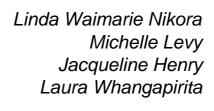*An Evaluation of*

TE RAU PUAWAI

WORKFORCE 100

Addressing the recruitment and retention of Maori students in tertiary education institutions: A Literature Review

technical report no. 2

Prepared for the Ministry of Health

By

Linda Waimarie Nikora
Michelle Levy
Jacqueline Henry
Laura Whangapirita

Maori & Psychology Research Unit
University of Waikato

May 2002

The
University
of Waikato
Te Whare Wānanga
a Waikato

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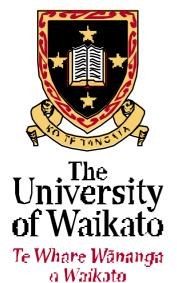
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Summary

To evaluate the Te Rau Puawai programme, the Ministry of Health commissioned the Maori and Psychology Research Unit of the University of Waikato in July 2001. The overall aim of the evaluation was to provide the Ministry with a clearer understanding of the programme including: the perceived critical success factors, the barriers if any regarding Te Rau Puawai, the impact of the programme, the extent to which the programme may be transferable, gaps in the programme, and suggested improvements.

To achieve this end, a review of relevant literature was undertaken to provide a framework to understand the patterns that arose from the information that we collected as part of this evaluation.

The review of literature is presented in this technical report.

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Introduction

Participation

There has been a steady increase in Maori tertiary education enrolments, from 20,201 in 1994 to 29,513 in 2000, with Maori comprising almost 14% of all tertiary education enrolments (Ministry of Education, 2002). In relation to tertiary education institutions, defined by the Ministry of Education as public providers, including universities, polytechnics, colleges of education and wananga, the growth in Maori enrolments has surpassed that of European/Pakeha in each of the past five years (Ministry of Education, 2002).

However, although there has been significant growth, Maori continue to be under-represented in tertiary education, mainly because of their under-representation in the younger age groups in education and training. According to the 1996 census, only 15.3 percent of Maori aged 18 to 24 years were participating in tertiary education compared to 30.6 percent of non-Maori in the same age group. When school leavers are considered, it is apparent that fewer Maori than non-Maori go directly on to further education and training (Ministry of Education, 2002).

Participation of Maori women in tertiary education has grown considerably over the last few years with Maori women being more likely than Maori men to be enrolled at university and the majority of Maori graduates being women, in 2000 comprising 63% of all Maori tertiary education institution graduates. Comparing school leavers in 1997 with those who left in 1995, Maori women had the greatest increase in tertiary participation. In the age groups 30-39, and 40 years and over, Maori women were more likely to be enrolled in tertiary education institutions in 1999 than Maori men, and non-Maori women and men (Ministry of Education, 2002).

Jefferies (1997) states that Maori under-representation in tertiary education is a result of low retention rates at secondary school, higher suspension and expulsion rates, and higher pregnancy rates. This contributes to Maori students leaving school with minimal qualifications or none at all. As a result, direct secondary tertiary flows of Maori into tertiary level programmes occur at lower rates than for non-Maori. Masters & Levy (1995) argue that insufficient participation by Maori in secondary school education have serious implications. They state that Maori participation in such formal assessment procedures are vital, as without formal qualifications, there are limited opportunities for Maori to have sufficient participation in employment and higher education.

There is a tendency for Maori to participate in tertiary education at a later age, as opposed to entering tertiary education directly from secondary school. Fifty eight percent of Maori students enrolled in tertiary education are over 25 years old, compared to 48% of non-Maori students. This difference is important as the needs of mature, adult students are different from the needs of young Maori entering tertiary education directly from school (Ministry of Education, 2002). The Ministry of

Education (2002) reports that bridging and support programmes are beginning to address these issues.

Where do Maori study?

Statistics from the Ministry of Education (2002) show that Maori are more likely to study in private training establishments, than in tertiary education institutions. In 2000, Maori comprised 13% of those enrolled in all programmes in tertiary education institutions, and 27% of those enrolled in all programmes at private training establishments. This difference is viewed as being partly due to the heavy involvement of private training providers in targeted training programmes and the strong community links many of them have with Maori communities (Ministry of Education, 2002). The range of programmes offered at private training establishments also differs from those offered at tertiary education institutions, with private training programmes tending to provide programmes at the diploma and certificate levels (Ministry of Education, 2002).

