.

CHAPTER TWO: LOOKING BACK MOVING FORWARD

Introduction

Chapter One explained the Māori world view through the lens of the Māori university administrator, and the positioning of the researcher was discussed. This chapter also provided clarity on Māori epistemology and Māori ways of doing things within the Western academy. In addition, Chapter One introduced the work of theorists John Rangihau and David Kember and introduced the Poutama model with reference to the tongi of Pōtatau Te Wherowhero.

Chapter Two aims to provide a definition of the ‘whare wānanga’ and discusses the establishment and evolution of the ‘university’ in its contemporary context. A historic and contemporary overview of the Auckland University of Technology (AUT) is provided. The second part of this chapter highlights staffing within the university context. To conclude this chapter, an analysis of university administration is provided.

Definition of ‘Whare Wānanga’

The whare wānanga (the Māori Sacred House of Learning) was an institution established to provide an advanced field of learning where students studied and memorised the “deeper and higher knowledge of the esoteric teachings of the Whare Wānanga” (Jones, 2010, p. 32). According to Jones (2010), the whare wānanga, for those from the Waikato, were established “on the arrival of Hoturoa and the crew of the Tainui Canoe, on the Tāmaki isthmus, on the shores of the Waitematā and Manukau harbours; and southward, both inland and on the west coast” (p.32).

Entry to the whare wānanga was by selection. Young men were chosen by their hapū and iwi to attend the whare wānanga. In addition, men who were the first or second born and were of chiefly status, were automatically entered into the sacred house (Buck, 1949). Likewise, men whose parents were regarded as tohunga, also entered the sacred house automatically (Buck, 1949). Whare wānanga were constructed away from the village and were regarded as a marae (courtyard, the open area in front of the meeting house where formal greetings and discussions take place) (Mead, 2003). The knowledge attained from the whare wānanga was tapu and was not shared with the wider community.

Rituals were undertaken to open and close each session of learning thus returning the tapu of learning to a state of noa (to be free from the extensions of tapu, ordinary, unrestricted) enabling the student to return to their whānau free of any risk from the elements of tapu (Mead, 2003).

Since the onset of colonisation the term whare wānanga has taken on an additional new meaning. The term “Whare wānanga” has been adopted by Western-based universities to mean a place of higher learning where Māori and non-Māori alike go to get educated.

The ‘university’

The oldest university in the world is the University of Bologna which was established over 900 years ago (King, 2004). In fact, a number of universities, in Europe and the United Kingdom, have been in existence since the late nineteenth century and their histories “reflect the concerns of industrialization, nation-state, postmodernist critiques of authoritative claims to knowledge and the issues surrounding globalization” (King, 2004, p.1).

Dobson and Conway (2003) describe universities as “a complex industry in terms of the degree of diversity of activity and within the ranks of academic and administrative practitioners, students and other stakeholders” (p. 128). These types of institutions are tasked with the responsibility to undertake services of teaching, research and scholarship, and the staff are categorised as academic and non-academic. The traditional academic undertakes research informed teaching, supervision, community service and administration in their day-to-day life as an academic (Peters & Roberts, 1991). There is no one term that defines a non-academic in a university context. In Aotearoa/New Zealand universities, the term non-academic is classified as general staff, allied staff or professional staff (Szekeres, 2006). At AUT University, non-academic positions are classified as allied staff. This includes technicians, maintenance, administrators and administration-related positions. While at the University of Otago, administrators are classified as general staff.

Universities globally are a combination of public and private institutions. The universities in New Zealand are public institutions that the New Zealand Productivity Commission (2016) states “comprise of many smaller subsystems with individual or

semi-autonomous actors...” (p.3). The actors, referred to by the New Zealand Productivity Commission, are “government agencies, students, employers, providers, faculties” (New Zealand Productivity Commission, 2016, 9.3). King (2004) described the universities of the nineteenth and early twentieth centuries as “establishing elite cohesiveness...and...promoted the spread of literacy and other skills recognised as essential for competing economies and state systems of the world” (p. 5). World-wide, universities are facing common pressures and opportunities which include reduced funding, an increase in productivity through research outputs and graduate completions; technological capability and the impact of globalisation on policy (King, 2004).

While globalisation is an economic phenomenon, in the case of the university, the impact is categorised into economic, political and cultural (King, 2004). An opinion King (2004) shared is the cultural aspect of globalisation which is viewed through the increasing use of Western consumption culture, such as social media, television, and cinema and to a certain degree, tourism and the large corporations that promote such media. King (2004) concludes, that as a result of this form of globalisation, some will see such developments as liberating, while others will view globalisation as destroying local culture and its vitality. It is the responsibility of governments in determining who can call themselves a university, along with student fees, engagement of research, and freedom of speech. While universities appear to be autonomous and the critic and conscience of society, government has been quick to react by initialising funding and evaluation incentives and sanctions which have diminished institutional autonomy (King, 2004).

The ‘university’ in Aotearoa/New Zealand

Based on the findings from the Joint Committee of both Houses of Parliament, the New Zealand University Endowment Act (The Endowment Act) as passed in 1868. The Act provided for equipment which was set aside “for provincial land reserves for the endowment of a national university” (Parton, 1979, p. 5).

The University of New Zealand was established in 1870 as “an essential part of the colonising process” (Mead, 1997, p.97). According to Peters (1987), the University and the Canterbury College were “institutional sites for the circulation of a British national culture or ‘civilisation’ (p.19). Both institutions were based on British and Scottish universities depending on where the settlers in the respective areas were from (Parton,

1979). The early 1860s was profitable for the Otago province with the discovery of gold which led to an increase in the population. With new found wealth and an expanding population, there was a demand for education. The Otago province initiated land endowments whereby a portion of the proceeds from the land purchased by settlers was set aside and held by trustees of the Otago and Southland Presbyterian Church with the revenue being divided for religious and educational uses (Beaglehole, 1937; Parton, 1979). A proposal was put forward to the Provincial Council by James Macandrew, the Superintendent of the Otago province, that, “a college and a New Zealand University be set up” (Parton, 1979, p.16). Through the Endowment Act and by a Provincial Council Ordinance, the University of Otago was founded in June 1869 (Parton, 1979). In 1874, five years after its establishment, the University of Otago became “an affiliated college of the University of New Zealand” (University of Otago, n.da).

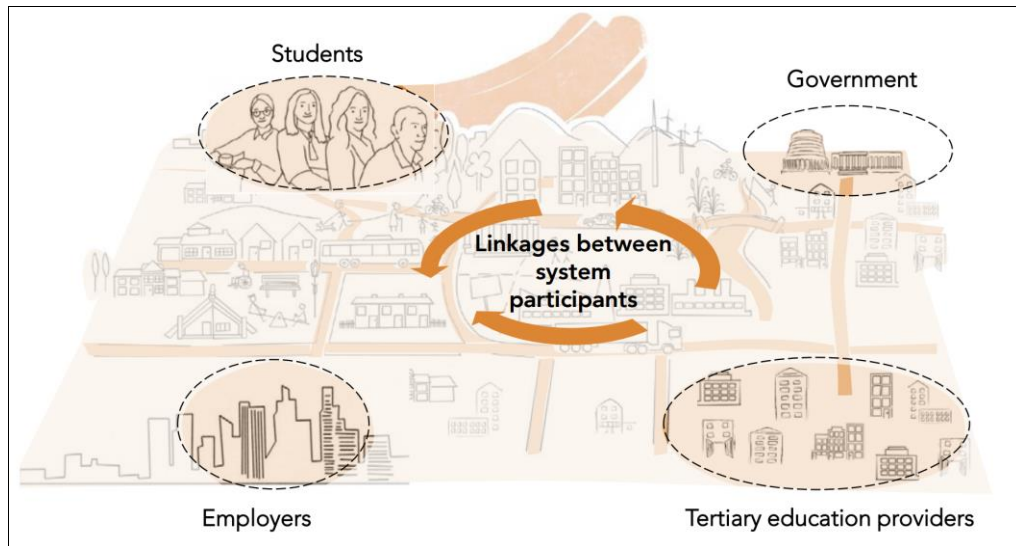
The University of New Zealand was the only institution that offered a generic examination system and was able to award degrees (McLintock, 1966) and as reported by Parton (1979) and Peters (1987) the University of New Zealand was not a teaching university as it did not have a permanent location and also resembled the University of London. Further university colleges in Christchurch, Wellington and Auckland opened shortly after the University of Otago had opened which included the Agricultural Colleges in Palmerston North and Lincoln (McLintock, 1966). These institutions were once combined under a federal structure which was known as the University of New Zealand. Parton (1979) reported that not all the universities were comfortable under the umbrella of the University of New Zealand as their preference was for full autonomy over their institution including the ability to examine students and grant degrees.

Under the Universities Act 1961, the Hughes Parry Committee recommended that the University of New Zealand be disestablished and replaced with four universities which would be “free and separate universities, with commensurate status, privileges, powers, duties and responsibilities” (Peters, 1987, p.20). The Act also enabled the formation of the University Grants Committee with jurisdiction for financial and academic management (Peters, 1987).

Since the University of New Zealand was abolished, tertiary institutions have increased in Aotearoa/New Zealand, to include Wānanga (tertiary institution that caters for Māori

learning needs), polytechnics and private training establishments. The New Zealand Productivity Commission (2016) have described providers, students and faculties, as actors “in a complex ecosystem” (p.3). The choices that are made by the actors can influence the way governments fund and regulate the ecosystem. Figure 4 identifies the actors/participants in the New Zealand tertiary education system.

Figure 4: Participants in the tertiary system



(New Zealand Productivity Commission, 2016, p.4)

Today, universities are governed by the Education Act 1989 which provides them with independence from governmental control and freedom in being able to make decisions which relate to the operations and functions of a university. Under section 161 of the Education Act 1989, universities are autonomous institutions and have a statutory role as critic and conscience of society (Education Act, 1989, s162).

There are eight recognised universities in Aotearoa/New Zealand:

- The University of Auckland
- Auckland University of Technology
- The University of Waikato
- Massey University
- Victoria University of Wellington
- The University of Canterbury

- Lincoln University
- The University of Otago

The evolution of tertiary education in New Zealand began at the beginning of the nineteenth century. As reported by the New Zealand Productivity Commission (2016), the Industrial Revolution period, the increase in urbanisation and the changing roles and expectations of women had relaxed the views of “suitable education for the masses in modern Western economies” (p.48). As such, tertiary education of the nineteenth century went from “next to nothing...to basic literacy and numeracy, to thorough basic schooling, to secondary schooling, and now to some form of tertiary education” (New Zealand Productivity Commission, 2016, p.48). The transformation of tertiary education in New Zealand was required to be able to meet the needs of an economy which had moved from a post-industrial era to demanding “highly trained, multi-skilled, tertiary-educated workers...” (Peters, 1987, p.16).

Historical overview of AUT University

The Auckland Technical School was opened in 1895 which was welcomed by the Auckland Technical School Association. Situated in Rutland Street, central Auckland, students enrolled for night classes in vocational education and trades. The mode of delivery for teaching was through technical instruction which was used as an attempt to get young people off the streets and into education (New Zealand Herald, 1895). Day classes were introduced at the Auckland Technical School just over ten years later, whereby the school was renamed Auckland Technical College. A further name change occurred in 1913 when the college became the Seddon Technical College and was situated in Wellesley Street East. In 1939, Seddon Technical College was the largest school in all of Aotearoa/New Zealand with “4212 pupils, 59 full-time staff and 93 part-time staff” (Auckland University of Technology, 2014). Images 4 and 5 show Seddon Technical College and Seddon College in the 1960s.

Image 4: Seddon Technical College 1960s



(Alexander Turnbull Library, 1963)

Image 5: Seddon College 1960s



(Auckland University of Technology, 2014)

The early 1960s saw a change in technical colleges situated in the main centre of Auckland whereby they were separated into secondary schools and technical institutes or polytechnics (Pollock, 2012). The justification for this occurrence was;

- Demand for technical education outstripped supply

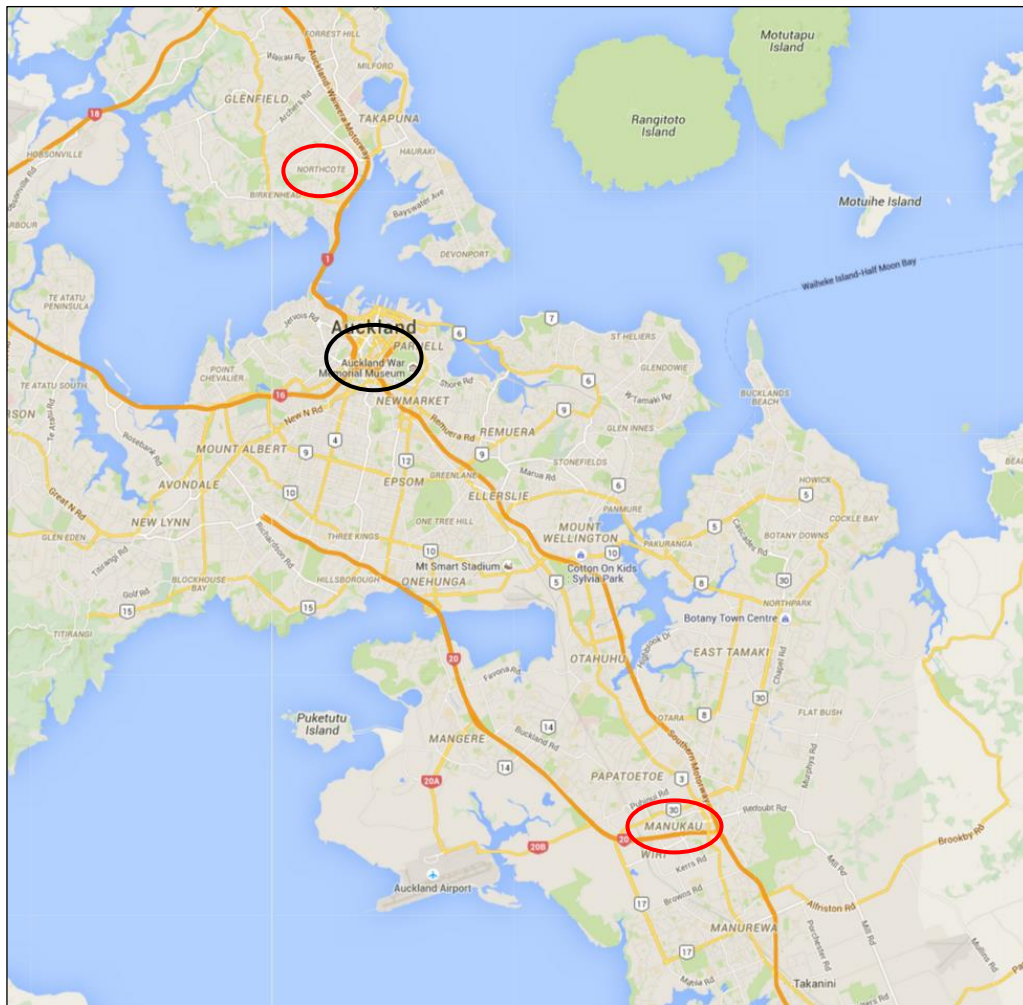
- Technical and secondary schools were offering similar subjects
- The tertiary sector was seen as the best place for vocational training to occur.
(Pollock, 2012, p.2).

From 1963, Seddon Technical College was known as the Auckland Technical Institute with a further name change occurring in 1989 to the Auckland Institute of Technology. Since its establishment in 1895 as a technical school, AUT University as it is known today, has grown from strength to strength particularly being the first polytechnic in Aotearoa/New Zealand's history to become a university (Auckland University of Technology, 2014).

Physical environment

Today, AUT (2015c) aspires to be “a university for the changing world: an increasingly powerful force for learning and discovery that promotes the wellbeing of people and their environments and provides them with opportunities to expand and achieve their aspirations” (p.3). AUT University, based in Auckland is the second largest university in Aotearoa/New Zealand. In the ranking of world universities for 2018, AUT is ranked 441-450 (QS World Rankings, 2017). Today, AUT University boasts three campuses across the Auckland region. The North and South campuses are identified by the red circles on Map 3 below, with the City Campus situated in central Auckland identified by the black circle.

Map 3: Map of Auckland



(Google Maps, 2015)

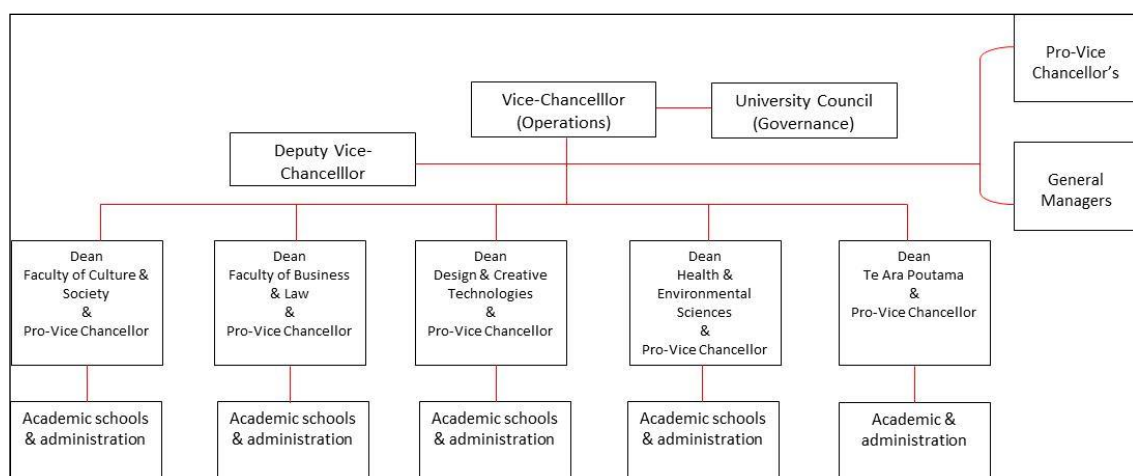
The North campus is the base for the Faculty of Health and Environmental Sciences and the School of Education and teaches health sciences, sports and recreation, and teacher education programmes. The South campus is located at Manukau which has a high population of Māori and Pacific Islanders. At the South Campus, a range of programmes are delivered. The city campus is situated in the heart of Auckland city. It houses four of the five faculties and teaches business and law, design and creative technologies, applied sciences, and Māori and Indigenous development programmes. Since AUT's university status in 2000, the university's profile has grown significantly, with 25,000 graduands at the undergraduate and postgraduate levels, since its inception (Auckland University of Technology, 2014).

AUT University is the second largest university provider in Aotearoa/New Zealand with 19,343 EFTS (effective full-time students) (Auckland University of Technology, 2015c), with Māori representing 18% or 1,626 EFTS of the total EFTS. Between 2006 and 2013 AUT University attracted the strongest growth rate of Māori students with 90% enrolled in bachelor and postgraduate degrees (Auckland University of Technology, 2015c). These figures highlight the fact that AUT University’s investment and aspiration of being “the university of choice for Māori” is becoming a reality (AUT University, n.d: p.5). Attracting the appropriate Māori academic and allied staff members to the university, can ensure this dream continues.

Staffing the university

Governance at Aotearoa/New Zealand universities is undertaken by the University Council chaired by a Chancellor. The Vice-Chancellor administers the operational arm of the university. Figure 5 below is an overview of AUT’s organisational structure.

Figure 5: Organisational structure of AUT University



(Adapted from Auckland University of Technology, 2014)

The study undertaken by the Universities New Zealand Human Resources Committee in 2011 reported that across the eight universities in Aotearoa/New Zealand, there were approximately 18,770 full-time equivalent (FTE) staff, inclusive of academic and allied staff. Of the number of FTE staff represented, over half of the staff were allied or general. A small percentage, 4.6 percent of all employees, identified as being of Māori descent (Massey, Zinzley & Hallows, 2013). In the same period, the University of Waikato attracted the largest proportion of Māori staff, while the University of Otago had the least

number of staff who identified as Māori. The report also highlighted that the classification of academic and allied staff roles varied amongst the eight universities.

For this research, the statistical data of staffing at AUT University will be used. At the time of undertaking the research for this thesis, there were 1,025.98 FTE permanent and fixed-term academic staff at AUT University (Auckland University of Technology, 2015b). Of this FTE, 6% of the academic staff indicated they were of Māori descent (Auckland University of Technology, 2015b). In comparison, information provided by AUT's Planning Office highlighted that of the 1,121 FTE allied staff, there were 158 staff who identified as being Māori, which represents 14.09% of allied staff.

University administration

There is no universal term used to define non-academic staff. The report *Workforce Planning Analysis 2011* from the Universities New Zealand Human Resources Committee highlighted that the classification of academic and allied staff roles varied amongst the eight universities (Massey, Zinzley, Hallows, 2013). In the context of this research, a university administrator is described as one who undertakes administrative work within an academic department, school or faculty.

Conway (1998) describes university administrators as “a group of staff in higher education who are not employed on academic classifications and who undertake roles associated with the academic functions of universities” (p.2). A similar view is held by, Martinelli-Fernandez (2010) who considers university administrators as those who demonstrate certain skills and character traits which include being committed to the good of the institution, good administrative judgement and being conscientious in undertaking the duties of the office. There is an increasing need for professional leadership and administrators who can undertake the responsibility of managing the human, financial and physical resources of their respective department, school or faculty. The *Job Guide* developed by the Australian Government defines the administrator as a person that “undertakes a range of functions to make sure the administration activities within an organisation run smoothly” (www.jobguide.thegoodguides.com.au).

In the United States of America, the administrator classification is quite different as it refers to presidents of colleges and universities (Sergiovanni, Burlingame, Coombs, &

Thurston, 1999). University presidents do not view their role as administrative, rather, they view it as “a leader, supervisor, policy-maker, public image maker, and visionary” (No author, n.d, p.1). Harvard Emeritus Professor Henry Rosovsky defines university administrators as facilitators who serve the faculty and students. It is their task to implement educational policy set by the faculty and to make student learning more efficient (No author, n.d, p.1). Defining the term administrator is also problematic in the United Kingdom. Whitchurch (2007) claims that the range of descriptors or terms for describing the occupations of administrators creates difficulties which appear to be at the root of wide ranging perceptions about the roles and potential of administrators. Deacon (1991) is of the view that administration in general is the steering wheel that manages the processes and pays attention to the effectiveness and efficiency of operation and accountability. According to Gross and Grambasch (1968) work functions are often allocated by priority of importance;

...activities connected with teaching and research are assumed to be the chief reasons why universities exist, though just what these activities are is often not specified. Further, carrying out these tasks is held to be the primary responsibility of the academic staff. The administration, it is assumed, has as its main task of providing support for the academic activities. (pp.1-2).

An international survey conducted by the Carnegie Foundation between 1991 and 1992 identified that in 14 countries there was significant separation of academic staff from administrators (Altbach & Lewis, 1995). Moreover, the report highlighted that only fifty percent of the academic staff “felt informed about what was happening on their campuses, and close to half characterized with administrators as poor” (Wimsatt, Trice & Langley, 2009, p. 74). As Wimsatt et al (2009) argue academic staff and administrators place value on two different domains. While academics value scholarship, administrators value practical matters such as organisational efficiencies and accountability (Wimsatt et al, 2009). Furthermore, academics can appear somewhat autonomous and individualistic in their work, while administrators are often regarded as focusing on the bureaucratic needs of the institution (Wimsatt et al). To ensure the educational quality and efficient procedures within the institution, academic staff and administrators need to work more closely together (Bassnett, 2006).

The administrator is pivotal in providing the support and guidance to ensure that academic staff can engage in and complete their outputs efficiently and on time, and that the leader of the faculty is kept abreast of policies and regulations that are continually changing. As Dobson and Conway (2003) outline “none of these functions could occur without the sturdy groups of administrative, technical and other support staff” (p.124). In this changing society, administrators play a critical and integral yet discrete role in institutional management. At times, an overlap occurs between the functions and roles of academic staff and administrators. For instance, Whitchurch (2007) argues that several roles can arise for staff who;

- Have academic credentials such as masters and doctoral level qualifications.
- Have a teaching/research background in adult, further or higher education.
- Work in multifunctional teams dealing with, for instance, the preparation of quality initiatives or major bids for infrastructure funding, which require the coordination of technical, academic, and policy contributions.
- Undertake tasks that in the past would have been undertaken solely by academic staff, such as offering pastoral advice to students, speaking at outreach events in schools, or undertaking overseas recruitment visits and interviews.
- Undertake quasi-academic functions such as study skills for access or overseas students, or embedding action on disability or diversity into the curriculum. Such functions may involve skills in teaching or research and development, even though the staff concerned might be categorised as ‘non-academic’.
- Provide an expert, interpretive function between academic staff and external partners in relation to, for instance, the marketing of tailor-made programmes, or the development of research spin out and business partnership.

(Whitchurch, 2007, p.55)

Boswell (cited in Richardson, 2008) states that there are two distinct groups of administrators, one administrator being specialist and the other administrator more generalist. In Table 3 below, Richardson (2008) has defined the terminology of non-academic staff in tertiary organisations.

Table 3: Terminology of non-academic staff

Term	Definition
Non-academic staff	All staff employed in a tertiary provider who are not academic staff members.
General or allied staff	All staff employed in a tertiary provider who are not academics or managers.
Administration staff	General staff members in a tertiary provider whose function is administration.
Generalist administrator	Administration staff involved with academic administration such as timetable and exam coordinators, student support administrators and school managers. Tertiary administration is their profession.
Specialist administrator	Administration staff involved with academic administration such as human resource personnel, marketing staff and information technology technicians. Tertiary administration is their secondary profession.
Administrators in the context of this research	Generalist administrators who provide programme administrative support to departments, schools and faculties create the interface between students, academic staff and the organisation.
Administration	The non-academic organisational operational requirements of tertiary providers such as finance, student data management, and the like generally completed by generalist and specialist administrators rather than academics and senior management of the organisation.

(Adapted from Richardson, 2008, p.7)

Specialist administrators according to Richardson (2008) “contribute to the development of academia” (p.7), whereas generalist administrators are “programme managers and learning support staff” (Richardson, 2008, p.7) who have contact with students and assist with ensuring the student has a successful journey through their studies. Boswell (1988) and Richardson (2008) refer to generalist administrators as the interface between academic programmes, students, academics and academic support centres within the organisation. Using the definitions of Richardson (2008) above, the researcher’s position can be classified as both a generalist and specialist administrator. However, the role the researcher currently holds could also fall under the term ‘administrators in this context’.

Conclusion

The intention of this chapter was to define the ‘whare wānanga’ in traditional and contemporary contexts. The term whare wānanga has evolved over the years having been adopted by tertiary providers to mean a place of higher learning. The difference is that whare wānanga nowadays are a place where Māori and non-Māori alike can complete a tertiary qualification at the certificate, diploma, bachelors and postgraduate levels.

Despite being a new university, the Auckland University of Technology has a long history as a technical school, college and polytechnic. This chapter has provided a brief historical overview of AUT and its environment, which also includes academic and non-academic staff. This description of AUT sets the scene for the reader. Classification of non-academic university staff roles is a difficult task, this chapter included a discussion on the classification and understanding of terminology of non-academic roles.

The following chapter discusses government policies and the effect these have had on Māori education. The whānau, who are the main influencers in determining the education route their son, daughter, or mokopuna take, is examined. The importance of recruitment, participation, barriers and retention of tertiary study will also be addressed.

CHAPTER THREE:

MĀORI, EDUCATION, AND ADMINISTRATION

Introduction

To critically analyse the experiences of Māori students and how Māori administrators can have a positive influence on their tertiary education, one must first review the experiences Māori have had with formal education. Education played a significant role in the colonisation of Māori, as Mead (1997) argues education was viewed “in colonial policy as a key instrument of civilising and regulating Māori” (p. 23). According to Reid (2006), there were five separate stages of state education in Aotearoa/New Zealand which included:

- Co-operation or pre-annexation (1816 - 1840)
- Assimilation (1840 – 1960)
- Integration (1960 – 1974)
- Multiculturalism (1974 - 1984)
- Biculturalism (1984 – present)

(cited in Theodore, Tustin, Kiro, Gollop, Taumoepeau, Taylor, Chee, Hunter & Poulton, 2015, p.20)

For the purposes of this chapter, the first three stages of co-operation or pre-annexation, assimilation, and integration will be discussed. This chapter will also discuss the impact of whānau involvement in their child’s education. The final part of this chapter will examine the recruitment, participation/barriers and retention strategies used by AUT interwoven with the researcher’s experiences.

Educating the natives in Aotearoa/New Zealand: A snapshot

The Te Tiriti o Waitangi was first signed by Māori chiefs and Crown representatives on 6 February 1840. There were two texts, one in te reo Māori and the other an English translation. According to Ka‘ai-Mahuta (2011), Te Tiriti o Waitangi has been regarded as a binding agreement between two parties “under the pretence that it would act to protect Māori rights” (p.197). Moreover, some Māori viewed Te Tiriti o Waitangi as protecting “their way of life, their institutions, and their culture which were mechanisms to protect their taonga” (Jackson, 1988, p.197).

The Treaty allowed for new immigrants to settle in Aotearoa/New Zealand under the British flag which disenfranchised Māori as these immigrants did not have “to accept the burden of the bargain from which they had gained so much” (Temm, 1990, p.24). Thus, the Crown failed to honour the terms of Te Tiriti o Waitangi and the assimilation of Māori began. Included in Article Three of Te Tiriti o Waitangi is the protection of Māori and guarantees Māori will have the same rights and privileges of the British subjects (Kawharu, 1989). What eventuated was these new immigrants were able to be educated in their own language and the education curriculum was tailored to their needs. However, the same type of system did not transfer over to Māori. As Ka‘ai-Mahuta (2011) rightly points out, Te Tiriti o Waitangi has not been honoured by the Crown to this day.

The first missionary school was established in 1816 at Rangihoua in the Bay of Islands by Thomas Kendall of the Church of Missionary (Barrington & Beaglehole, 1974). Ka‘ai-Mahuta (2008) reported that the mission schools were established to “civilize and convert Maori people to what was promoted as a superior, more enlightened view of the world” (p.169). Furthermore, “the missionaries saw themselves as the instrument by which the Maori people would be brought from the state of barbarism” (Ka‘ai-Oldman, 1988, p.22). Despite this, the delivery of instruction was in te reo Māori (the Māori language) while the “the curricula was very English oriented and consisted of reading, writing, arithmetic and catechism” (Walker, 2004, p.85).

The missionaries were not teachers. However, through their work within the missionary schools, they became teachers as well as policy makers. Not only did the missionaries deliver the curriculum introduced by Samuel Marsden, they also provided industrial training which included agriculture and carpentry, because it was perceived Māori had a “natural affiliation with physical skills” (Hokowhitu, 2004, p.193). According to Hokowhitu (2004), the missionary settlements were viewed by some Māori as an opportunity to gain skills such as literacy to assist with interacting with Pākehā (non-Māori, European). However, Māori began to resist the mission schools as they became aware that the literacy being taught to them was biblical which would not help in negotiating with Pākehā (Hokowhitu, 2004). Social control of Māori continued through a series of acts and policies and the Native schooling system which promoted Pākehā knowledge and culture above that of Māori culture and knowledge (Simon & Smith, 2001). As Ka‘ai-Mahuta (2011) discusses, the mission schools could be likened to the

instrument of cultural invaders whereby “invaders force their own world-view onto another group” (pp.199-200).

Education Ordinance 1847

Sir George Grey introduced an Education Ordinance in 1847 for “the promotion of education to all young children of New Zealand” (Barrington & Beaglehole, 1974, p. 44). With the introduction of this Ordinance, boarding schools, under the auspices of the church, were established. According to Ka‘ai-Mahuta (2008) “these schools separated Māori children from their whānau, therefore separating them from their language and cultural base and increasing the chance of language loss and assimilation” (p.169). Furthermore, the Education Ordinance made allowances for mission schools to receive public funding as long as Grey’s education principles were adhered too. As highlighted by Calman (2015) in the excerpt from the Education Ordinance 1847, the principles listed were “religious education, industrial training, instruction in the English language and government inspection” (no page number).

Grey also held the viewpoint that all children, despite their ethnicity, should learn to speak and write the English language. Many boarding schools were erected in an attempt to speed up the assimilation process and “take the children away from the demoralising influences of their villages” (Simon & Smith, 2001, p.146). Learning the English language was not opposed by Māori, they viewed it as an “effort to maintain their sovereignty and ensure they would not be disadvantaged by the growing dominance of Pākehā” (Simon & Smith, 2001, p. 161). The preference by Māori was not to surrender their culture and suppress their language and identity, but to be able to speak their own language, and also learn English, thus becoming bilingual (Simon & Smith, 2001). This view is supported by Ka‘ai-Mahuta (2008) who states, “the legislation passed regarding the establishment and evolution of the New Zealand education system has created amongst many Māori families one of the greatest, if not the greatest injustice of them all – the inability to speak one’s own language” (p.169).

Native Schools Act 1867

Since the signing of Te Tiriti o Waitangi in 1840 the state has continued to ‘civilise’ Māori. As Penetito (2010) states, “this is what the assimilationist policies in New Zealand are all about: how to hasten the demise of Māori by getting them to forget about

being Māori and to take on the values, attitudes and practices of Pākehā” (p. 25). The most effective method to facilitate the ‘civilisation’ or assimilation of Māori was through education (Simon & Smith, 2001). With the abandonment of the mission schools, the state sought another vehicle for implementing their assimilation policy. This led to the establishment of the Native Schools Act 1867 which declared that English was the primary language of instruction for the education of Māori. Under this Act, the mission schools were replaced and Native Schools established, which would be used for the education of Māori although some Pākehā children attended these schools also. According to Barrington (2008), the Government would provide some funding if Māori ‘donated’ land for the schools and contributed to the cost of buildings and teachers’ salaries. So that Māori did not have to shoulder any further financial burden, the Act was amended in 1871 to remove the financial contribution by Māori (Native Schools Amendment Act, 1871).

Native Schools Code 1880

James Pope, the Inspector for Native Schools introduced the Native Schools Code in 1880. The Native Schools Code was the foundation of the way the education system was to operate and outlined the process for establishing Native Schools, the appointment of teachers and the curriculum (Simon & Smith, 2001). This Native Schools Code focused on informing teachers that they were to use te reo Māori in the junior classes as a tool to introduce children to English. This served to reinforce the assimilation policy and erode the status of te reo Māori as a living and valued language in New Zealand. Walker (1990) states that legislation and regulations surrounding the state education system in Aotearoa/New Zealand has “collectively aided the assimilation process by stripping Māori children of their cultural base through a process of language and cultural domination” (p.147). In addition, Ka‘ai-Mahuta (2011) reports that based on Article 8 of the United Nations Declaration on the Rights of Indigenous Peoples Māori have been violated of their Indigenous rights (pp.206-207). Article 8 states;

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - a. Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - b. Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

- c. Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
- d. Any form of forced assimilation or integration;
- e. Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

(United Nations, 2008, p.5)

Therefore, based on Article 8 of the United Nations Declaration on the Rights of Indigenous Peoples, the legislation introduced which supported the assimilation of Māori through the state education system has been deemed as inappropriate, contravening the rights of Māori as the Indigenous people of New Zealand.

The Hunn Report 1960

Māori had endured years of assimilation when the *Report on the Department of Maori Affairs* by J. K. Hunn was introduced in 1960. The report recommended equality for every student. However, according to Jenkins and Ka'ai (1994), they interpreted the Hunn Report as recommending "we are one" ideology (p.153). Hunn's recommendation did not come to any realisation as those involved in State education across the country did not support his recommendation (Ka'ai-Oldman, 1988). While the New Zealand Government was 'supportive' and committed to educating Māori, in reality, the government had a policy of assimilation which had little reference to Māori culture and values.