Given the above, Maori are over-represented in lower level programmes of study, with in 2000, 66.6 % of all Maori tertiary students being enrolled in diploma or certificate programmes as compared with 33.4% who were enrolled in degree or post-graduate programmes (Ministry of Education, 2002). Although Maori are under-represented in tertiary education, of those who do participate, more Maori are graduating, with Maori graduates increasing from 11.8% of all graduates in 1994 to 14.6% in 2000 (Ministry of Education, 2002). However, despite these gains in achievement, Maori students still tend to graduate with a certificate or diploma, as opposed to a degree or post-graduate qualification.

The Ministry of Education (2002) reports that a range of tertiary initiatives cater for both Maori going directly from school to tertiary study, and returning to education as adults. Three wananga provide a uniquely Maori path into tertiary education based on tikanga and matauranga Maori and one quarter of the 834 private training establishments specifically cater for the needs of Maori learners, with approximately one fifth identifying as Maori providers. This reflects the nature of a tertiary sector in transition. A particularly noticeable feature for Maori is the significantly increasing participation in wananga. These extend the range of qualifications on offer, as well as the level. For example, several masters programmes are now offered and accreditation to offer doctoral courses is currently being sought (Ministry of Education, 2002).

Successful participation in tertiary education

The Ministry of Education (2001) has identified various factors as impacting on the successful participation of Maori students in tertiary education. These include the transition and adaptation to unfamiliar tertiary environments and tertiary study, inappropriate support systems, financial barriers, and external commitments. International research has also investigated barriers to participation for minority and indigenous people. Thomason, Timothy, Thurber, and Hanna (1999) identify unwelcoming educational environments, financial need, lack of social support, lack of academic support and racism as being barriers to successful participation. No one factor can be attributed to unsuccessful participation in tertiary institutions as it is the complex interaction of numerous factors, situational, institutional and epistemological that lead to poor outcomes within tertiary education. The Ministry of Education (2001) supports this stating that if a student experiences one barrier, successful tertiary study may still result due to motivation and a commitment to study. However, withdrawal or non-completion often results when a student experiences a multitude of factors.

Transitions and adaptation to a tertiary environment

Jefferies (1997) studies on Maori participation in higher education mentioned the importance of Maori support networks to assist Maori through what some respondents described as an 'alien environment'. A majority of Maori students, attending tertiary institutions are often first generation participants in higher education and have had to leave their family base to do so (Ramsay, Tranter, Sumner, & Berret, 1996). First generation Maori tertiary students are faced with the greater challenge of settling in and adjusting to the assumed practices and rules of tertiary environments without the support of their whanau. Whanau support may now have to operate from a distance or be found in campus based social networks for those who have to relocate (Ministry of Education, 2002). These findings are supported by Mores (2000) who concludes that a majority of Native American students participating in higher education in the United States are first generation tertiary student and struggle to adapt to an alien tertiary education environment and by Padilla, Trevino, Gonzalez and Trevino (1999) who, when investigating the informal knowledge required by minority students to succeed in tertiary education, found minority students tended to be first generation students, indicating little existence of continuity between home and school. Bourke, Burden, Moore & Jordan (1987), Schwab (1996), and Walker (1997) found among indigenous students in Australia that higher education institutions are unfamiliar and often hostile to their presence on campus. The following section investigates reasons why tertiary education institutions are viewed as alien, unwelcoming or simply hostile by minority students.

Racism and discrimination

Mores (2000) states that universities need to be made aware of the prejudice and discrimination which can undermine student success within their institution. This is supported by Zambrana (cited in Rendon, Jalomo, & Nora, 2000) who states that

many minority students leave tertiary education due to cultural assaults on identity which lead to stress and tension. Gregory (2000) support this reporting that a large number of African American students also perceive racism as a problem on campus, and a majority perceive themselves to be potential targets of discrimination. Building on this Solorzano (2000) found that racial microaggressions (subtle insults including verbal, non-verbal and visual) have consequences for African American students particularly in relation to feelings of isolation as students struggle to maintain academic conflict within a potentially hostile environment.