Biggs (1968) states that, "the Hunn Report drew attention to the educational disparity between Māori and Pākehā. Only 0.5% of Māori children reached the sixth form as against 3.78% for Pākehā" (p.24). Scholars such as Ka'ai-Oldman (1988) believe that Hunn's Report advocated integration rather than assimilation. Ka'ai-Oldman's view is supported by Gallhofer, Haslam, Nam Kim and Mariu (1999) who note that the Hunn Report, along with the Currie Report, was the beginning of the "ethnic relations towards promoting 'integration'" (p.778). The interpretation of the word integration by Hunn implies that both parties should consent to integrating and that both should have input into what this would entail. This interpretation was effectively ignored by New Zealand's state education system. To understand the interpretation, Ka'ai (1988) uses the kahawai and shark analogy, "let's integrate, said the shark to the kahawai. Have I any choice? He replied" (p.24).

While Hunn's Report was significant in that it proposed a society that should embrace and respect Māori as a minority group in New Zealand, it never came to fruition as those involved in the state education system throughout New Zealand were "resistant to changing their attitudes" (Ka'ai-Oldman, 1988, p.24). With a limited form of education up until the late 1950s, many Māori were trapped in the lower socio-economic groups. Hokowhitu (2004) states;

it was easy to produce an educational elite that had been done in the 1890s and 1900s. It was far harder to produce a range of educational achievement and an occupational profile that corresponded with those of the Pākehā (p.195).

Māori resistance became more prominent, particularly in the 1970s. Māori were culturally and economically different to Pākehā. For Māori, education meant assimilating and acculturating into Pākehā values, attitudes and employment and, as a result, Māori often viewed other Māori who achieved educational success as "white Māori" or "plastic Māori". As Hokowhitu (2004) points out, many Māori resisted an education that demanded assimilation to the dominant values. As such, Māori found themselves in a no-win situation; assimilate or fail. Many chose to hold on to their cultural values and not assimilate and as a result, many Māori were considered failures in the Pākehā world (Hokowhitu, 2004).

Concerns have been raised on many occasions by Māori leaders that the dismal rate of Māori achieving in education is due to the "failure of the Pakeha [sic] education" (Gallhofer et al, p.780) in providing a system that addresses the needs of Māori.

Māori in tertiary education

While the educational achievement of Māori at the tertiary level has been a contentious issue in Aotearoa/New Zealand, it has also been considered an important part of the development and advancement of Māoridom (Ka'ai & Martin, 2011). The vision of the Ministry of Education (2013) for Māori is "Māori enjoying and achieving education success as Māori" (p.11). To achieve this vision, particularly in the tertiary sector, is to ensure Māori are succeeding at university. As outlined by the Ministry of Education (2013) "all Māori students have the potential to excel and be successful" (p.15). This means that parents and whānau have the potential to break the cycle of non-achieving in tertiary education.

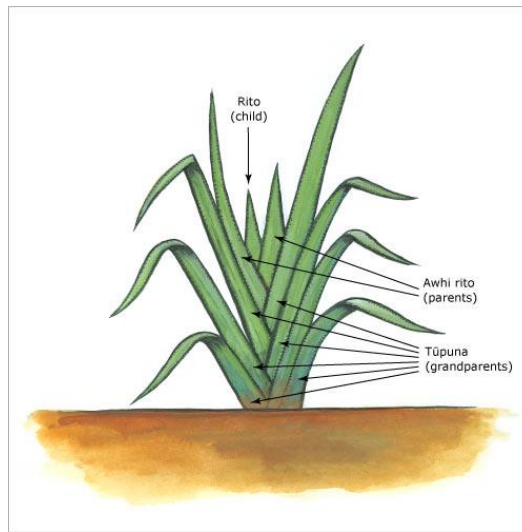
The professional relationship that develops between the whānau, the student and the administrator is not unique to Māori university administrators. However, it would be useful for all administrators, Māori and non-Māori, to have an understanding and appreciation of Māori cultural concepts, as the whānau is the biggest influencer of what their adult children will study and where they will study. Often, the level of support that whānau can see on offer to their children is a key determinant of where they will send their children. This support relates to the transition from secondary to tertiary and therefore recruitment, participation, and barriers within the institution, which may impede their children's progression, and retention of their adult children within the system to successful completion of their degree.

Whānau influence

Whānau are the determining feature in deciding the future education of their children. This section will examine the whānau influence in the educational wellbeing of their child/ren.

The harakeke (New Zealand flax, *Phormium tenax*) is a representation of the whānau unit. The rito (child) symbolises new growth emerging from the centre shoot and is protectively surrounded by the awhi rito (leaves that embrace the centre shoot of the harakeke). The outer blades, as identified in Image 6, represent the tūpuna (grandparents or ancestors) which help to support and nurture the development of the plant and the growth of new blades.

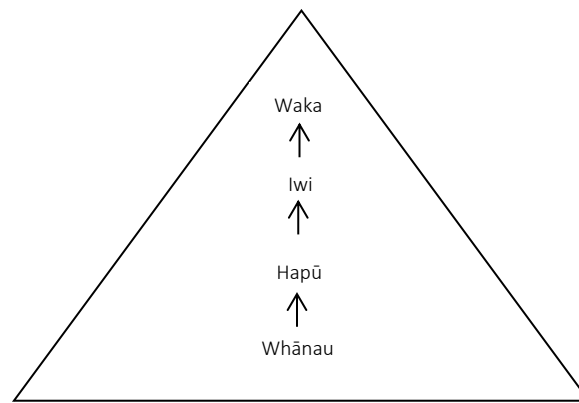
Image 6: Harakeke plant



(Adapted from Royal, 2012)

In traditional society, Māori communities were built around whānau and hapū units which according to King (2003), “ranged in size from half a dozen households to several hundred” (p. 242). Prior to colonisation, the whānau unit was where one taught and learnt. As outlined by Reilly (2004), in traditional society, the whānau unit, with a shared common tūpuna (ancestor), formed a dual existence. Not only did the whānau include immediate and extended members, the kinship ties also provided an environment where communal responsibilities and obligations were maintained. These social structures are symbolic of the harakeke plant in which the cycle of life or whakapapa binds each person within the intermediate and extended whanau unit. Figure 6 (following) is an adaptation of Reilly’s interpretation of a four-tier hierarchical Māori social structure “compromising the whānau, the hapū, the iwi and the waka” (Reilly, 2004, p.61).

Figure 6: Simplified description of Māori social structure



(Adapted from Reilly, 2004, p.61)

While the term whānau is attributed to different usages, Reilly (2004) identified there are overlapping usages for whānau which included “containing all the descendants from a fairly recent common ancestor...whānau as a descent group and whānau as an extended family comprising descendants, their outside spouses and adopted children...” (p.62). Western influences have damaged the integrity of Māori social structures and kinships ties despite Māori attempting to overcome these (Reilly, 2004). Furthermore, Reilly (2004), states that the disruption of Māori social structures and kinship units occurred when Māori individuals or groups saw opportunities to participate in the emerging colonial society and its economy. This included internal migrations to new communities and/or movements away from ancestral lands and participation in larger groupings of kin or non-kin.

Population increases in the late eighteenth century, placed pressures on resources, and an increase in violence occurred to gain resources particularly with the onset of the land wars (Reilly, 2004). The rationalising of resource allocations and eliminating cultural and institutional roadblocks was the beginning of moving from a traditional Māori society to a contemporary Māori society. Rostow (1960) suggests that the traditional society was based on pre-Newtonian science and technology, and on pre-Newtonian attitudes towards the physical world. With the onset of colonisation, Māori development existed within the context of any society that was developing. This view was supported by Hoselitz (1964), who documented his observations of Māori society during this period and argued that many of the social institutions remained largely intact.

In contrast, Smelser (1966) viewed the traditional society as the starting point for development. Māori society typified a traditional society, as close kinship units operated within a system of reciprocal obligations bound by their connection to the land and the community as each person became dependent on each other (Massey, 1988). Graham Smith (2004) described Māori society as collective in its organisation rather than individualistic. Smith (2004) goes on to discuss the collective responsibility for such things as education, where individuals have an obligation to invest in the whānau group.

With the settler population rising in the late 18th century, Māori society faced increased pressures on resources and an increased level of violence such as the onset of the tribal wars in an effort to gain resources (Reilly, 2004). This was the transitional phase from a traditional society to a more modern one, by rationing resource allocations and eliminating cultural and institutional roadblocks. Māori have long possessed their own form of society of self-sufficiency, strong leadership, traditions, efficient resource management and development as a people based on a combination of their own inherent knowledge and skills acquired throughout the generations.

The 1950s, post-World War II period, saw a substantial resettlement of Māori from rural to urban areas. Gilbert and Newbold (2006), state that following the Second World War, New Zealand experienced a booming economy that lasted until the 1970s. This created a significant demand for unskilled workers. The attraction of employment and money was the motivation Māori needed to move from rural areas into the cities (Metge, 1995) where they were generally employed in low-paid manual occupations. Despite the appearance and effects of detribalisation (King, 2003), through migration of Māori from rural to urban centres for work, Māori values remained intact. Although their values were intact, Māori still faced a range of social and economic pressures which impacted on their adjustment and wellbeing, and the relationships between Māori and Pākehā (Sinclair, 1976).

Urbanisation redefined the nature of the whānau with the move from rural areas to the urban centres. With this move to the centres, many whānau “ceased to have active links within their iwi and hapū” (King, 2003, p. 477). The impact of urbanisation was language loss and loss of cultural values. This is supported by Penetito (2010) who states;

In the urban setting, the context for interpretation of social justice among Māori is related to the separation of whānau from the traditional well-spring of Māori custom and belief (the marae), forced associations with non-Māori people..., the domination of mainstream institutions and practices... (p.65).

Urbanisation had a significant impact for Māori living in low-income areas as it changed the make-up of Aotearoa/New Zealand. According to Webb (1973), Aotearoa/New Zealand managed to avoid many of the significant problems encountered overseas until the mid-1970s. This soon changed as a result of a series of economic blows in the 1970s which hit blue-collar workers and for Māori, they bore a significant burden (Roguski, 2008). Rostow's take-off period, which is the third stage of growth where the economic development is automatic and the economy becomes self-reliant, had a reverse effect for Māori in the urban centres. Affordable housing was of a low standard and there was the disproportionate negative statistics associated with crime, poverty and low educational achievement among Māori. These accumulative effects eroded the whānau unit that once underpinned everyday lives. According to McCarthy (1997);

Living away from the tribal lands and separated from relatives; it has become increasingly difficult for Māori to meet obligations associated with whanaungatanga and to share in whānau activities (p.7).

The impact of colonisation and the rural-urban drift, impacted on the researcher's own family. The researcher's father grew up in a small rural community in the southern Waikato, where te reo Māori was his first language. When he attended school, te reo Māori was not allowed to be spoken and he had to learn skills to suppress his language. This was the beginning of the alienation of his language and culture. While te reo Māori was the casualty of colonisation for the researcher's father, he ensured his culture remained steadfast.

In the late 1960s and into the early 1970s, a new generation of Māori was being born in the cities and advancing into the Western education system of universities. Walker (2000), identifies strong family and community-orientated motivations as the main influence in attaining academic success for indigenous students. That is, the whānau provides a basis for promoting education. They hold a dual interest in the education of their children and mokopuna (grandchild, grandchildren). According to Durie (2006), whānau are not only interested in the outcomes of their children and mokopuna, but the

whānau themselves “are educators laying the foundations for a culture of learning” (p.7). In addition, the whānau are the backbone for providing support in promoting the educational wellbeing and success of their son and/or daughter. A view that is supported by Te Puni Kōkiri (2012a) who report that “whānau and parents need to be actively involved in their child’s education” (p.6). Barnes, Hutchings, Taupo and Bright (2012), state that the notion of success is currently determined by “academic levels, whereas whānau prefer that cultural, spiritual and academic possibilities are included in defining success” (p.15).

Indigenous students around the globe face similar challenges in the way their families influence their decisions. In Māori society, external factors such as whānau and cultural responsibilities can act as a barrier to student and academic success at university and therefore impede their likelihood to complete (Hunt, Morgan & Teddy, 2001; Hall, Rata & Adds, 2013). According to the study undertaken by Hunt et al (2001), there were two areas that clearly stood out as external barriers faced by the respondents, these were “monetary matters (financial difficulty and work demands), and family responsibilities (demands on time for whanau or hapu commitments, for partners or friends...” (p.22).

In Australia, DiGregorio, Farrington and Page (2000) posit that negative family experiences can have an impact on the success of Indigenous students at university. In contrast, Walker (2000) suggests that a nurturing family and support from other Indigenous students can be the motivator for succeeding at university. McLaughlin (2003) states, “throughout the world, members of low-income families and ethnic or minority groups tend to have lower levels of educational attainment” (p.36). For Māori, being socio-economically disadvantaged has placed constraints on their ability to participate in education.

Durie (2001) in his address to participants at the *Hui Taumata Mātauranga* in Taupō, stated that “education is critical to Māori advancement” (p.2). At the hui, Durie (2001) proposed three visions which would help shape Māori education, which he identified as;

- To live as Māori
- To actively participate as citizens of the world
- To enjoy a high standard of living and good health

(pp.3-4)

Durie (2001) suggests that for Māori to be living as Māori, they need to be able to access the Māori world through “language, culture, marae, resources such as land, tikanga, whānau, kaimoana” (p.3) which would prepare them for society. Consequently, the second vision of Durie (2001) is for Māori to be active participants as citizens of the world. Through education, doors would open to the worlds of technology, economy, arts and science. It also enables Māori to move freely between two worlds. The final vision of Durie (2001) is the enjoyment of good health and a high standard of living.

Durie (2001) believes that “education is linked to well-being...” (p.4). Moreover, education is the main contributor to health and wellbeing. In addition, Durie (2001) reports “educational achievement correlates directly with employment, income levels, standards of health, and quality of life” (p. 4). Finally, Durie (2001) concludes, “education is not the only factor that will determine fluency in te reo, or readiness for participation in a global society...it has the potential to be a major contributor, and educational failure significantly reduces chances of success” (p. 5).

It is imperative that an administrator understands how to best interact and engage with Māori, especially the whānau, as they are the biggest influencer of where their children end up and also provide the support function for their children. It is reasonable to claim that whānau aspire for their children to be more successful educationally than their parents in order to lift their socio-economic status and therefore their future employment prospects.

In many instances, whānau want for their children what Tā Apirana Ngata captured in his famous ōhākī (dying speech, final instructions before death), *E tipu, e rea*;

E tipu, e rea
Mō ngā rā o tōu ao
Ko tō ringa ki ngā rākau a te Pākehā
Hei ara mō tō tinana
Ko tō ngākau ki ngā taonga a ō tipuna
Hei tikitiki mō tō māhuna
Ā, ko tō wairua ki tō Atua
Nāna nei ngā mea katoa

Tā Apirana’s ōhākī expresses the notion of partnership and the resilience that Māori can draw from their cultural traditions and values. Furthermore, it strengthens the importance

of whānau taking the lead in decisions that affect their welfare and living conditions. As Ka'ai-Mahuta (2010) states, "it encourages Māori to find modern ways for ancient words" (p.261). The cultural concepts identified in the Rangihau model can be likened to those cultural traditions and values referenced in Tā Apirana's ōhākī above. For example, Pākehātanga (Western culture and world view), resonates with the line "...*your hand clasping the weapons/skills of the Pākehā*..." (Ka'ai, 2015 personal communication). This concept echoes the interface between Pākehā and Māori and allows for one to understand the Māori world view. Another concept is whanaungatanga which provides one with a sense of family connectedness, a sense of belonging (Moorfield, 2015). This reverberates with the line "*your heart centred in the treasures, of your ancestors*" (Ka'ai, 2015, personal communication). Rangihau's use of this cultural concept can be seen as connecting two groups of people "in order to articulate a bicultural world-view" (Ka'ai & Higgins, 2004, p.14). In addition, the concept of whanaungatanga is a cultural responsibility that a Māori university administrator, in this case the researcher, understands and demonstrates when engaging with Māori students. Durie (2006) highlights the importance of developing successful relationships which contributes to and influences the success of the student.

Syron and McLaughlin (2010) argue that access, retention, and engagement by Indigenous students is dependent on the Indigenous knowledge and experiences which Indigenous students take with them to the university environment. The university can play a significant role in the successful completion of Indigenous students by providing "spaces and places which recognise and support their engagement in the cultural interface" (Syron & McLaughlin, 2010, p.2). Milroy (2007) concludes that Indigenous students are more likely to succeed where there is a visible and thriving Indigenous community on campus with a critical mass of Indigenous academics, researchers and professional staff. This provides cultural security, academic relevance, and role models and also promotes community engagement and identity.

In 2016, there were over 353,300 domestic students participating in university study in Aotearoa/New Zealand (Ministry of Education, 2016). Of these figures, 23.3% identified as being Māori. At AUT University there were 29,014 students of which 11% identified as Māori, which was an increase of 386 students from the previous year (Ministry of Education, 2016;).

Recruitment

Secondary schools play a role in preparing students with academic skills and shaping the aspirations and expectations necessary for university. As suggested by McLaughlin (2003) with regards to research conducted in the United States;

raising expectation and improving academic preparation before they enter tertiary education are key policies to close the opportunity gap (p.40).

Further, McLaughlin (2003) outlines that “rigorous secondary school preparation has positive effects and can substantially narrow the gaps in tertiary participation” (p.41) between those who are in the lower and those in the higher socio-economic brackets. Recruitment of Māori students to attend university is not a new strategy. In the late 1800s, the former principal of Te Aute College, John Thornton, prepared young Māori men for the University of New Zealand matriculation examination (King, 1988; Theodore et al, 2015). It was at a time when many people believed Māori boys should be educated to work as farmers and tradesmen (King, 1988).

According to Theodore et al (2015), Thornton “saw a time when Māori would want their own doctors, lawyers and clergymen and felt it ‘just’ to equip Māori...” (p.2). This viewpoint is supported by King (1988) who has highlighted that Thornton’s belief was that the “brightest ones should be stirred into joining one of the professions” (p.13). However, Thornton’s tutoring was short lived as Te Aute College was ordered to deliver the Māori educational curriculum (Theodore et al, 2015). An example of a bright star under the tutelage of John Thornton, was Tā Apirana Ngata who “won the Makarini Scholarship for being an outstanding pupil” (King, 1988, p.14). Ngata’s grades were so outstanding, that Thornton encouraged him to attend university, and through his scholarship, a special grant was provided so that he was able to attend.

Tā Apirana Ngata sought permission from his whānau to attend Canterbury University College. His whānau did not agree at first. Only when his great uncle Rōpata Wahawaha thought that Ngata should go to university did they give their blessing on the proviso that he would use “the wisdom and skills for his people” (King, 1988, p.14). Ngata was the first Māori to study at a university and he spent the next five years in Christchurch.

Despite the lack of support at university, Ngata completed his qualifications and lived up to the expectations of his whānau (King, 1988, p.14).

In transitioning from secondary school to tertiary education, Māori students not only rely on their school careers advisor for advice, but also their peers and whānau play a role in the transition (Sultana, 1988; Taurere, 2010). The Tertiary Education Commission (2009) reported that when students decide on which tertiary provider to attend, they consider a variety of factors, which includes the reputation of the provider, the availability of programmes the student is interested in, and the location of the provider. The report also suggests that students were more likely to gather information from their teachers, current and former university students, friends and family to assist in reaching their decision (Tertiary Education Commission, 2009).

The New Zealand Productivity Commission (2016) reports that there are several factors and sources that students are influenced by when selecting a provider. For example, each year universities hold tertiary information days which provide opportunities for prospective students to explore a lot more than a set of academic programmes such as fees, scholarships, and support. Leach and Zepke (2005) conclude that the decision-making process can be broken into three stages;

Table 4: The student decision-making process

Decision	Factors
Predisposition	Socio-economic status - family background
	Parental disposition to tertiary education
	Confidence in ability
	School
Search	Career aspirations
	Academic achievements
	Interest in field of study
	Access to information
	Contact with tertiary institutions
Choice	Specific programmes
	Admission
	Social fit
	Affordability

(Adapted from Leach & Zepke, 2005)

Table 4 above identifies the decision-making process students encounter from an early age. As Leach and Zepke (2005) report, the decision-making process occurs over a period of time and is strongly influenced by predispositions and aspirations.

According to McLaughlin (2003), there is a connection between education and economic issues in Aotearoa/New Zealand. This view is also supported by the Ministry of Education (2013) who indicate that having university qualifications not only increases the student's employability and income, but also increases "the number of highly educated Māori with the skills, knowledge and qualification sought by employers" (p.44) which in turn delivers "wider economic and social benefits for all New Zealanders (p.44).

The Ministry of Education (2001) published a list of Māori student support initiatives which were in place across a range of tertiary providers in Aotearoa/New Zealand. This publication was used as "a guide to tertiary providers in making informed decisions regarding the development of Māori student support initiatives" (Ministry of Education, 2001b, pp1-2). While tertiary providers and, in particular, universities actively recruit students, strategies should be in place to ensure the successful participation and completion of those students, including Māori students.

AUT University designs recruitment initiatives targeted for specific groups which include information evenings for schools and community engagement programmes. Recruitment is undertaken both at the faculty and university level. From the researchers' previous experience, it is not necessarily the recruitment personnel that attract students, but the current university students and professors who can recruit and attract students to their university. This view is not to disrespect the role of the recruitment advisor, rather it is an example that the researcher has seen first-hand.

While the researcher was at the University of Otago, the School of Māori, Pacific and Indigenous Studies undertook an annual cultural and promotional trip to different areas which included 40 Māori and non-Māori undergraduate students, postgraduate students, administrative and academic staff including professors. The purpose of these trips was to recruit students to the University of Otago and to showcase the cultural element of the university. Some of these university students came from lower socio-economic backgrounds, small rural communities and/or were first in families to attend university.

Those students would then interact with the school students by retelling their journey to university. On one occasion, one of the Professors on the trip, who is the author of a series of language texts, met with students who used his textbooks as study aides. Having a well-known professor, is a draw card for some secondary students to attend that same university.

Participation and barriers

According to the Ministry of Education (2010) Māori are well-represented in tertiary education. For students who progress from diploma to degrees, there is no difference between Māori and Pākehā with both being at 28%. At the graduate and postgraduate levels, Māori are progressing on to these degrees with 10% Māori at the graduate level. The figure is also slightly higher for postgraduate with Māori being 21% and Pākehā 20%.

Rothon (2007) suggests that social class can affect educational attainment. Research undertaken in Aotearoa/New Zealand in 2000 indicated that students of higher social status were more likely to go on to university. This view is supported by Connor, Tyers and Modood (2004) who are of the view that access to higher education is influenced by social inequality. For Indigenous people globally, they generally have a lower socio-economic status. Continued participation and success in tertiary education contributes to the well-being of whānau and communities (Statistics New Zealand & Ministry of Pacific Island Affairs, 2010).

Chauvel & Rean (2012) outlined, one of the priorities highlighted in the *Tertiary Education Strategy 2010 – 2015* was to increase the number of Māori succeeding in tertiary study. For this priority to be achieved the Ministry of Education (2013) indicated the Government would need to;

- ensure that tertiary providers have the right incentives to get better outcomes for their Māori students;
- increase the accountability of tertiary providers to their communities and to the Government.

(p.45)

To fulfil the Government's priority of increasing the number of Māori students participating in and completing their tertiary qualifications, tertiary providers were set targets to meet. One of these targets included the establishment of relationships with schools in their catchment area and the development of initiatives and strategies which focused on encouraging and inspiring students to engage in tertiary study (Chauvel & Rean, 2012).

The Tertiary Education Commission requires some tertiary providers to indicate, through their Investment Plan, how they “intend to lift the performance of Māori learners” (Te Puni Kōkiri, 2012a, p.12). In 2013, there were 417,516 students undertaking tertiary study. Of these, Māori students represented 19.3% or 80,878 students, with 28.901% in the 25 – 39-year age range compared with 9.3% in school leavers age group (Ministry of Education, 2014). Many factors can attribute to the small percentage transitioning from secondary school to tertiary study. Chauvel & Rean (2012) suggest young students face barriers, enablers or opportunities that are all interconnected and can have a flow on effect when transitioning from school to tertiary study which include;

- Lack of guidance in enrolment process
- Unwelcoming educational environments
- Financial need
- Lack of social and academic support

(Chauvel & Rean, 2012, p.17)

Te Puni Kōkiri (2012a) highlighted that “58% of Māori school leavers do not transition to further training or education” (p.7). These types of barriers can impact the students' progress and can leave a negative imprint on the institution (Chauvel & Rean, 2012, p. 17). Participation rates of Māori undertaking tertiary study have been steadily increasing. A report undertaken by Chauvel & Rean (2012) outlined that Māori out-numbered non-Māori participating in tertiary study at the certificate and diploma level. According to Gorinski and Abernethy (2007), participation and achievement rates continue to be problematic for Māori. The completion rates at the degree level are still low in comparison to that of non-Māori (Hall, Rata, & Adds, 2013). The research undertaken by the Ministry of Education over an eleven year period identified that participation rates of New Zealanders undertaking tertiary education has been slowly decreasing since 2003.

For Māori, this decrease was at the non-degree level with slight increases at the degree and higher levels (Ministry of Education, 2014).

Research indicates that Māori students participating in tertiary education have unique features which can often act as a barrier to their academic success. Such barriers, which can have an impact, include low self-esteem and expectations (Jefferies; 1997), lack of finances (Fisher & Hood, 1987; Gallhofer et al, 1999), information, guidance and goals tied to relevant tertiary education pathway options (Chauvel & Rean, 2012), academic preparedness and familiarity with tertiary academic requirements (Chauvel & Rean, 2012) and cultural obligations (Hall, Rata & Addis, 2013); these are all examples of barriers that impinge Māori students. Hawke (2002 cited by Gorinski & Abernethy, 2007) suggests that Māori students and indeed other ethnic groups experience barriers which include “negative stereotyping of identity and ability, family obligations, lack of family support for finance or study and little opportunity to contribute to social or political changes” (p.229). Hall, Rata & Addis (2013) highlighted a barrier which has been identified in research undertaken in Canada, America, and Australia, that is, that a lot of Indigenous students face racism and intimidation which is not an uncommon barrier for Māori students. Hunt, Morgan & Teddy (2001) reported that Māori students found the university environment to be monocultural and alienating.

In Australia, the number of Aboriginal students participating in tertiary study has been declining, which is “unacceptable in a modern nation in which education is the key to successful students community participation and development” (Day & Nolde, 2009, p. 137). Syron and McLaughlin (2010) are of the view that this decline is due to the “colonial nature of the university establishment and its colonial relationship with colonised peoples and peoples from non-Western origins” (p.8). The provision of support services for Aboriginal students has increased, however, the participation rates are still declining.

A study undertaken by the University of Southern Queensland was developed to understand the needs, attitudes and knowledge of Indigenous secondary school students when considering university admission. The study sought to identify the reasons for the gap between achievement and knowledge levels, and university requirements for admission. The students participating in the study identified the following barriers;

- Motivation of the student, parents and community
 - Financial hardship
 - Lack of information about university programs and support services
- (Hossain, Gorman, Williams-Mozeley & Garvey, 2008, p. 9)

The study concluded with universities being proactive in meeting the needs of all their communities, particularly the needs of their Indigenous communities. Marketing collateral should address issues such as programmes of study, facilities and services available, and employment opportunities for university graduates (Hossain, Gorman, Williams-Mozeley & Garvey, 2008).

While discussion has been on the barriers affecting Māori participating in tertiary study, Theodore et al (2015) note that there are positive factors which have contributed to an increase in Māori participating. These have been highlighted as:

- a) Māori support systems;
 - b) Affirmative action and bridging programmes;
 - c) Increased Māori research capability;
 - d) Māori academic and support staff policies and strategies
- (Theodore et al, 2015, p.3)

Retention

There is a gap in the literature which reports on the rates of students who “persist in their studies and complete tertiary qualifications” (Scott, 2005, p.3). The New Zealand government tertiary education reforms in the early 2000s focused on better value for its investment which in effect ties performance to teaching and research (Scott, 2005). A longitudinal study undertaken by Scott (2005) identified that females were more likely to complete a tertiary qualification than their male counterparts. University students of Asian descent had the highest completion rates, while Māori completion rates were among the lowest of any group at the pre-degree level (Scott, 2005). In addition, Scott (2005) also noted that the higher the level studied, the higher the completion rates were and this view is supported by the Ministry of Education. The Ministry of Education (2014) reported that of the students studying full-time at a university in 2011 the highest proportion of students who were retained were at the Master and Doctorate level with the lowest retention at the pre-degree levels. For Māori, 74% were either still enrolled in study in 2012 or had completed their qualification.

Factors of student withdrawal can relate to being unprepared for study at university, financial issues, being overwhelmed, loneliness, and family problems (Gorinski & Abernethy, 2007). Lake (1998) believes that students “need to acculturate to the environment of tertiary study to gain institutional fit and commitment” (p.1). Furthermore, Lake’s (1998) view puts the onus on the student and not the institution or the teacher. While there are pressures for students considering participating in tertiary education, students face similar pressures which cause them to withdraw from their studies. As outlined by Sharrock and Lockyer (2008) Aboriginal students normally withdraw from university studies due to “financial pressures, social or cultural alienation, the academic demands of university study and insufficient academic support” (p.30). This environmental barrier is not uncommon for Māori students either. Research has identified that “financial obstacles or other commitments unrelated to their educational experiences might explain why Māori students leave” (Tumen, Shulruf, & Hattie, 2008, p.238).

A major barrier for retaining students is when the student is put in a position where they have to choose between their study and their identity. Hampton (1993) notes that this could include having to choose between family, community, and study. Having support at university is essential to ensure the retention of students.

According to a report by Gorinski and Abernethy (2007) in shifting the focus away from the inadequacies of the student and on to the role of the institution to promote success, three areas of change have been identified to address the issues which influence the participation and retention of students. The issues Gorinski and Abernethy (2007) refer to are changing the curriculum, classroom pedagogy, and relationships. By addressing the change of the curriculum, it “acknowledges the diversity and value of experience and knowledge of students... to reduce student alienation” (Gorinski & Abernethy, 2007, p.230). For classroom pedagogy, Bishop and Glynn (1999) highlight inclusion and participation as central to the learning of all students. Furthermore, “power relations cannot change unless both parties participate” (Bishop & Glynn, 1999, p.132).

Gorinski and Abernethy (2007) also acknowledge that relationships are an important factor that can have an impact on successful student retention. For example, students

learning from each other as they network, and telling each other about services available and problems they may be having. Students also respond well to staff, both academic and allied, = if they treat them “as individuals” (Gorinski & Abernethy, 2007, p.231). Zepke, Leach and Prebble (2005) hold a similar view where positive relationships between students and certain staff in the university are important and are key factors in students deciding to stay at university or withdraw. For students who are at risk of early departure from university, the support services provided at the institution are vital in supporting the student.

To better support students, particularly Māori students, tertiary providers have put in place specific initiatives. For example, at AUT University, Student Services include, but are not restricted to;

- Student Centre
- Chinese Centre
- Disability Student Support
- International Student Support
- Māori Student Support³
- Pasifika Student Support

(<http://www.aut.ac.nz>)

These service providers work in conjunction with faculties and staff in providing services for students. In the summary of findings, Zepke, Leach and Prebble (2005) acknowledge that “administrators play an important role in retaining students” (p.2). Furthermore, “many show a strong client service orientation, wanting effective student support services, provide pastoral care and adequate student support services” (p.2). Similarly, the findings from the research by Zepke, Leach, Prebble, Campbell, Coltman, Dewart, Gibson, Henderson, Leadbeater, Purnell, Rowan, Solomon & Wilson (2005) found that relationships influenced whether a student stayed or left university. The relationships could be with administrative staff, staff working in the service areas of the university, academics, fellow students, whānau, friends, and employers.

Conclusion

Chapter Three has identified that the whānau is the main influencer in determining the tertiary provider their son and/or daughter attends. Even when many Māori families

³ Emphasis added

moved to the city, which in some cases, effected their social class and economic status, Māori were increasingly participating in the Western education university system. This chapter described initiatives used to recruit Māori students to tertiary study. With support structures in place, such as whānau and on-campus support, Māori students can successfully complete tertiary study.

The following chapter highlights the use of case studies as an approach in research. This chapter will discuss the strengths and limitations the researcher encountered. In addition, chapter four will introduce the reader to the researcher as the case study.

CHAPTER FOUR: THE CASE-STUDY

Introduction

The formation of this chapter is a case-study about the researcher's own experience as a Māori university administrator. Within the researcher's own experience, the themes of course advice, pastoral care, and cultural responsiveness will be discussed. Intertwined will be excerpts of participants' opinions about the role and responsibilities of administrators. Finally, this chapter concludes with the researcher reflecting on both administrative roles that she has held.

Case studies as an approach in research

Case studies have been used in many different areas of research which reflects its versatility as a research method (Rose, Spinks & Canhoto, 2014). This approach allows for in-depth investigations which makes them a useful tool in descriptive research where the focus is on a specific situation or context. Yin (1984, 1994) defines case studies as facilitating explorations of phenomena within its context using a variety of sources. This is to ensure that the subject is explored through a variety of lenses instead of just one lens. A strength of case studies is that researchers do not focus on the discovery of a universal, general truth, rather the emphasis is placed on the exploration of depth of a subject (Colorado State University, 2014). Furthermore, as stated by Colorado State University (2014,) case studies;

...typically examine the interplay of all variables in order to provide as complete an understanding of an event or situation as possible. This type of comprehensive understanding is arrived at through a process known as thick description which involves an in-depth description of the entity being evaluated, the circumstances under which it is used, the characteristics of the people involved in it, and the nature of the community in which it is located. Thick description also involves interpreting the meaning of demographic and descriptive data such as cultural norms and mores, community values, ingrained attitudes and motives (pp. 1-2).

Stake (1995), suggests that case studies are complex when political, personal, and historical issues are uncovered about the subject/s being studied. Hodkinson and Hodkinson (2001) indicate that case study research allows for the examination of the exception as well as the typical and believe that "case studies are a valuable means of researching the learning and skills sector but that, as with all research interpreting case

study reports requires care and understanding” (Hodkinson & Hodkinson, p. 2). Marshall and Rossman (2011), recommend using a case-study approach to discover the group culture by rich, vivid descriptions within a specific context.

Design of the case study

Case study design as suggested by Rose et al (2014) proposes that an appropriate research question is formulated which assists in shaping the structure of the study. For this research, there are two parts to this case study. For part one of the study, the researcher designed two surveys which form the data collection. The second part of the case study, focuses on the researcher herself as the subject. Existing theories such as Yin (2009) and Rose et al (2014), support the design of this case study. Both authors debate that one of the differences of case study research and design is to determine whether the purpose of the case study is to develop or test the theory. An error the researcher made when designing the case study was to undertake the data collection before designing the case study, despite having formulated an idea of what the case study would look like.

Strengths and limitations of case study research

In understanding the strengths and limitations of case study research, Hodkinson and Hodkinson (2001) arranged their investigation into case study research around themes as shown in Table 5.

Table 5: Strengths and limitations of case study research

Strengths	Limitations
Understand complex inter-relationships	Too much data for easy analysis
Lived reality	Expensive if attempted on a large scale
Facilitate the exploration of the unexpected and unusual	Complexity examined is difficult to represent simply
Multiple case studies can enable research to focus on the significance of the idiosyncratic	Case studies do not lend themselves to numerical representation
Can show the processes involved in casual relationships	Are not generalisable in the conventional sense
Can facilitate rich conceptual/theoretical development	Are strongest when researcher expertise and intuition are maximised, but this raises doubts about their ‘objectivity’.
	They are easy to dismiss by those who do not like the messages that they contain
	They cannot answer a large number of relevant and appropriate research questions.