Adaptation and cultural distance

Although, there is now a large volume of research on college/university/tertiary student retention, much of the research is based on testing and validating Tinto's (1975, 1987, 1993) model of student departure (Braxton & Lien, 2000). The basic premise of Tinto's model is that social and academic integration are essential to student retention. The process of becoming integrated into the academic and social systems of a tertiary educational institution occurs when students successfully navigate the stages of separation, transition and incorporation. In this model, separation involves students' disassociating themselves to some degree from the norms of past communities, including families, high school friends, and other ties (Braxton & Lien, 2000).

Not surprisingly, given that Tinto's model is based on an assimilation/acculturation framework, several researchers have questioned the validity of the model to fully and appropriately capture the experiences of minority students (Rendon, Jalomo, & Nora, 2000; Tierney, 1999). Kuh and Love (2000), Inglebert and Pavel (2000) and Tierney (1999) suggest that the underlying assumption of many retention models is that those from cultural backgrounds different to that of the institutions dominant culture need to adapt to the institution, with institutionalized attitudes relying on students assimilating to the culture of academia; the result being the student's culture is viewed as deficit. Jefferies (1997) also argues that this underlying assumption can be reflected in a range of behaviours among Maori, including adherence to a belief which implies success in the mainstream system is based on an acceptance of the dominant culture to the exclusion of one's own culture.

Kuh and Love (2000) conclude this assumption needs to alter if the experiences of undergraduate students and retention rates are to be enhanced, as the probability of retention is inversely related to the cultural distance between a students culture/s of origin and the cultures of immersion. Cabrera, Nora, Terenzini, Pascarella and Hagedorn (1999) highlighted the important role played by encouragement and support from family and past communities, stating that this outweighed the issue of academic preparedness in relation to retention. Supporting this, Rendon, Jalomo, and Nora (2000) report that minority students are not likely to relinquish cultural affiliations in order to find membership in a new tertiary environment as this is not a viable option given that family and cultural affiliations are sources of strength. The departure of some students can be explained by an inability to manage the distance between cultures of origin and institutions dominant cultures as students either reject the institutions attempts to socialize them or they have not found cultural enclaves from which to draw the support required to negotiate alien cultures (Kuh & Love, 2000). Padilla et al (1997) when investigating the informal knowledge required by minority

students to succeed in tertiary education, found little evidence of cultural continuity between the educational and home environment, for example few members of families attending college before them and there was limited exposure to role models of the same ethnicity. For some students the cultural distance is negligible due to being effectively prepared them to deal with the institutions values, beliefs, attitudes, assumptions and expectations. However, for other students whose culture of origin is very different from the culture of the tertiary institution the result is significant differences and/or conflict in the context of meaning making systems. For example, Kuh and Love (2000) report that for many Native American students the values entrenched in higher education, such as individualism, competition and autonomy, directly counter their cultural values; they are being encouraged to behave in ways which they have previously learned are wrong.

Within the New Zealand context Jefferies (1997) makes some links with the concept of cultural difference through raising issues relating to whanau expectations and obligations for Maori students. At times there expectations and obligations impact on the ability of Maori students to participate effectively in tertiary education due to the emergence of strong feelings of guilt that participation in higher education is occurring at the expense of family responsibilities and non-attendance (Jefferies, 1997). Schwab (1996) states that kinship obligations, for example, attendance at funerals, for indigenous students are significantly higher than those for non-indigenous students, with such obligations often impacting on students ability to progress and succeed.

The concepts of dual socialization and biculturalism seriously challenge the assumptions of separation, transition and incorporation. This is the extent to which an individual finds it possible to operate successfully between two cultural environments and adjust his or her behaviour according to the norms of each culture. It is proposed that individuals not totally separate but instead be supported to transit between two cultures. Navigating two landscapes, one of which is almost entirely different from home realities, requires both individual and institutional responsibility. To this end, the critical role of the institution cannot be overstated, yet it is often diminished in retention and participation studies (Rendon, Jalomo, & Nora, 2000).

Climate Change and Enhancing Student Involvement

Another major criticism of current models of student retention is the overemphasis on individual responsibility for change and adaptation and the lack of focus on systemic barriers. Past researchers employing an assimilation/acculturation framework have focused on the cultural deficit model of perceived cultural traits or differences (that is, poor motivation, academic deficiencies) as an explanation for poor educational achievement. Padilla, Trevino, Gonzalez and Trevino (1997) report that social and institutional support may be lacking for minority students as they transition into a tertiary environment. Supporting this, Rendon, Jalomo and Nora, (2000) highlight systemic barriers such as low expectations, and funding inequities, among others, as playing a crucial role in hindering the educational achievement of minority groups.

The literature outlined above relates to the concept of climate change, that is focusing on the relationship between the institutional environment and the needs of minority students within that environment. Whereas it may be difficult for large institutions as

a whole to implement retention strategies Tinto (2000) states that strategies for climate change do not have to focus on the wider institutional level, they can be focused on a smaller scale within individual departments.

Rendon, Jalomo, & Nora (2000) report that Astin's theory of student involvement is one of the most widely adopted models of student development. This model outlines factors contributing to retention as being associated with students' involvement in college life, whereas, factors contributing to departure from college were associated with students' non-involvement. As with Tinto's model above this has been criticized in relation to its emphasis on individual responsibility and although it is agreed that the institution plays an important role in facilitating involvement and therefore retention, often the programs offered to help students get involved have not focused on pro-actively seeking involvement from students (Rendon, Jalomo, & Nora, 2000). Many students, particularly first generation minority students, find it difficult to get involved, primarily due to issues regarding unfamiliarity with the environment and systems governing that environment (Bourdieu, 1986; Rendon, Jalomo, & Nora, 2000). Minority students did not perceive involvement as themselves taking the initiative, but when someone else takes an active role in assisting them. Rendon (cited in Rendon, Jalomo, & Nora, 2000) found that validation, as opposed to involvement, had played a more important role in encouraging persistence for minority students.

Padilla et al (1997) found that successful minority students were those able to create personal, environmental, academic and social supports required to negotiate the educational environment. Based on the literature reviewed above, the ability to create these supports does not rest with the individual student but also with the institution to actively facilitate the development of such supports. Specific forms of support, including cultural mediators and role models, enclaves, learning communities, support services and mentors are discussed in more detail below.

Cultural mediators, role models and mentors

Jefferies (1997) suggests that due to many Maori being first generation participants in tertiary education, Maori have little access to role models who have participated and succeeded in higher education, and as such little access to other Maori able to provide support in their transition to tertiary environments and study. Kuh and Love (2000) report that a simple strategy is focusing on students initial exposure and cultural learning through admissions, orientation, classes, peer groups, residence halls, the aim being to facilitate the process of enclave extension. Milem and Berger (1997) found that early involvement with academics, administrators and tutors appeared to have a positive influence on retention, however Baird (2000) reports that new students are reluctant to approach such people. Given this, one strategy may be to provide students with experiences and specific strategies for approaching and interacting with academics, administrators and tutors. However, noting the comments made above in relation to pro-actively seeking involvement from students, Rendon, Jalomo and Nora (2000) state that in order to facilitate the converging of the two worlds for minority students, the use of cultural translators, mediators, and/or role models is valuable. People in such positions can provide information and guidance that can help students decipher unfamiliar college customs and rituals, help mediate problems that arise between students' cultural traits and the prevailing campus culture. With the

involvement of cultural translators, mediators, and role models, minority students were more likely to be successfully retained when some individual, either inside or outside the class acted as validation agents (Rendon, Jalomo & Nora, 2000). Validating agents took an active interest in students, provided encouragement and support for students and affirmed them as being capable of doing academic work. Therefore, the role of the institution is not simply to offer involvement opportunities, but to take an active role in fostering validation (Rendon, Jalomo, & Nora, 2000).

Saenz, Wyatt and Reinhard (1998) describe a number of measures taken to improve faculty mentoring programmes. These include increasing the accessibility of mentors to students through holding more flexible office hours, returning phone calls, providing detailed advice on strategies for reaching vocational goals and accommodating varied student work schedules. The importance of expressing concern for students, as individual students, within mentoring strategies and the role of mentors in facilitating peer support to reduce isolation through the development of study groups and co-operative learning processes, such as group assessment were also emphasized. Hill, Castillo, Ngu and Pepion (1999) recorded success factors in a mentoring programme for ethnic minority students as being a multi-disciplinary mentoring programme, the promotion of the student and mentor relationship, organized opportunities for faculty members and students to learn about mentoring and the fostering of formal and informal networks.