(Adapted from Hodkinson & Hodkinson, 2001)

The researcher as the case study

The researcher is a product of working-class parents and was born and raised in Dunedin. The researcher's father has whakapapa connections to Southern Waikato and Tauranga Moana, and her mother is Pākehā. As stated earlier (Chapter One) the researcher's father grew up as a whāngai and travelled with his kuia to different parts of the Waikato region until he started primary school in Tirau. As a young teenager, he left school and worked in local businesses before embarking on a journey to Christchurch to undertake trade training where he qualified as a French polisher. His journey continued south to Dunedin where he secured a job at the local Cadbury's factory and met the researcher's mother. The researcher's parents raised three children; one girl and two boys in Brockville, Dunedin. At the time of the children growing up, Brockville was a mixed-race suburb of Māori, Pacific Islanders and Pākehā living side by side. As children, their lives were filled with family, sport and school. While the children knew that they were Māori it was not until years later that they started to ask their father about 'being Māori'.

The researcher repeated school certificate in her sixth form year. Upon concluding her exams, the researcher went straight into an office job at Cadbury's. While she was grateful for that job, it is not what she wanted to do. It was hairdressing that was her passion. She enrolled in the next intake at the Dunedin Hairdressing Academy and completed a six-month pre-apprenticeship. Despite being in the top quartile of her intake, the researcher was unable to secure an apprenticeship as she was 20 and deemed too old for an apprenticeship. She stayed on at the Dunedin Hairdressing Academy on a voluntary basis until the researcher's life took a slight detour when she discovered that she was pregnant at the age of 21. After the birth of her daughter, the researcher retrained through the Salvation Army Training Courses. She undertook a clerical training course and two work-based training assignments. The work-based training assignments were both based at the Department of Māori Studies at the University of Otago. This was the beginning of the researcher's journey in university administration.

Years 1 - 13 of researcher's experience as a Māori university administrator at the University of Otago

The University of Otago is the southern-most university in Aotearoa/New Zealand and has a reputation for its world-class qualifications (<http://otago.ac.nz>). With a user pays environment in the tertiary education sector, it is becoming increasingly expensive for

students to study, let alone in Dunedin. In 2008, 20,752 students chose to study at the University of Otago, with thirty-six percent of those students being from the North Island. In 2012, this figure rose to 21,416 with a 2.6 percent increase of students from the North Island (University of Otago, n.d.). The years 2013 and 2014 saw enrolments drop to 21,113 and 20,942 respectively which can be attributed in part to the change in the student loan system. The New Zealand Government introduced restrictions on the amount of student loan a student can access. In addition, the government removed student allowance eligibility for those students undertaking postgraduate study except for those enrolled in bachelor's with honours (Ministry of Education, 2015).

As Webster (1998) outlined, the development of Māori Studies departments was “interrelated with the Māori Renaissance since the early 1970s” (p.157). Despite being the oldest university, the University of Otago's Department of Māori Studies or Te Tari Māori as it was known, was the youngest having been established in 1990 under the leadership of Godfrey Pōhatu. A formal review of the department occurred in 1995. Each department, faculty, centre and administrative unit is reviewed at least once every five years. The purpose is to “review and to effect improvement in the University's teaching, research and out-reach activities” (University of Otago, 1995). One of the recommendations from the Department of Māori Studies 1995 Review was the establishment of a Chair in Māori Studies which included the leadership of the Department. Professor Tania Ka'ai was appointed to the position. Shortly after taking up the appointment, Professor Ka'ai produced the document, *He Huarahi Hou – A New Pathway* in 1996. *He Huarahi Hou* was to provide a direction for the Department's future development. *He Huarahi Hou* consisted of seventeen portfolios which included;

- Curriculum
- Staffing
- Development of a new building
- Professional development
- Budget and financial management
- Postgraduate studies
- Marketing
- Commerce

- Internationalisation
- Research
- Liaison and recruitment
- Assessment
- Performance Appraisal
- Relationship building with Iwi
- Pastoral care
- Relationship building with the wider university

(Adapted from Ka'ai, 1996)

With te reo me ngā tikanga Māori (the Māori language and custom) being intrinsically linked to every aspect of the School's core business, it followed that the development of the new building would also embrace this as well from the naming of the building to its design concept and the various features and spaces contained within the building. The building's name, *Te Tumu* is reflected and located in the phrase *Te Tumu Herenga Waka* which is the post for securing waka. Images 7a and 7b below show the front and side views of the building construct which depicts the waka shape.

Image 7: Te Tumu front view of the waka



Image 8: Te Tumu side view of the waka



(Adapted from http://www.otago.ac.nz/tetumu/images/06_opening.html)

The building was constructed over six levels in the south tower of the Richardson Building (formerly the Hocken Building). The name of each level of the building reflected a part of the waka. For example, Level 2, was the administration centre for Te

Tumu, and was called *Te Urungi* or the steering paddle of the waka (Moorfield, 2015, personal communication).

The researcher's role

The researcher first started at the Department of Māori Studies in 1992 as a work-base trainee through the Salvation Army. A clerical position was advertised late in 1993 and the researcher was the successful recipient and started in January 1994. From January 1994, the researcher held various positions within the department which included clerical assistant, secretary and departmental secretary. In 1999 the department was awarded 'School' status and the researcher was promoted to the position of School Administrator. The prime function of the researcher's position was to manage the support function of Te Tumu - School of Māori, Pacific & Indigenous Studies, which encompassed the financial, human resource, and course related aspects of the School's operations. The researcher held this position until she resigned in 2007. Expressions of support functions included course advice, pastoral care, engaging with whānau, and supporting the Dean and senior management of the School in providing systems and processes which reflected both university requirements and standards, *and* the School's core business including the development of a new building.

When the Professor was appointed in 1996, changes were afoot. The first major change was the restructure of the curriculum to make it more robust yet flexible for students. This change initially saw a reduction in EFTS (effective full-time students) in the first year the revised curriculum was introduced. However, subsequent years, the EFTS increased expediently and the need for good course advice was required. This was one of the roles that the researcher enjoyed undertaking. Course advising helps the student choose a programme of study which will serve them in the development of their total potential, thus course advising is "a central and important activity in the process of education" (O'Banion, 1994).

The researcher met with students ranging from first year students through to those enrolling or contemplating enrolling in the Honours programme. To ensure quality control of the course advice staff provided to students, the Division of Humanities at the University of Otago introduced a 'course advice license' which involved sitting a test and answering twenty questions from the academic calendar all correctly. The questions

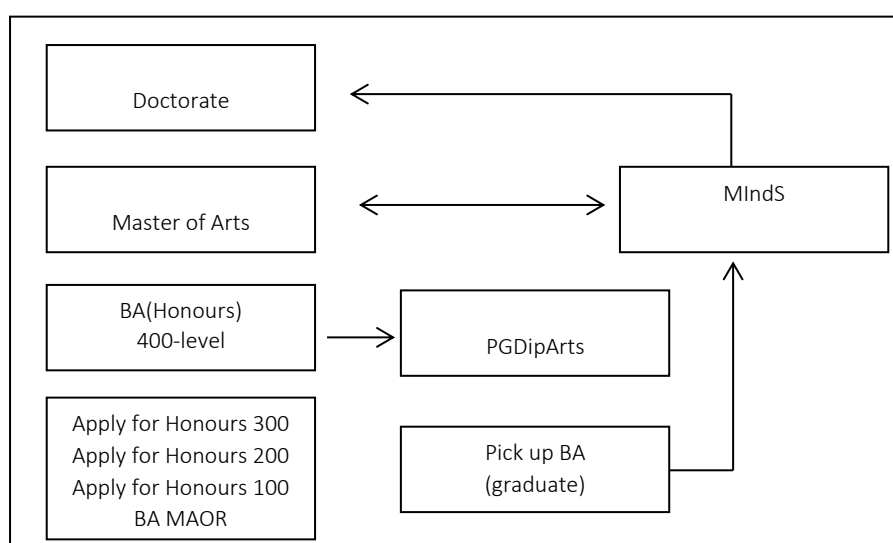
ranged from the university's regulations to how to approve a student's course of study. A staff member could not provide course advice to students without this license. Once the researcher completed the license, she prepared academic staff to sit and pass their own licenses.

As with other universities in Aotearoa/New Zealand, the bachelor's degree at the University of Otago has a minimum of 360-points and normally takes three years to complete. Each major within the bachelor's regulations have specific criteria that students must complete to satisfy the university's requirements. At the University of Otago, students have the flexibility in the choice of degrees they complete which includes:

- A single bachelor's degree;
- A single bachelor's degree with a double major;
- A double degree each with a major
- A bachelor's degree with honours;
- A bachelor's degree with combined honours

Along with academic staff in the School of Māori, Pacific and Indigenous Studies, the researcher provided course advice to students from undergraduate through to postgraduate levels. Figure 7 below highlights the options that were available to students in the school up until the researcher resigned in 2007.

Figure 7: Degree options



(Adapted from Reilly & Smith, 2005)

In determining an appropriate pathway for the student, the researcher (as an administrator) using the cultural concept of *kanohi ki te kanohi* (face to face), met with the student and together, using the *planning degree worksheet* as shown in Figure 8 below, they reviewed the options and planned a course of study for the duration of the degree.

Figure 8: Planning your degree⁴

	100-level	200-level	300-level
6			
12			
18			
24			
30			
36			
42			
48			
54			
60			

(Adapted from Reilly & Smith, 2005)

The worksheet, developed by the Division of Humanities at the University of Otago, provides a less arduous task for course advisors and students in understanding how to plan and map out a degree effectively. This is an example of developing a process which enhances and reflects university requirements.

Pastoral care extended to staff enrolled in higher degrees and their whānau, including:

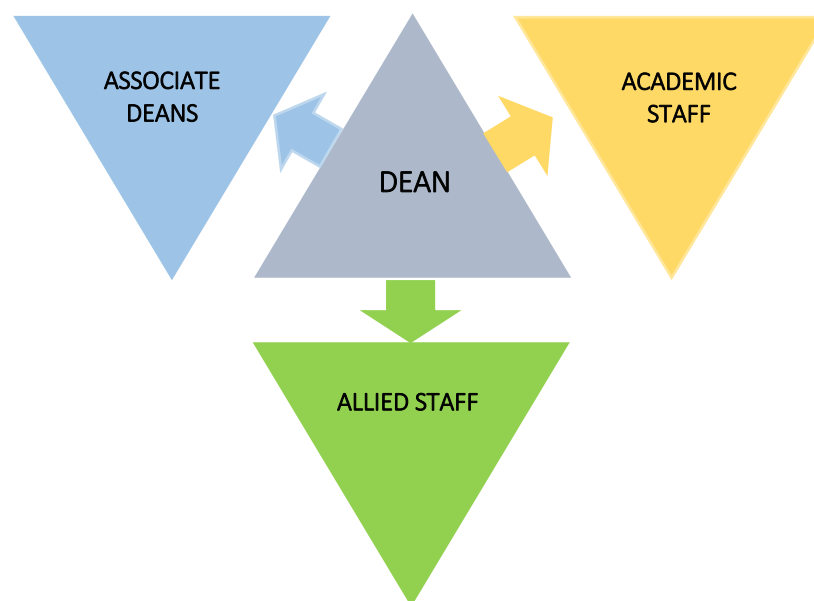
- Responding to bereavements such as arranging kohikohi (to collect), collection of children from day care;
- Babysitting to provide time-out for the staff member and their partners;
- Taking on extra responsibilities in times of stress such as report writing;
- Formatting theses for staff as a way of showing manaaki.

⁴ At the time of developing the degree planning worksheet, the point values of the papers at the University of Otago were 6 and 12-points. These point values have since been changed.

Years 14 - current of researcher's experience as a Māori university administrator at AUT University

The five faculties at AUT University each have a Dean, most have academic school/s and/or departments, and all of them have administrative areas and functions. At each of the faculty levels, staffing consists of academic, allied and non-academic. The researcher was a programme administrator in Te Ara Poutama - The Faculty of Māori and Indigenous Development⁵ from 2008 to 2016. Figure 9 below is a graphical diagram which is how the researcher viewed the structure of Te Ara Poutama from July 2008 to November 2016. At the time research was undertaken for this thesis, there were 3.0 full-time allied or administrative staff.

Figure 9: Structure of Te Ara Poutama – The Faculty of Māori & Indigenous Development 2008 to 2016



(Smith, 2014)

The grey triangle represents the Dean of the Faculty also known as the Tūmuaki. He is responsible for the day to day management of all aspects of the faculty. The yellow inverted triangle is the faculty's academic staff who broadly roll out the teaching programmes at the undergraduate and postgraduate levels, undertake research and sit on committees within the faculty and in the University. The green inverted triangle represents the allied staff within the Faculty. The allied staff, from 2008 to 2016 include

⁵ It should be noted, that staff in the Office of Māori Advancement are not included in this diagram

the Dean's Personal Assistant, and two programme administrators. Both the programme administrators were of Māori descent; one administered the undergraduate programme and the other who is also the researcher, administered the postgraduate programme for Te Ara Poutama.

The researcher's role

The researcher has worked in university administration for over twenty years. Prior to joining Te Ipukarea – The National Māori Language Institute, hosted by Te Ara Poutama at AUT University, the researcher was a programme administrator in the Faculty of Health and Environmental Science at AUT's North Campus. While the researcher has been at AUT University for ten years, she brought with her a wealth of knowledge as the former School Administrator of the School of Māori, Pacific and Indigenous Studies, at the University of Otago.

Table 6 below is the person specification of a programme administrator's position that was advertised at AUT University in February 2015. The skills and attributes listed in the table were, at the time, generic for a programme administrator at AUT University.

Table 6: Person specification of a Programme Administrators' position at AUT University

MANDATORY		DESIRABLE	
FORMAL QUALIFICATIONS			
<ul style="list-style-type: none">NCEA level 3 or tertiary certificate level 3 or higher.		<ul style="list-style-type: none">Relevant tertiary qualification an advantage	
KNOWLEDGE & EXPERIENCE			
<ul style="list-style-type: none">Experience with use of databasesA working knowledge and experience of MS Office.Experience and proficiency in assisting a variety of people at all levels with enquiries.Knowledge and practice in the principles of equity and diversityExperience in dealing with people whose first language is not English.		<ul style="list-style-type: none">Previous experience in educational administration is an advantage.Previous experience with student enrolment and academic records systems.	
SKILLS			
<ul style="list-style-type: none">Well-developed interpersonal, verbal, and written communication skillsProven customer service skillsAble to work autonomouslySelf-management skills (organisation and time management)Administration skillsProblem solving skills and decision-making skillsConflict resolution skillsAbility to work well within a team			
ATTRIBUTES			
<ul style="list-style-type: none">Enjoys working with peopleInitiativePatience, persistence and integrityAdaptable and flexible approach.Positive and solution orientated.Empathetic to all levels and cultures present in the organisation and wider community.Courteous, tactful and diplomaticBehaves professionally and ethically in all aspects of the role.			

(Adapted from AUT, 2015)

Table 7 below is the position specification of the researcher's position as a programme administrator. The skills listed below are similar to the skills outlined in Table 6 above with the exception of the cultural concepts and the understanding of basic Māori language in red font.

Table 7: Position specification of the researcher's position at Te Ara Poutama

MANDATORY		DESIRABLE	
FORMAL QUALIFICATIONS			
<ul style="list-style-type: none">Tertiary qualification in Māori Studies		<ul style="list-style-type: none">A certificate in Administration, Secretarial Support, Business, Project Management	
KNOWLEDGE & EXPERIENCE			
<ul style="list-style-type: none">A minimum of five years administration or executive/personal assistance experience in a tertiary institution or in a large organisation			
SKILLS			
<ul style="list-style-type: none">Excellent written and verbal communicationAbility to use basic Māori language in the office context including speaking, writing, listening and comprehension skillsAbility to work effectively in a bicultural/multicultural contextAbility to respond to all visitors to the faculty, institute and the centre in a culturally appropriate manner demonstrating appropriate tikanga and cultural concepts such as whanaungatanga, āwhina, tautoko and mana tangataSelf-management skills (organisation and time management)Ability to work autonomously and within a teamExcellent customer serviceExcellent working knowledge of electronic mail, word processing, power point and spreadsheet applicationsMethodical approach to prioritising workAbility to create effective documentation including the correct use of the macronHigh professional and personal standards with quality output of work		<ul style="list-style-type: none">Prior knowledge of a student management system such as ArionFamiliarity with database managementExperience in a Mac and/or Windows environment	
ATTRIBUTES			
<ul style="list-style-type: none">Detail conscious and deadline orientatedA strong team player who respects and helps others and works well within a team environmentSelf-motivatedTactful, sensitive and diplomaticSensitivity, empathy and cultural awarenessAdaptable and flexibleDecisive			

(Te Ara Poutama, AUT University, 2010)

In a Māori Development or Māori Studies department, school or faculty, such as Te Ara Poutama, it could be expected that allied staff have a knowledge of te reo me ngā tikanga Māori and importantly, cultural concepts which drive a behaviour that the Māori community could expect to see from personnel working in a Māori environment. For example; one could expect to hear personnel speaking Māori or at the very least pronouncing Māori correctly; that all Māori signage be correctly spelled; that the first point of contact in the main reception area would reflect a manaaki (caring) and welcoming behaviour.

The specific skills and attributes highlighted in Table 7 above are skills and attributes that are not necessarily expected within the mainstream University. Therein lies a fundamental difference between Māori administrators working in Māori Studies/Development faculties or schools and those administrators who are Māori working in other areas of the university. Often administrators in faculties, schools, or departments are highly skilled and qualified, and undertake specialised functions which have been devolved from academic staff. This is not to say that Māori administrators working in the service areas of the university are not highly skilled and qualified. Bacchetti (1978) argues;

...we [administrators] need to be expert not merely on how to get a job done but on how it should be done in order to support and reinforce other qualities and objectives in our college or university (p11).

Table 7 highlights the diverse range of skills and attributes of the researcher which enable her to successfully interact with staff, students, and visitors in a culturally appropriate manner. The skills, principles and values the researcher attained from her position at the University of Otago were transferred to the position she held in Te Ara Poutama. Critical reflection, while an important feature of being an academic, is considered an important feature by the researcher for Māori university administrators.