Enclaves

Another strategy adopted by students is to form safe havens and enclaves, the key benefits being that they help students break down and negotiate the institution in manageable parts (Kuh & Love, 2000;). Williamson (1999), providing an example of an enclave, noted in her study of Black students attending predominantly white colleges, the creation by Black students of their own student support systems based on the identification of a need to ensure their psychological and academic well-being. Jordon (1987), Bourke, Burden and Moore, (1996) and Walker (1997) have found that separate indigenous support services are essential to provide additional academic and pastoral support to indigenous students enrolled in mainstream courses. Research has shown that the development of ethnic organizations or enclaves can foster students own learning, provide a supportive environment, assist in the navigation of the institutional culture, benefit minority students who are experiencing culture shock, enabling them to adapt without the surrender of cultural identity, and facilitate the incorporation of cultural life within the campus community (Kuh & Love, 2000; Padilla et al, 1997; Saylor & Aries, 1999; Solorzano, 2000).

Learning communities

Supporting the theme of cultural distance, involvement and climate change Tinto (2000) suggests a link between learning environments and student departure. The theory provided is that the majority of students experience tertiary education as isolated learners, where courses are detached and learning disconnected from others, providing little social or academic cohesion. Tinto (2000) concludes it is unsurprising that students do not appear to become involved given that their primary learning experiences do not facilitate or encourage their involvement. A solution to address this is through the reformation of educational practices designed to alter experiences

of education and enhance involvement in learning among students. One example of this is learning communities block scheduling which enables students to take courses together (structured around a common theme) and provide the opportunity to form a type of study team. Learning communities result in the sharing of knowledge and the construction of shared coherent understandings. Students form peer groups, social support becomes part of the academic experience, there is shared responsibility for the process of gaining knowledge, mutual dependence and group advancement resulting in increased involvement and retention (Tinto, 2000).

Although the relevance of Tinto's theories to minority and indigenous populations has been questioned, the relevance of concepts on which learning communities are based is supported by other authors. For example, Padilla et al (1997) suggests a sound research base supporting the view that minority groups adhere to a collectivist orientation rather than an exclusively individual orientation. Supporting this, Szelenyi (2001) reported that learning styles are influenced by cultural backgrounds, citing examples of research which found that as compared with White students, Hispanic and Native American students displayed a high propensity for participating in active and co-operative learning situations.

University Preparation Programmes

The issue of preparedness for tertiary education in relation to retention has been raised by several authors. Whilst preparing for tertiary education is often framed within the context of financial preparation, Tierney (1999) reports that while this is important it is insufficient for ensuring access to tertiary education for minority students, highlighting a need to investigate other means by which students can be prepared for the personal and environmental challenges of tertiary education described above. It should be noted that the two programmes reviewed here are based in the United States and focus on students entering tertiary education directly from secondary schooling. Care should be taken when generalizing from that context to the New Zealand context, however some relevant points, particularly in relation to successful components are made.

Tierney (1999) has investigated the Neighborhood Academic Initiative, a programme for low income urban minority adolescents in grades 7-12 who are identified as being unlikely to undertake tertiary education without financial or other assistance. This programme is located on the campus and focuses on enhancing awareness of and readiness for tertiary education in order to have a positive influence on educational outcomes. The programme has demonstrated some positive results with 60% of participating students going on to participate in four year degree colleges, the average national rate being 40% and the average local rate being 20%. This programme aims to meet a variety of needs through undertaking a variety of strategies. A critical assumption underpinning this programme is that family and communities are an essential component of successfully participating in tertiary education with cultural backgrounds and identities being reinforced throughout the programme. Also focused on within the programme are preparing students for the tertiary environment itself, including racism and prejudice, academic preparation and the payment of tuition fees (Tierney, 1999).

Newman and Newman (1999) also investigated an early intervention programme focused on increasing minority student retention in tertiary education. They describe the Young Scholars Programme which focuses on increasing the pool of African American minority youth who aspire to undertake tertiary education. Newman and Newman (1999) concluded that four key elements contributed to the success of the programme, although no indicators of success are included in their paper. These were that potential students started an ongoing relationship with the tertiary institution prior to leaving school, the creation of a network of people with a common interest in tertiary participation, academic preparation and financial assistance. The programme provided students with access to sources of assistance and mutual informal support thus reducing alienation and isolation. In addition, the programme has staff on campus who are responsible for students when they begin their study. This includes the provision of mentoring and support, monitoring progress, providing guidance and the familiarization of students with other campus resources (Newman and Newman, 1999).

It should be noted that in both programmes financial assistance was considered a component of increasing minority group participation. However the actual content offered by the programmes were considered more salient in terms of impacting on successful participation and retention. It is also recognized that the two programmes described above focus primarily on the adaptation of the individual responsibility as opposed to the adaptation of the environment and institution to the needs of minority students. Whilst criticisms have been made of the individualistic nature of some theories of student retention, the programmes described above highlight several salient factors in relation to minority student retention.

Financial Barriers

In New Zealand a range of measures are available to provide financial assistance to tertiary students. Approximately 34% of full-time Maori students receive a student allowance; thirty percent of those receiving a Training Incentive allowance are Maori and forty five percent of Maori students had a student loan in 2000 (Ministry of Education, 2002). Other sources of financial assistance are available specifically for Maori. In 2000/01 this included tertiary scholarships for Maori students, for example Manaaki Tauira scholarships administered by Specialist Education Services; TeachNZ scholarships of $10,000 for training Maori (and Pacific) early childhood and school teachers; Maori and Polynesian Scholarships administered by the Maori Education Trust; and iwi based scholarships. Measures of financial assistance available and the impact of this on Maori participation in tertiary education are examined in more detail below.

Student Loans

The student loan scheme was introduced in 1992. Aimed at providing equal access for all to tertiary education, the scheme provides access to finance for tuition fess and other education related costs. Income contingent, most borrowers, are not required to repay any money until they earn sufficient income.

Data is collected in relation to the percentage of loan clients by ethnicity across the tertiary sector. During the life of the scheme, the number of people enrolling in tertiary studies has increased, particularly groups with traditionally lower participation rates in tertiary education such as Maori; for example enrolments for Maori increased by 46% to 29,513 from 1994-2000 (Ministry of Education, Inland Revenue and Work and Income NZ, 2001). The Ministry of Education et al (2001) report that Maori in 1992 comprised 12.8% of loan clients, steadily rising to comprise 19% in 1999, and decreasing noticeably in 2000 to 13.2%. In 1999 Maori students were more likely than other students to make use of the student loan scheme and also borrowed a higher proportion of their maximum entitlement than European/Pakeha (Ministry of Education, 2000). Jefferies (1997) concludes that the increasing participation in the student loan system by Maori students reflects the necessity that for many Maori, the student loan scheme provides the financial support that is necessary to participate in higher education.

Student Allowances

The current form of the student allowances scheme was introduced in 1989 to provide allowances to New Zealand students aged 16 years or over who were studying in recognised tertiary qualifications, and to some senior secondary school students. Subject to criteria, including means testing for students under 25 years and being enrolled in a full time programme of study for at least 12 weeks, the scheme provides eligible tertiary students with a 200 week entitlement to student allowances (Ministry of Education, 2000).

Historically, Maori students have been the highest percentage of students receiving an allowance (Education and Science Committee, 2001). However, in 1999 there was little difference in uptake of allowances between Maori and European/Pakeha students with 33% of Maori and 32% (26 000) of European/Pakeha students receiving an allowance. Maori and Pacific students who received allowances were far more likely than others to take out loans. While 87% of Maori allowance clients and 88% of Pacific allowance clients also took a loan, 73 % of European/Pakeha and 59 % of Asian students did so (Ministry of Education, 2000).

Scholarships

The literature available suggests financial costs are a major barrier for Maori students undertaking tertiary education. The American based Institute for Higher Education Policy (2001) through a review of research investigating the effectiveness of financial aid, concluded that non-repayable grant aid is associated with lowering the probability of non-completion for minority and low income students, whereas increasing their level of debt increased the likelihood of non-completion for these students.

There has been little research or evaluation undertaken in New Zealand investigating the benefits of scholarships in relation to the completion of tertiary education. Case study reports from the TeachNZ Scholarship recipients (support for Maori wanting to become teachers) all identify the financial support provided by these scholarships as critical in providing the opportunity for them to continue tertiary study, the majority stating they would not have been able to undertake further study without the financial assistance provided by the scholarships (Ministry of Education, 2002).