It is this practice, and against this background, which led the researcher to consider the significance of undertaking postgraduate study for two reasons. First, to gain a higher degree as a qualification models 'best practice' to other postgraduate students, and second, to understand through first-hand experience, the postgraduate journey and all the issues one faces while studying part-time and working full-time. In 2012, the researcher graduated with a taught Master's in Professional Business Studies majoring in Māori Development. After completing the taught Masters, the researcher had the confidence to undertake a thesis based on her experience as a Māori administrator. It is this experience which formed the basis of her research for this thesis. It was the researcher's opinion that by undertaking this thesis journey, it would expand her skill-base in providing pastoral care to postgraduate students.

Conclusion

Chapter Four discussed the case study approach used in this research. In this chapter, the researcher was the case-study. The case-study highlighted the retraining the researcher undertook to get back into the work force in an attempt at making a better life for her and her daughter. The researcher's experience in tertiary administration currently spans twenty-three years and her positions as a Māori university administrator in two institutions were discussed. The role and responsibilities of the Māori university administrator including the position description of a programme administrator at AUT University has been weaved into the case-study. The two position descriptions were compared with the difference being the inclusion of cultural concepts, which the researcher follows. Concluding this chapter is the researcher's reflection as a Māori university administrator which shows the initiative the researcher took to upskill to ensure her skill-base is current.

CHAPTER FIVE:

THE SURVEYS

Introduction

Two surveys were undertaken as part of the research for this thesis, which is discussed in this chapter. Included in this chapter are the details associated with the recruitment processes and criteria for participants. Following this, ethical considerations and limitations to the study are highlighted. The profiles of participants from both surveys are also discussed. To conclude, this chapter includes the analysis of the demographic data.

Method

In undertaking the research for this thesis, the researcher had to consider the ontological, epistemological, and methodological approaches that would be the most appropriate for this research and its primary focus. The central purpose of this thesis is to examine the significance the role of Māori university administrators play in recruiting and retaining Māori students. The research looks to provide the researcher with an opportunity to describe and explore the cross-cultural issues associated with administrative and support roles at AUT University.

Before conducting the research, many factors needed to be considered which influenced the questions that would be posed in the survey and which shaped the research design. Research involves making assumptions “about issues such as what things there are in the world, how we can know certain things, and what counts as legitimate knowledge” (Davidson & Tolich, 2003, p.25). Theoretical factors can influence the researcher’s decision in determining whether a qualitative or quantitative methodology is to be employed. For this study, the researcher employed both a survey and case study approach. Surveys collect quantitative data, while case studies collect and analyse qualitative data (Neuman, 2006; Sekaran, 2003).

Data collection

In undertaking research, data is important due to the objectivity that it can offer in shaping information and knowledge to provide a picture of what is being studied. With the

different bodies of knowledge and how information can be formed, it is important that different research methods are investigated to ensure the information being collected is objective enough to inform an hypothesis that is being tested. The chosen method for this part of the research is two surveys, which are effective tools for the collecting and collating of data.

The two surveys were developed by the researcher and administered by AUT's People and Organisation and Academic Services. The participants had a response time of two weeks before the surveys were closed off. Prior to undertaking the survey, participants, through the Participant Information Sheet (see Appendices), were advised that the survey was voluntary and they could withdraw at any time prior to the completion of the survey. The participants were also advised of the counselling sessions available should the research process generate any undue stress.

Background of internet surveys

The late 1990s was when access to the Internet became a global phenomenon throughout developed countries (Neuman, 2006). This network serves a global community of academic, government, business, private and public sectors. With the popularity of the Internet, Internet surveys have become a valuable and effective tool of collating information (Sekaran, 2003; Neuman, 2006; Couper, 2008; Dillman, Smyth & Christian, 2009). Part of the reason for this can be attributed to the informal nature of surveys, which are appearing on the Internet. As outlined by Dorstein and Hotchkiss (2005), simple, informal surveys are gaining popularity on the Internet, where one or two questions on various subjects form the basis of the survey. It is this rising trend, of investigation designed to understand people's thoughts on various subject matters that has created this increase of surveys on the Internet (Dorstein & Hotchkiss, 2005).

Strengths and weaknesses of internet surveys

The Internet has presented researchers with the opportunity to collect data with surveys, from a large, often global, pool of respondents. (Sekaran, 2003; Dorstein & Hotchkiss, 2005). Throughout this century, how surveys are conducted has evolved (Dillman et al, 2009). While these modifications have occurred over staggered periods, it has considerably changed the interaction and confidence between the researcher and the respondent. In addition, it has also changed the amount of time the research is conducted

(Neumann, 2006; Couper, 2008; Dillman et al, 2009). With the invention of new technology, the traditional mail questionnaire is being replaced by Internet-type surveys. Research undertaken using Internet surveys is not appropriate for all sample groups. Table 8 below outlines the strengths and weaknesses of Internet surveys.

Table 8: Advantages and disadvantages of internet surveys

Advantages of Internet Surveys	Disadvantages of Internet Surveys
<ul style="list-style-type: none"> • Internet surveys are fast and inexpensive • Flexibility in design and layout • Cost effective as the survey eliminates paper, postage and mail out • Geographical area can be larger 	<ul style="list-style-type: none"> • Not all people in society have access to the internet • Compatibility issues can arise such as MAC vs PC • Respondents may have multiple email addresses • The response rate can be low

(Adapted from Neuman, 2006)

Internet surveys have become an important method of data collection, developing much faster than any other method of data collection. Internet surveys have the advantage of low cost and quick distribution, eliminating errors and preventing survey alternation by the respondent (Bartley, 2003; Couper, 2008). Furthermore, Internet surveys allow a larger sample group to be surveyed which are in different geographical areas, thus making it an attractive method of data collection for the researcher (Bartley, 2003). Through the evolution of computer technology, researchers and participants can access a variety of web browsers and computer operating systems. However, without sufficient checking, the variance of web browsers can result in poor design from the misapplication of web-based technical capabilities and, as such it increases the likelihood of response error, thus defeating the advantages of Internet surveys (Couper, 2008).

The construction of a survey is not only about asking questions, it is also about the layout and the format of the survey (Sekaran, 2003; Davidson & Tolich, 2003). A survey should be clear, questions correctly aligned and easy to follow (Dillman, et al, 2009). Furthermore, the layout of the survey is crucial for Internet surveys as there are no interviewers to interact with the respondent. There are number of designs a researcher can consider implementing for their survey. These include, but are not limited to, open-ended questions, closed questions, check boxes and drop-down boxes. Couper (2008) notes the use of closed questions and check boxes are more beneficial to the researcher

when analysing the survey results. Moreover, Cohen, Manion and Morrison (2003) encourage the use of rating scales and multi-choice questions to provide flexibility of answers to respondents, while still containing the answers within a pre-determined sector.

Recruitment criteria and process

Surveying staff and students was the data collection method employed for this research. Paying attention to the Privacy Act, and AUT University's rules and regulations regarding access to staff and students' details, the researcher, through her supervisor, sought the assistance of AUT's People and Organisation to identify and approach staff who met the criteria, which included:

- Identify as Māori
- Is an administrator
- Have or had a working relationship with alumni and/or current students
- Are over 20 years of age

With the researcher having access to AUT University's student management system, and to protect both the researcher and potential participants, Academic Services were engaged to identify and contact both current and alumni students. The criteria used to identify the students included:

- Identify as Māori
- Be either a current student or graduate of AUT University
- Are over 20 years of age

The online survey tool, Survey Monkey, was used to design the surveys. Invitations were sent to participants via an email link which was administered by People and Organisation and Academic Services. People and Organisation identified twenty-one participants (staff) who met the criteria, with only five participants who responded. Academic Services identified 1,355 current, and 1,502 alumni Māori students; forty-seven percent of the participants who responded were alumni and fifty-two percent were current students.

Ethical considerations

Before the commencement of any data collection, ethical approval was sought from the Auckland University of Technology Ethics Committee (AUTEC). It was the intention of the researcher to undertake two methods of collecting data which included in-depth interviews with staff and surveys with students who were identified as current or alumni. In discussing the researcher's ethics application, AUTEC requested the researcher revise and resubmit the data collection methods as the committee believed there was a conflict of interest as the researcher was also a staff member of AUT and some of the participants may be colleagues of the researcher. The decision by AUTEC delayed the collection of the data, and ultimately changed and shaped the data collection methods employed.

Limitations of the study

This study is most obviously limited by the relatively small number of respondents. No generalisations can therefore be made across a wider population as to whether what has been described is common practice. Therefore, the data from the surveys must be viewed within the context of the literature and the supporting case study. The data was also restricted due to errors in the student survey and this will be reflected on in Chapter Seven.

Staff Survey

Closed and open-ended questions were used to elicit how participants viewed their role as a Māori administrator when interacting with students. The online survey contained the Participant Information Sheet and by clicking on the web link emailed by People and Organisation, participants gave their consent to partake in the survey.

Staff participant profile

The selection criteria identified twenty-one staff who met the criteria. Of that, only five staff members responded. Each of the respondents were based in Auckland and all identified as female. The pseudonym, wahine was allocated to each of the participants who completed the survey along with a unique number that was generated by Survey Monkey. To ensure the respondents' identities were protected, the areas of work and iwi affiliations were not featured.

Table 9: Staff participant profile

Pseudonym	Age range	Profile
Wahine 1	50 - 54	Wahine 1 has worked at AUT University for less than five years and is an administrator in a service area of the university.
Wahine 2	50 - 54	Wahine 2 is an administrator at the departmental level within the university, a position that she has held for five to ten years.
Wahine 3	45 - 49	Wahine 3 has been employed at AUT University for less than five years as an administrator in a service area of the university.
Wahine 4	55 – 59	Wahine 4 has been employed in a service area of the university for less than five years.
Wahine 5	55 – 59	Wahine 5 has worked as an administrator in a service area of the university for less than five years.

Four of the five participants have worked at the university for five or less years with only one participant having worked between five and ten years. One of the five participants is an administrator in a department, with the rest of the participants working in the service areas of the university. A service area refers to those areas that provide a service to students and/or staff such as the Library, Student Services, ICT, Liaison etc.

Student surveys – Current and Alumni

The main strategy of enquiry involved collating and analysing the data from the survey of current and alumni students, both undergraduate and postgraduate, at AUT University. Closed and open-ended questions were used to elicit information from participants on their interactions with Māori administrators during their course of study. The online survey contained the Participant Information Sheet, and by clicking on the web link that was sent by Academic Services, participants gave their consent to participate in the survey.

Student participant profile

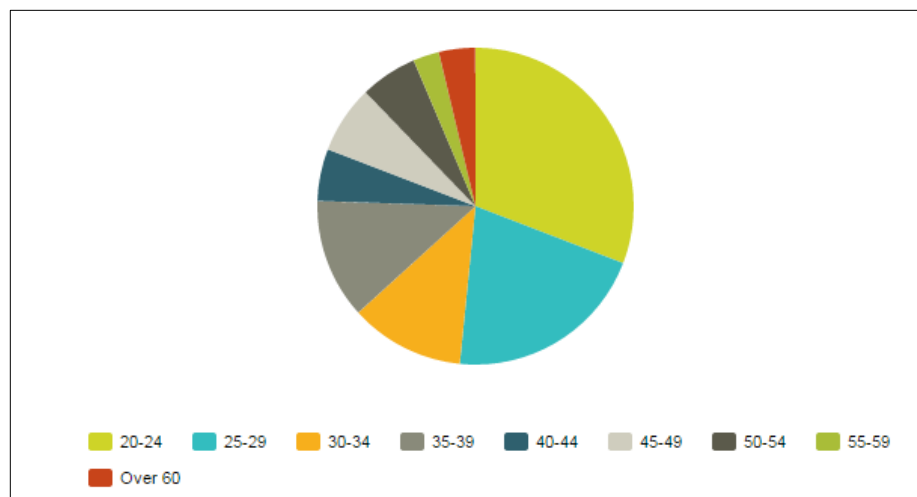
The variables of current and alumni students were used to identify participants. Student Services at AUT University identified 1,355 current Māori and 1,502 Māori alumni participants who met the criteria. Of the 2,857 total participants identified, only 188 participants completed the survey. Pseudonyms were allocated to participants to ensure their identity could not be revealed even though the researcher did not distribute the survey. The pseudonyms were:

- CU – current undergraduate
- AU – alumni undergraduate
- CP – current postgraduate
- AP – alumni postgraduate

These pseudonyms were determined by the participant identifying whether they were a current student or alumni, and whether the participant was at the undergraduate or postgraduate level at the time of completing the survey. A unique number was generated by Survey Monkey and assigned to each participant that completed the survey. Based on the information provided by the participant, the researcher matched the pseudonym with the unique number.

Of these 188 participants, 97 were current students and 89 were alumni, 1 current and 1 alumni student did not indicate if they were undergraduate or postgraduate. Chart 1 below illustrates the age range of the participants who completed the student survey.

Chart 1: Age range of participants

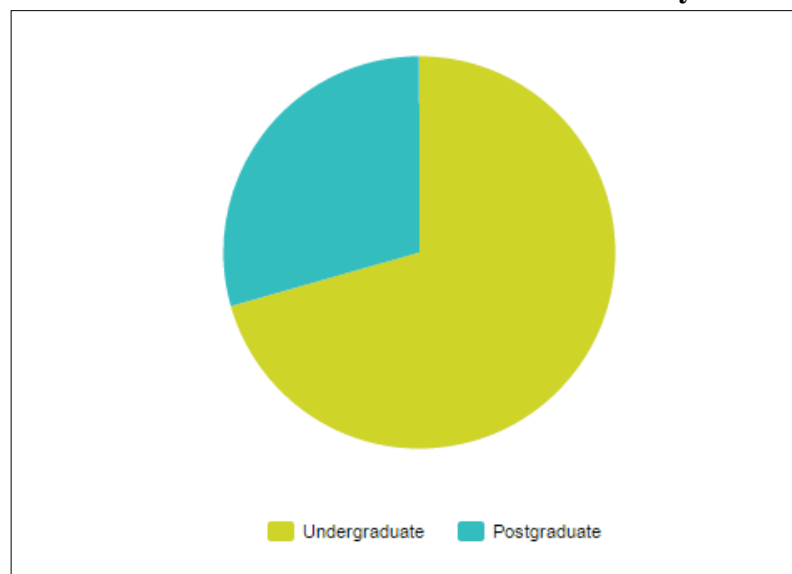


Of the 188 students who completed the survey, the majority were in the 20-24 age range with the least number of students who completed the survey being in the 55- 59 age range. Anecdotal evidence assumes that secondary school students go straight to university from school. However, the Ministry of Education (2015) report that for Māori students enrolled in formal tertiary qualifications for 2014, the under 18 age group recorded the lowest figure for those enrolling in formal tertiary qualifications. The 20-24 age group

had the third highest number of enrolments, with the 25 - 39 age bracket recording the highest number of Māori enrolling in tertiary qualifications. The statistics highlighted in Chart 1 above, are reflective of the Ministry of Education statistics reported in their 2015 report. Over 10-years, Māori enrolments in formal tertiary qualifications increased from 15,981 in 2004 to 18,088 in 2014 (Ministry of Education, 2014).

As indicated in Chart 2 below, seventy-three percent of the student respondents were undergraduate students and twenty-seven percent were postgraduate.

Chart 2: Study level of respondents



Of the 188 respondents, 132 respondents were undergraduate students with the remaining 55 respondents identifying themselves as being postgraduate students. Of the twenty-three percent of respondents who indicated which programme they were or had been studying, seventy-nine percent of those were postgraduate students. Undergraduate qualifications include certificate, diploma and bachelor programmes. According to the Ministry of Education (2015) 14.2 percent of Māori students were enrolled in levels 1 – 3 certificate programmes with 8.3 percent enrolled in bachelor programmes.

The postgraduate respondents for this research indicated which programme of study they were enrolled in, see Table 10 below, with the Masters programme representing 17 respondents.

Table 10: Respondents qualification of study

Qualification	Number
PhD or doctoral	8
Masters (Taught & Research)	17
Postgraduate Diploma	7

Of those respondents who identified as being a current or alumni postgraduate student, the faculties represented were:

Table 11: Respondents programme of study by faculty

Programme of study	Faculty					
	Business & Law	Culture & Society	Design & Creative Technologies	Health & Environmental Sciences	Te Ara Poutama	Unknown
Postgraduate Diploma	0	0	1	6	0	0
Master (Taught)	4	1	3	3	2	2
Master (Research)	0	0	0	0	0	2
PhD or professional doctorate	0	0	0	0	0	8

The survey questions

The aim of the thesis is to identify if Māori administrators play a role in the recruitment and retention of Māori students. The questions aimed at current and alumni students included demographics and focused on understanding how students viewed the role of an administrator and their views on recruitment and retention. The analysis of the data relating to the research question will take place in Chapter Six.

Conclusion

In conclusion, this chapter discussed the two surveys; the survey of Māori administrators and the survey of current and alumnus students, both undergraduate and postgraduate. The criteria and processes used for recruitment were discussed along with the ethical considerations that needed to be addressed. With the small number of respondents, the research was limited. In addition, and on reflection, had the researcher sought the advice of a specialist in designing the surveys, the response rates for both surveys may have been higher. In analysing the student surveys, the responses were reflective of the statistics reported by the Ministry of Education.

CHAPTER SIX: THE DISCUSSION

Introduction

Chapter Six will discuss the Māori university administrator, and what sets that role apart from its non-Māori university counterpart. The findings from the staff and student surveys will also be discussed in this chapter.

Māori university administrators

A Māori university administrator is an administrator who is of Māori descent, and who works in a university. What sets Māori university administrators apart from their non-Māori counterparts is that they undertake a dual role; one which is linked to regulations, course advice, university systems and processes, and the other which is linked to Māori cultural concepts and behaviours associated with tikanga Māori when engaging with Māori students and their whānau. Nikora, Levy, Henry & Whangaparita (2002) assert that it is best understood as providing a service to the Māori community.

Often the Māori university administrator, as in the case of the researcher, serves as an extension of the whānau unit in his/her dealings with Māori students. According to Sultana (1988), Reid (2000) and Durie (2006), the whānau unit can influence educational choices. Relationships between the whānau are important for learning and laying the foundation for positive experiences. In creating a professional relationship with the student, the Māori administrator acts as a conduit between the student, the university, and the whānau.

Tinto (1975) suggests that the family's socio-economic status can have an influence in students dropping out of university. Additional research has shown that other factors associated with the family background are important to the student's education, that is, the quality of relationships within the family and the expectations that parents have for their children's education (Tinto, 1975).

One of the skills of the researcher, in her role as a Māori university administrator, is to respond to students in a culturally appropriate manner demonstrating tikanga and cultural

concepts such as manaakitanga (ability to nurture relationships and be hospitable) and whanaungatanga. Manaakitanga is the nurturing of relationships while whanaungatanga embraces whakapapa (genealogy) with a focus on building relationships (Mead, 2003). Such cultural responsibilities demonstrate an important aspect of the role of the Māori administrator. A task that the researcher has undertaken is the provision of course advice to students. In the researcher's experience working with Māori students, their expectations are somewhat thwarted when they arrive at university. The student often has a preconceived idea of what they want to study and in what particular field, but will sometimes find it challenging, overwhelming, and not what they expected at all. When this occurs, often the Māori student makes their way to the university's Māori Studies/Development department where they find a "home", that is, an environment that is Māori-friendly and familiar to them. This is by no means a slight on other faculties, but Māori students can find a sense of belonging with staff and/or students who demonstrate culturally appropriate behaviour.

Table 12 highlights cultural indicators, which the Māori university administrator may utilise when engaging with Māori students, as is the case with the researcher.

Table 12: Cultural Indicators used by the Māori University Administrator

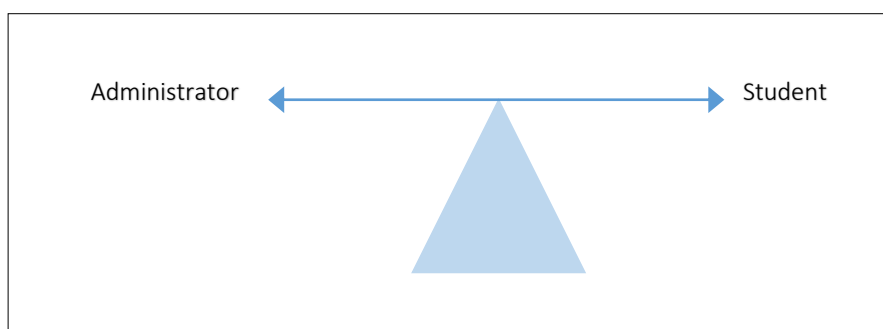
<i>Tikanga or cultural concept</i>	Explanation
Manaakitanga	The ability to respect, care and show generosity and support to others
Whanaungatanga	Embrace whakapapa (genealogy) with a focus on building relationships through shared experiences
Awhi/Āwhina	To embrace and cherish, to be helpful, supportive and to assist.
Aroha	To empathise; feel compassion
Taupuhipuhi	To be supportive by placing an arm around
Takahoahoa	To be friendly, affable, sociable
Whakaute	To be respectful and show respect
Mānawanawa	To be patient and show patience
Whakaaro	To think, plan, consider, decide
Tangata ngākau mahara	To be a thoughtful person
He hīnātore	An enlightened or wise person

Manawa popore	To be a considerate person
Āta	To be thorough and deliberate, professional

These fourteen indicators provide a foundation from which to understand how te ao Māori and a Māori world view are relevant and an inherent part of best practice, for the Māori university administrator. Moreover, these indicators are also transferable when dealing with Pacific students.

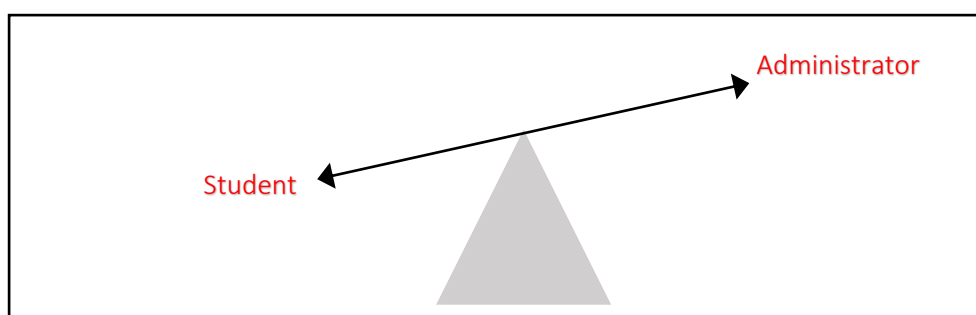
The knowledge and application of these cultural indicators combined with institutional knowledge regarding the processes and regulations of the University makes for a powerful combination of attributes which are critical not just in the recruitment of students to the University but importantly in the participation, successful completion, and attainment of undergraduate degrees and thereafter transition into postgraduate study. It is a fine balancing act which requires students to take responsibility for their learning and the Māori university administrator to take an active role in the management of students through the various stages of the learning journey. The relationship between the Māori university administrator and the student can be described as “he whakataurite” (one of perspective and balance).

Figure 10: Representation of he whakataurite



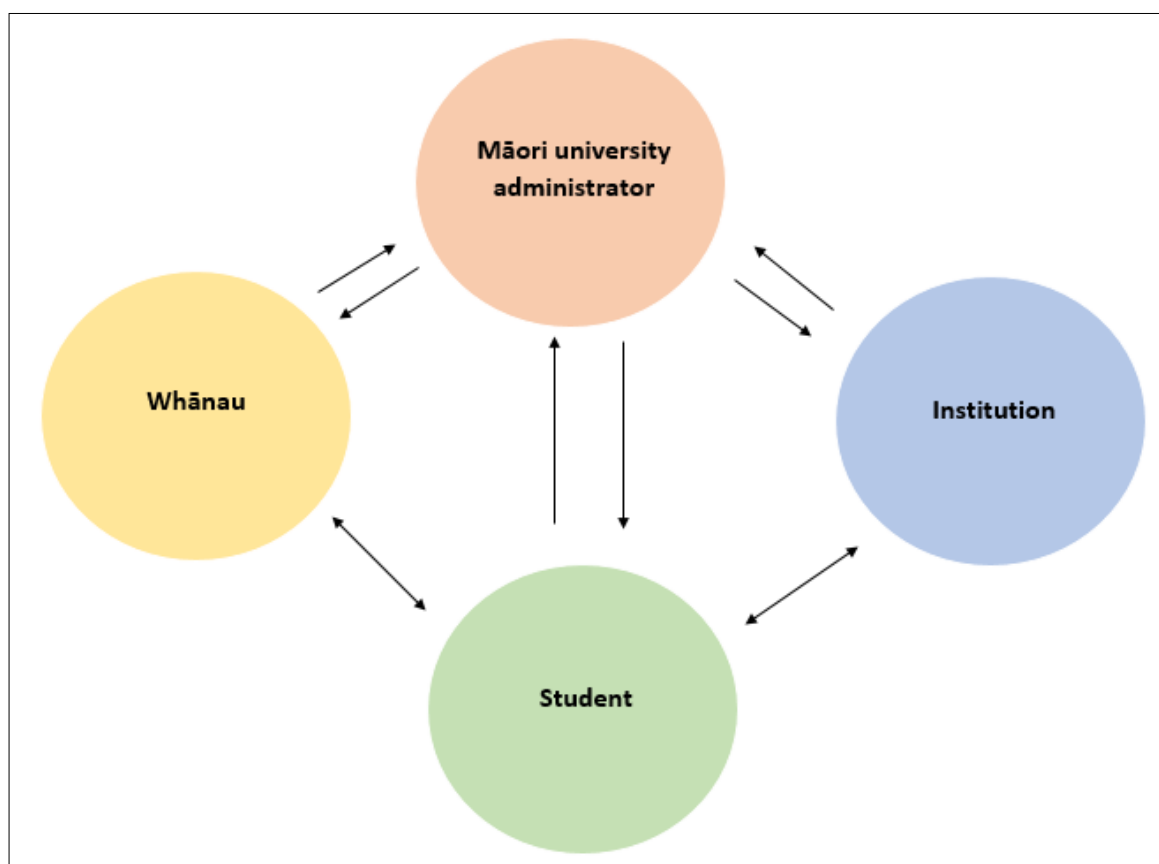
However, if the student strays too far away from the boundaries of their study and goals to achieve successful completion of their degree or higher degree, then the relationship is put at risk (see Figure 11 below).

Figure 11: Representation of kūnakunaku (shambolic), the opposite of whakataurite



The Kember model, referred to in Chapter One, is a linear recycling loop which reflects the journey or path a student takes during their course of study. One change in the variables can impact on the student's journey. As portrayed in Figure 11 below, the Māori university administrator can be included in Kember's recycling loop and is the bridge and/or conduit between the institution, student, and whānau.

Figure 12: The relationship



The employment of cultural indicators by the Māori university administrator highlighted in Table 13, and the academic environment and integration variable used by Kember in his model, allows for the Māori university administrator to project manage the student to the successful completion of his or her academic journey.

Figure 12 above outlines the Māori university administrator as a conduit between the institution, whānau and student. The cultural concepts and responsibilities associated with the Māori university administrator's role are often unrecognised by the university. With the university ignoring these concepts and responsibilities, it is not valuing the importance of the Māori administrator's role within an academic context which adds value to the university. The whānau relationship is an important characteristic, as it is the whānau that can improve the educational success of Māori (Durie, 2004). This view is supported by both David Kember and John Rangihau who highlight whānau as a characteristic and cultural concept, as it is the circumstances in the home environment and family life that can, at times, affect the student's decision to stay at university.

Data analysis

There are two surveys that were analysed. The staff survey was quantitative in nature. A thematic analysis was the method used to analyse qualitative research findings from the staff survey. The use of this approach identifies patterns of themes from the data (Guest, MacQueen, & Namey, 2012). Using thematic analysis in a survey context, provides the researcher with a tool to be able to identify themes that are not explicit in the survey questions (Tanaka, Parkinson, Settel & Tahiroglu, 2012).

The process for thematic analysis commences when the analyst highlights and identifies patterns in the data, which according to Ryan and Bernard (2000), can occur "before, during and after analysis" (p.780). Scholars each have their own interpretation of when you should engage with the literature relevant to the analysis being undertaken. Braun & Clarke (2008) highlight that there is no right or wrong way when reading for thematic analysis. However, Braun & Clarke (2008) argue that "a more inductive approach would be enhanced by not engaging with literature in the early stage of analysis" (p.86).

Table 13 below is an adaptation of Braun and Clarke's (2008) *Phases of thematic analysis* which highlights the phases of analysis. It has been suggested by Braun and Clarke

(2008) and Patton (1990) that these phases are qualitative analysis guidelines and not rules in qualitative analysis.

Table 13: Phases of thematic analysis

Phase	Description
Familiarisation with data	Becoming familiar with the data and its content by reading and re-reading
Generating initial codes	Generating codes which identify the important features of the data that may be relevant in answering the research question. Involves coding of all the data set, collating of codes and relevant data extracts for analysis
Searching for themes	Examining codes and collated data to identify potential themes, then collate data relevant to each theme and review the viability of each theme.
Reviewing themes	Checking the themes against the dataset to determine if a story of the data can be told and that can answer the research question. Themes are generally refined.
Defining and naming themes	Provides a detailed analysis of each theme, determining the scope and focus of each theme
Producing the report	Weaves together the narrative and data extracts and contextualises the analysis in relation to the existing literature.

(Adapted from Braun & Clarke, 2008, p.87)

Staff Survey Analysis

Defining the term “administrative” role/occupation in universities can be an issue. For example, the Australian universities use the term non-academic when referring to administrators or administrative roles. According to Dobson and Conway (2003), administrators “react negatively to being termed “non-academics” (p.125). In 1996, an administrator wrote to the Australian Universities Review requesting that universities stop making reference to non-academics as “non-persons who do non-work...I and most of my colleagues prefer to be referred to as general staff engaged in general duties or in support services...” (Moodie, 1993, p.32). For staff in non-academic positions in New Zealand universities the preferred term used is general or allied staff.

The structure of AUT University is separated into academic and service areas. The academic areas of AUT University include five faculties. Four of the five faculties

include research institutes and/or centres, departments, and schools and therefore the administrator roles within the academic areas are varied. Despite this variation the administrator is an important cog in the wheel whereby they provide the necessary support function to the university's core business of teaching, research and service. This view is supported by Moorfield (2015) who states;

An administrator in a university department, institute or faculty role is to ensure the aims and work of teaching, research and community service of the academic and support staff within the particular department, institute or faculty are fulfilled (personal communication).

The survey questions

The aim of this research was to examine the significance of the role Māori administrators play in the recruitment and retention of Māori students. The survey questions were directed at staff who are Māori administrators and designed to seek their opinions about the role of the Māori administrator. The survey comprised general questions about demographics and questions about the participants' roles and the interactions they had, if any, with students and the students' whānau. The questions included:

- Briefly describe what your position involves
- In your role, do you interact with Māori students?
- If you do interact with students as part of your role, describe your interaction.
- Do you follow, either consciously or sub-consciously, cultural concepts in your role?
If so, describe these.
- If you answered yes to the previous question, are these cultural concepts important in your role? Why?
- Do you have any contact with the students' whānau?
- What sort of information did you or do you provide to the whānau?
- Does the position description for your role include cultural responsibilities when interacting with Māori students?
- In your role, do you see yourself as playing a role in the recruitment and retention of Māori students?

Analysis of questions

Sixty percent of the participants work in the service areas of the university. To ensure anonymity of the participants a description of their position will not be included.

In your role, do you interact with Māori students? If you do interact as part of your role, describe your interaction?

All the respondents indicated that they had some form of interaction with Māori students. When reviewing the responses from the respondents, their descriptions were similar. Wahine 2, whose position as an administrator is at the departmental level, *provides pastoral care and course and funding advice*. As part of the pastoral care that Wahine 2 provides to Māori students, she organised workshops with student mentors and shared information. For Wahine 3 her interaction is through information sharing, by providing *information in order to support the student journey* and advocating for the support services that are available to Māori students.

The academic environment illustrated in David Kember's intervention model, see Figure 2, defines the academic environment as;

...including all facets of the offering of the distance education course. This would include the package of study materials, academic assistance provided through student support systems, interactions through assignments and any other academic or administrative contact between the student and the institution (Roberts, Boyton, Buete & Dawson, 2006, p.56).

The academic environment and in particular the administrative support services, including the interaction between staff and student, are relevant and important to the university's approach to its students.

Do you follow, either consciously or sub-consciously cultural concepts in your role? If so, describe these.

All the respondents followed cultural concepts consciously or sub-consciously in their role. The Rangihau model in Chapter One brings together Māori cultural concepts that act as a looking glass into Māori identity and one's world-view. As Ka'ai (1995) outlines how people view their world is dependent on;

...own sub-conscious culturally conditioned filter for making sense of the world around us...it is not until we encounter people with a substantially different set of filters that we have to confront the assumptions, predispositions and beliefs that we take for granted and which make us who we are (p.24).

Wahine 2 explained that she provides support like a kuia (grandmother) would do;

A lot of Maori students require whanaungatanga. The support I give them is what a nana would give them. Tell them off and surround them with aroha when they need it.

Students attending university range in ages from the 17 and 18-year olds who are straight out of secondary to those who are upwards of 60-years who have experienced life. For Wahine 5 the cultural concepts she follows in her role include;

Respect...when communicating with mature (adult) students...to understanding the young student who is very shy.

Wahine 3 holds a similar view to Wahine 5, she responded;

Because of the diversity of cultures at AUT it important to acknowledge and respect all cultural beliefs and values. I practise being Maori sub-consciously in my role and respect and uphold the values of being Maori.

Are these cultural concepts important in your role and why?

The Rangihau model, see Figure 1 demonstrates the holistic nature of the Māori world-view and the interconnectedness of Māori cultural concepts. All respondents believed that the cultural concepts are important in and fundamental to their roles. Using the Rangihau model as a cultural compass, allows Māori to connect through oral traditions, personal histories, customary practices, tribal stories and genealogies (Rangihau, 1992). The respondents provided their account of why cultural concepts are important in their role. For Wahine 3;

creating a safe whanau environment for students is important as often university life is home away from home. In order to support their learning and living away from home a holistic approach to supporting all their values will assist to [sic] them achieving success...

Similarly, Wahine 4 states that;

...cultural concepts help acknowledge all aspects of persons wellbeing, physical, mental, spiritual and whanau concepts provide a framework for safe practice and understanding.

Finally, Wahine 5 believes;

Cultural concepts are important because Maori students and their parents and not necessarily familiar with tertiary study and they are willing to ask questions and share information if they can relate to a Māori member of staff familiar with the nuances of our cultures.

The Māori world-view and the cultural concepts are fundamental to how we behave and relate to others and the world around us, as articulated by Penetito (2005) who states;

the world is considered value-bound (aroha, manaakitanga). We learn those values from the social world (whanaungatanga/kinship, tangihanga). We internalise them and they become part of us (whakapapa, reo). They cannot be set aside (mana/power and authority, tapu/sacred and prohibited). We come to know that the social world as being essentially relativist and where multiple realities are the norm. Everyone has his/her own story to tell and variation is the reality (tikanga) (p.49).

Do you have any contact with the students' whānau? If so, what sort of information did you or do you provide to the whānau?

Four of the five administrators indicated that in their role, they had some contact with students' whānau. Wahine 3 provided an advocacy service whereby she promoted AUT *as the university of choice to mature students wanting to return to study after having their families*. In addition, Wahine 3 provided a service that directed students who were *hesitant and had academic concerns to Maori [sic] support services and facilities AUT offers (marae learning, maori [sic] groups or put them in contact with staff who can assist their needs*. Two of the administrators advised they provided information to whānau that met the provisions of the Privacy Act 1993. While AUT University collects, uses, stores and discloses personal information relating to students (<http://www.aut.ac.nz/privacy/privacy-of-students-personal-information>) staff cannot discuss with whānau any aspect of their son, daughter, sister or brother without their express permission. Wahine 2 indicated that she *will call the student in and advise them to ring the whanau [sic] from my office*. For Wahine 4;

Information giving is dependent on the student granting permission, in some situations and after explanation...information can be given where there are genuine concerns for the safety of student and/or others. Student will ask if a whanau [sic] member or support person can be present in a session with them if they unsure of the process or just want someone to know what is going on for them.