Other examples of scholarship support provided to Maori students includes the Vice Chancellors Bursary Award Scheme (Massey University) which takes a secondary school-university partnership approach, with an emphasis on life long learning extending to the whanau and communities of the student (Ministry of Education, 2002). In 2001 there were 10 secondary schools involved, all with high levels of Maori and Pacific students, with an extension of the scheme being considered in 2005. The scheme focuses on encouraging student involvement in tertiary education through the awarding of certificates to those who demonstrate potential for tertiary education (5th-7th form students), open day visits to Massey University and scholarships for those demonstrating ongoing academic achievement (Ministry of Education, 2002).

A similar scheme (Community Partnerships Programme) is operated in Auckland by the Auckland University of Technology which has built partner relationships with 20 schools in the Auckland region. In 2002 the funding pool for this initiative was $500,000, to be spent on tuition scholarships. In 2000, approximately 85 scholarships were offered, of those 45 were awarded to Maori students. In addition to financial assistance, recipients are also required to attend the KEYS for Success Programme during their first year of study, aimed at providing students with the skills required to succeed in tertiary education. Student services also work with students, many of whom are first generation students, and once a fortnight students are required to communicate with their liaison person to ensure regular and continual monitoring of progress. Future developments include each faculty providing a support person to monitor student success and provide academic advice relevant to specific courses of study (Ministry of Education, 2002).

Rising costs of tertiary education

Concern has been expressed that the need to borrow to pay for tuition fees and possibly living costs is a barrier to access and is potentially impacting on the participation of those groups under-represented in the tertiary education sector (Education and Science Committee, 2001). Although there is no specific comparative data by which to evaluate these changes several authors have published commentaries in this area. Masters (1997) in an exploration of the social support networks of Maori graduate students at Waikato University found that financial issues affected students feelings of wellbeing and coping, with having to find work or be in debt not being conducive to successful study. ACNielsen-MRL (1997), Choat (1998), and the University of Auckland (1999) identified the rising cost of tertiary education, student loans, access to allowances and high course fees as external barriers to participation. Maani and Warner (cited in Education and Science Committee, 2001) identified that enrolments at the University of Auckland had increased over the past 10 years, however the number and percentage of part-time and Maori and European students had decreased significantly, particularly within the past five years. This is consistent with both international research and the hypothesis that students are responding to the high cost of undertaking tertiary education. However, a number of international authors also comment that whilst financial assistance is an important component of ensuring access to tertiary education, simply addressing financial elements will not in itself address the issue of retention for minority students (Hill, Castillo, Ngu, Pepion, 1999; Tierney, 1999)

Student Debt

Although it can be suggested that the student loan scheme is increasing access to tertiary education for Maori, significant issues arise for Maori in relation to levels of student debt. The NZUSA/APSU Student Debt Casebooks (Ashby, Robertson, Parata, 1996) predicted that at the age of 64, 35% of Maori graduates would still be repaying their student loan. Using demographic, borrowing and income information, the Tertiary Education Student Loan Analysis (TESLA) model simulates the situation, for Maori, European and Other, of an 18-year-old student who starts borrowing in 2000 and continues to borrow for three years. The resulting analysis shows that as a result of lower income projections the average debt repayment period is longer for women and Maori (Ministry of Education et al, 2001).

Although concern is rising in relation to levels of student debt, there is little research investigating effects of student debt in New Zealand, particularly on Maori. However, international literature provides some important insights into the effects of rising student debt, although it is important to note that care should be exercised in relation to generalizing international findings to our local context.

Choy and Maw (1994) found that high levels of borrowing were associated with family income, with those most likely to borrow being older students, black and from a less well-educated background. Impacts of debt burden on students in the United States have also been investigated. It has been found that those who borrowed were less likely than other students to enrol immediately in graduate education and that loans are encouraging students to undertake more paid work to limit or avoid borrowing; however, by doing so students are appearing to compromise the successful completion of their studies (Horn, 1998). McPherson and Shapiro (cited in Education and Science Committee, 2001) found that increases in the cost of higher education lead to a decrease in enrolment rates for low-income students, with no evidence of cost being a barrier for higher income students. As a result low income students have been concentrated in low status community colleges, contributing significantly to a growing stratification evident in the higher education system.