Does the position description for your role include cultural responsibilities when interacting with Māori students?

Only Wahine 4 indicated that their position description included cultural responsibilities. The researcher's position description, (see Table 7) included cultural concepts listed under mandatory skills. This aspect of the researcher's position description has already been discussed in the earlier part of this chapter.

In your role, do you see yourself as playing a role in the recruitment and retention of Māori students?

As discussed in Chapter Three, Māori students seek advice on their post-secondary school education from school careers advisors, peers and whānau. According to Wahine 5;

Universities are still a fairly new concept to Maori [sic] families who traditionally have not had the opportunities for study in past generations. Maori students may have more expectations from their whanau to be role models and excel academically – this can cause them to drop out if they are struggling either academically or financially and they don't have the opportunity to talk to independent Maori staff at AUT who could have talked to them about these pressures and helped them to work through the issues that are part of being a student.

Wahine 2 believes that she plays a role in the recruitment and retention of Māori students because *we have the reputation of supporting our Maori [sic] students and it is repeated through the schools and community.*

The role Wahine 3 undertook also aided in recruiting Māori students. Her approach was somewhat different whereby she enlisted current students to contact prospective students. Wahine 3 found *this rewarding as maori [sic] students made the calls and promoted their experience of studying at AUT.*

The recruitment of students is one aspect, but the retention of students is another aspect. As Wahine 5 alludes to;

The easier you can make it for parents, students and adults undertaking undergrad and postgrad studies by providing advice and guidance around scholarships and how they are administered the more likely the student will cope within a university environment.

With the cultural background Māori administrators have, they have some understanding of the plight of Māori students. One such example is that of Wahine 2 who came from a low decile and low socio-economic background. Through first-hand experience, she understood the *pressures from home and community, and [the] cultural differences* Māori students faced. These types of pressures could be *very hard to explain to the programme administrators and/or lectures.*

Student Survey Analysis

A thematic analysis of the data from the surveys of both current and alumni students proved difficult due to the design of the surveys, as only minimal statistical data could be achieved with any reliability which caused a pitfall for the researcher.

The student survey was to understand how students viewed the role of an administrator. The data analysis from this survey involved breaking down the survey to elicit any themes. Eliciting themes from the surveys was hampered by the small number of respondents. The themes that were coming through from the small number of respondents included whānau influence, roles and responsibilities, and course advice and will be discussed below.

Whānau influence

As discussed earlier, whānau are the main influencer in determining and deciding the best tertiary education for their son and/or daughter. According to Chirnside (2006), “family is a location of influence and socialisation regarding educational opportunity” (p.78). Whānau are the driving force behind the Māori economy as they are “the building blocks of any iwi...and they participate in the work force” (Te Puni Kōkiri, 2012, p.8).

Chapman (1981) indicated that a characteristic of a student attending university is social economic status. By participating in tertiary education, it improves the benefits not only

for the student, but for the whānau and the wider community (McLaughlin, 2003). Moreover, social economic status is a back-drop which influences attitudes and behaviours which relate directly to university. According to Davies (cited in McLaughlin, 2003);

Education determines not only earnings capacity but also the very quality of human life...In the broad sense of how well we live our lives—both individually and collectively—higher education is a public-health issue... Education, or the lack of it, relates to every other social issue. The ability to put roses as well as bread on the table is essential to a full life. Parenting and other personal relationships, civic and community involvement, creation and use of leisure time, care of self and loved ones, the ability to do one's work and comprehend its meaning in society—reasonable competence in at least most of those things is essential to our personal and collective health... Helping improve public health is important because it's practical and necessary, not just because it's the right thing to do.

(p.33)

The transition from school to university can leave a student feeling isolated and lonely, particularly if the university is in another city. Students are often leaving home for the first time and are away from their whānau, friends, and community. Universities, in general, are Euro-centric in nature and this type of environment can lead to a student feeling isolated which, according to the Ministry of Education (2010), can lead to withdrawing from university. This is where the Māori administrator can assist with putting in place support structures to help students combat that feeling of isolation and loneliness. As AP104 notes, a *whanau environment is good for the soul and therefore good for study*. AP22 indicated the support they received from Māori administrators during their undergraduate and postgraduate degrees;

I believe that Maori [sic] administrators play a key role in the success of students at university, this is particularly true for Maori [sic] as it mimics the whanau support system and relationships...

When the researcher was at secondary school in the early 1980s, university education was promoted to those students who achieved A-range grades in school certificate or sixth form certificate. The researcher's perception was that going to university was for brainy people and this perception has not changed in 30 years. AU139 is from an area that is predominantly Māori with high unemployment, this participant consulted their niece about attending university and the response received was;

...she just laughed. She continued to say that's for brainy people.

In addition, AU139 believes;

...education should be celebrated and valued within Whanau [sic]. As an advocate for this I always do my part to promote education and following an education pathway from high school to university but for some its just too daunting. How do we break down these barriers. I'm not sure...Being a face to these kids helps and having understanding and experience of what its like to be in their shoes. Having someone to relate to, to aspire to. Celebrating more successes and also promotion of foundation courses to draw them in and ease them into university life.

The importance of whanaungatanga/relationships at university is a strength for Māori students. As Greenwood and Brown (2007) outline;

Whanaungatanga describes not only relationships, but also the obligations and expectations that come through relationships, and the interdependence of the group. With relationships comes an expectation of manaakitanga, the practical application of respect, support and nurturing (p.75)

Roles and responsibilities

As highlighted in Chapter Two, there is no clear definition of a university administrator. One close representation in defining a university administrator is that of Szekeres (2004) who defines administrative staff as “those people in universities who have a role that is predominantly administrative in nature, i.e. their focus is about...supporting the work of academic staff...” (p.8).

From the viewpoint of the participants, they were uncertain what an administrator was or indeed what function or role they provide. The participant responses ranged from a customer services type position, to a secretarial position to a manager. One such example is from AU36 who views an administrator as;

An administrator is person or people who look after the paper work. That's a general idea, they could also look after time table issues, lecture schedules. Ultimately some one who keeps the faculty running smooth, who is able to mix with students and also lectures or the vice chancellor of example.

Another viewpoint, is that of CP65 who views the administrator as;

the facilitator and the person that makes things happen between the organisation and the student – perhaps the face of the university to the student.

A further opinion of an administrator is detailed by AP145, that is, the administrator is;

...critical and is the "doorway" to the University, the first point of contact for an incoming student. A) Understands that the student is their client/customer base and that as staff they are providing a service and not the other way round. B) Has a sound grasp of how Maori students think, learn and respond to their environment and how it differs from Pakeha [sic] students and therefore responds to the needs of Maori students in a way that is culturally appropriate. C) Has a sound knowledge of The Treaty Of Waitangi and it's effects on Maori today. Understands that Maori are a First Nations people and are uniquely positioned in this land. Does not make the fatal mistake of grouping Maori in with all Pacific Island students. D) Is friendly, kind, respectful and does not discriminate regardless of a students age, rank, iwi, race, ability etc. E) Is patient and willing to take care of the small things especially if a student is new to the university. F) Knows where the support networks are for Maori students so can fully inform the student. Follows through at least once to ensure they are connected with people inside those support networks. G) Is really good at their job. Can multi-task, is practical, hard-working, organised, computer literate, understands the university culture, layout, who's who and where they fit, knows their stuff related to job description and doesn't lose their head under pressure. Understands and LIKES all people but especially YOUNG people [Generation Y. they are unique and wonderful and...] H) If a student turns up in their office distressed or in strife of some sort, the administrator knows the limits of their position and refers on appropriately. Is kind but doesn't turn into the University counsellor. Has appropriate boundaries and is not a gossip/busy-body. Understands the principles of PRIVACY & CONFIDENTIALITY. I) Should attend at least one Wananga a year...

Course Advice

Attracting students to undertake tertiary study or higher education has become a competitive industry for universities. As Hirsch (1976) argues, tertiary study or higher education has “become a position good in which some institutions and degrees they offer are seen, in the eyes of students, parents and employer as offering better social status and lifetime opportunities than others” (cited in Maringe, 2006, p.467).

O'Banion (1994) suggests that the process for course advising students includes;

- Exploration of life goals
- Exploration of vocational goals,
- Program choice
- Course choice, and
- Scheduling courses

(p.10)

The above process allows for individual decision-making and programme organisation. Tuttle (2000) highlights retention as one of the main goals of course advising. In

addition, Tuttle (2000) argues “that academic advising, student services that connect the student to the institution, and faculty-student contact have a significant effect on student motivation, involvement, and retention” (p.16). The Māori administrator, and indeed its non-Māori counterpart, not only provide course advice, they can provide the wrap around service and support. Support can be manifested in the following ways:

- Course advice is administered in a culturally appropriate way;
- An understanding of how Māori students react to the university environment;
- Pastoral care is extended to all students through kanohi-ki-te-kanohi and via email for distance students;

Providing a wrap-around service to the student, the administrator embeds the cultural values of aroha, manaakitanga and whanaungatanga, an obligation and responsibility to the whānau, ensuring that the students’ learning is in an environment that is safe, and enables an opportunity to succeed. As AP83 notes;

Enroling [sic] in papers with a focus on Maori meant that the learning environment was Maori friendly and there was a lot of support from our lecturer and other academic staff....

As a postgraduate programme administrator, the researcher project managed the students through their studies. Project managing meant providing sound course advice and providing options for their course of study. When providing course advice to prospective Masters students, the researcher would ask them, *what do you want to write your thesis on, what are you passionate about? It must be a topic that you want to do, something that will keep you interested and be part of your life for the duration of your study. The topic should be yours, not what someone else wants you to do, as you could lose interest.* The researcher, in her role as postgraduate administrator, started this way as the papers which formed the first half of the Masters programme can potentially be chosen to feed into the thesis topic. This sort of project management is a system that CP125 referenced in response to one of the survey questions, *develop a system that can track student advancement.*

A further comment from AP22;

I have had great support from Maori administrators in my time as a student (both undergrad and postgrad). I believe that administrators play a key role in the success of students at university, this is particularly true for Maori as it mimics the whanau support system and relationships (eg. aunty who gives advice, tuakana/teina).

Conclusion

The retention and engagement of Māori tertiary students is of strategic importance (Ministry of Education & Ministry of Business, Innovation and Employment, 2014). The recruitment of Māori university students in one respect has been successful, a vital step is retaining these students. Having the appropriate mechanisms in place at the department, school, faculty and university levels such as the appropriate support structures for students strengthens the retention and achievement of Māori students. As highlighted in the *Tertiary Education Strategy 2014 – 2019*, the sector is focusing on “supporting improved achievement from two key groups: Māori and Pasifika and as such it is essential that tertiary education improves its delivery to these two groups” (p.12).

Wahine 2 sums up AUT University by stating;

We have the reputation of supporting our students and it is repeated through the schools and community.

CHAPTER SEVEN: THE CONCLUSION

Introduction

The purpose of this thesis was to examine the significance of the role Māori university administrator's play in the recruitment and retention of Māori students. A case-study approach was used based on the first-hand experiences of the researcher as a Māori university administrator.

Summary of each chapter

Chapter One introduces the thesis by discussing a Māori world view and locating the research. The chapter discussed the Indigenous research methodologies and the researcher introduced the Poutama Model. The tongi by Te Wherowhero was used as an analogy in developing this model. The red represents the Māori administrator and their location within te ao Māori, the black represents the student and their learning, and the white thread represents the whānau and community growing with their child as they develop and gain new knowledge and qualifications. The black oval perimeter represents the eye of the needle and the university.

Chapter Two directs the reader to a discussion of the evolution of the university in its contemporary context while providing a brief historical account of AUT University. This chapter concludes with an overview of university administration.

Chapter Three reviews the experiences Māori have had with formal education. This chapter provides a historical snapshot of Māori education and the effect of government policies. A description of initiatives used to recruit and retain Māori students to tertiary study is highlighted.

Chapter Four introduces the reader to the case-study approach and the researcher as the topic of the case-study.

Chapter Five discusses the data collection and processes used for this research including the limitations of the study. Profiles of the participants are discussed in this chapter.

Chapter Six focuses on the Māori university administrator and what sets it apart from its non-Māori counterparts. The final part of this chapter discusses the findings from the two surveys.

Summary of research outcomes

The research highlighted that whānau take the lead in determining the educational pathway of their child. There is a need for whānau to understand that after three years of blood, sweat and tears, figuratively speaking, there will be a positive result at the end, a time for celebration. For CU5, the values he held as a person was the inspiration that led him to study. CU5 took a scenic route in his study which eventually led to him failing and dropping out. Three years on and a bit older and wiser, CU5 returned to study. According to CU5;

if a young mouldable Maori [sic] mind can be inspired to make a better life than what was given to them, they need practical examples that their hard work will pay off...Like my family, a lot of young Maori [sic] potentials, are not properly equipped for an educated future. That needs to change.

Māori students gravitate to each other for that sense of whakawhanaungatanga, to bounce ideas off and to be Māori together. While the research revealed there is not a clear understanding of what the role of the Māori administrator is, the research did show that Māori administrators play a vital role in the university context. As staff members, they are the aunty, uncle, grandmother, grandfather role or the go to person for the Māori student, the Māori face of the university. Linking back to the Poutama Model in Chapter One, the Māori administrator is the human bridge, the project manager, they are there from the start as the first point of contact and they are there at the end when the student graduates. As Pōtatau Te Wherowhero said;

Kotahi ano te kohao o te ngira e kuhu ai te miro whero, te miro ma, te miro pango

(Kirkwood, 1999, p.13)

Further research

There are opportunities for further research in this area. The study focussed on Māori administrators and the role they play in the recruitment and retention of Māori students at AUT University. This study is a starting point for further research and there is potential

for this research to be expanded into the seven other universities. Errors in the student surveys were picked up after the surveys had been administered and the data was collected and available to be analysed. Before expansion, the survey would need to be revised with the assistance of a statistician to help with the design of the survey. On reflection, if the researcher had utilised the services of a statistician, the design and results may have been a lot different.

Conclusion

The opening paragraph of this chapter indicates the purpose of this thesis which was to examine the significance of the role Māori university administrator's play in the recruitment and retention of Māori students. The research identified that the Māori administrator can play a vital part in retaining Māori students through project managing them from point of contact through to completion. The Māori administrator is the conduit between the whānau, as the main influencer in deciding the course of tertiary education of their child, and the university. As CP65 highlights,

The Maori administrator is the facilitator and the person that makes things happen between the organisation and the student.

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GLOSSARY

Aroha	To love, feel pity, feel concern for
Āta	Be thorough, deliberate
Atua	Ancestor with continuing influence, god, deity
Awhi	To embrace, cherish, surround
Awhi rito	Leaves that embrace the centre shoot of the harakeke
Āwhina	Be helpful, assist
Hapū	Sub-tribe
Harakeke	New Zealand flax, <i>Phormium tenax</i>
He hīnātore	A wise, sage person
He whakataurite	One of balance and perspective
Iwi	Tribe
Kaho	Dark pine strips
Kairaranga	Weavers
Kākaho	Stem of toetoe, golden colour of the vertical stakes
Kanohi ki te kanohi	Face-to-face, in person
Kaumātua	Elders
Kaupapa Māori	Māori ideology
Kīngitanga, Te	A movement established when the first Māori King, Pōtatau Te Wherowhero was raised up
Kōrero Māori	Use of te reo Māori
Kotahitanga	Unity
Kuia	Grandmother, elderly woman
Kūnakunaku	Shambolic
Mana	Prestige, authority, be legal
Mana tangata	Power and status accrued through one's leadership talents, human rights
Manaakitanga	Hospitality, kindness, nurturing of relationships
Mānawanawa	Be patient

Manawa popore	Be considerate
Māoritanga	Māori culture, practices and beliefs
Marae	Courtyard, the open area in front of the meeting house where formal greetings and discussions take place.
Mohio ki te kōrero pukapuka	Being Māori literate
Mokopuna	Grandchild/ren
Noa	To be free from the extensions of tapu
Pākehā	Non-Māori, European
Pākehātanga	Non-Māori world view
Pepeha	Tribal saying, proverb (especially about a tribe), set form of words, formulaic expression, figure of speech, motto, slogan
Pīngao	<i>Desmoschoenus spiralis</i> , a native plant with golden-orange, polished, arching, narrow leaves which grows on sand dunes
Poukai	Meeting held on marae where people who support the Kīngitanga demonstrate their loyalty, contribute to funds and discuss movement affairs
Poutama	The stepped pattern of tukutuku panels and woven mats symbolising genealogies and also the various levels of learning and intellectual achievement
Rohe	Area, boundary
Takahoahoa	Be friendly
Tangata ngākau mahara	Be thoughtful
Tapu	Sacred, restricted
Taupuhipuhi	Be supportive
Tautoko	To support, prop up
Te ao Māori	The Māori world
Te reo Māori	The Māori language
Te reo me ngā tikanga Māori	The Māori language and customs
Tikanga	Custom
Tikanga Māori	Māori customary practices

Teina	Younger brother (of a male); younger sister (of a female); cousin – same gender, junior line
Toetoe	<i>Cortaderia</i> , native plant with long, grassy leaves with a fine edge and saw-like teeth
Tohunga	Expert
Tongi	Prophetic saying
Tuakana	Elder brother (of a male); elder sister (of a female), cousin of the same gender, senior branch; prefect
Tui	To sew, thread on a string
Tukutuku	Lattice work
Tūmatakahuki	Vertical strips
Waka	Canoe
Wānanga	Tertiary institution that caters for Māori learning needs
Whakaaro	To think, plan, consider, decide
Whakapapa	Genealogy
Whakatauākī	Proverb
Whakaute	Be respectful
Whānau	Family, inclusive of extended
Whāngai	Adopted
Whanaungatanga	Relationship, kinship, sense of family connection
Whare Wānanga	University, place of higher learning – traditionally, places where tohunga taught the sons of rangatira their people's knowledge of history, genealogy and religious practices