The Institute for Higher Education Policy (2001) investigated issues affecting the ability of low income and minority students to succeed. Factors identified included adequate preparation through participation in pre-college programmes; the availability of adequate financial aid throughout an entire course of study; and the availability of non-repayable grants and scholarships to lower debt. Through a review of research investigating the effectiveness of financial aid, it was concluded that non-repayable grant aid is associated with lowering the probability of non-completion for minority and low income students, whereas increasing their level of debt increased the likelihood of non-completion for these students.

This research suggests that the disincentive effects of higher tuition costs and loan debt is linked to class position but the relationship between the two is complex. It is suggested that low income students may be deferred by the up front costs of higher education, both in terms of tuition and living costs. If this is the case then the availability of student loans to fund higher education will not have the effect of encouraging enrolment from low income students (Education and Science Committee,

2001).

Without specific New Zealand research it is difficult to determine whether the specific trends identified overseas are occurring here. In the absence of such information, international studies may be indicative of areas requiring attention, the most critical appearing to be that the most serious effects of rising tuition costs and loan debt are experienced by those typically under-represented in higher education and by those who borrow the largest sums to finance their education (Education and Science Committee, 2001). The research that has been undertaken in New Zealand would suggest the issues identified internationally may be occurring here. For example, Jefferies (1997) reports that many Maori families are suffering financially and unemployment has prompted many Maori to give up ideas of participating in tertiary study for their children and themselves because they considered this as unrealistic on the basis of cost. This is supported by Walker (1997) who reports that the reasons most frequently given by staff and students at the Centre for Aboriginal Studies at Curtin University in Australia for withdrawal from courses, or poor academic performance are difficulties in meeting the costs associated with tertiary study, for example fees, accommodation, childcare and transport.

Gender specific issues

The Ministry of Women's Affairs (2001) analysis of data for tertiary participation shows that once Maori women have left the school system, their participation and performance in education improves markedly and the disparities with non-Maori that have persisted throughout compulsory schooling are greatly reduced. However, the ability of Maori mothers to study and/or train is impacted on by difficulty in accessing suitable and affordable childcare. The Ministry of Women's Affairs (2001) report that the New Zealand Childcare Survey in 1998 identified problems accessing appropriate, affordable early childhood care were a barrier to training for 21% of sole mothers and 12% of mothers from two-parent families, with a higher proportion of Maori than non-Maori mothers reporting this barrier.

Initiatives to address the recruitment and retention of Maori students in tertiary education institutions

The Ministry of Education (2001) has published a collection of Maori student support initiatives currently in practice at tertiary education institutions across Aotearoa (including eight universities, five polytechnics, two colleges of education and one wananga), stating that this is the only known collection of information on practices that support Maori students. Unless otherwise stated the information presented below has been sourced from this publication.

Bridging Programmes

The establishment of a bridging programme within tertiary institutions is a means by which students can be realistically prepared to undertake tertiary study. Increasing numbers of Maori are returning to education after a substantial break, resulting in the educational backgrounds of students needing to be accommodated within any bridging programmes offered. The Ministry of Education (2001) states that whilst the structure of bridging programmes may differ among providers, the goal of effectively preparing Maori students for tertiary study remains common to them all.

Te Puna Wananga – Auckland College of Education

This programme recognizes the importance of the concepts turangawaewae and whanaungatanga to the recruitment and retention of Maori students. Te Puna Wananga staff facilitate key activities in liaison with other support services, for example the Student Learning Unit, College Kaumatua and counselors. In 1998, Te Puna Wananga staff established a one year bridging programme (Te Reo Hapai) which aimed to provide the range of skills necessary for survival and success in tertiary education, provide a culturally safe and rewarding learning environment, to develop students own identity and self worth and to retain Maori students in the institution. Areas covered in this course included strengthening Maori language competency, developing basics skills and techniques in computing and information technology, and developing skills for autonomous learning. Other activities include noho marae and field trips highlighting the importance of whakawhanaungatanga and fostering the relationship between students and staff. Upon successful completion students have the necessary pre-requisites to apply for the Bachelor of Education degree.

Success of this programme has been measured in a number of ways. The retention rate of students is 80%, with approximately 60% continuing on the Bachelor programme with the remaining 20% continuing with other tertiary providers. The retention rate of students who have successfully completed the programme and are participating in the Bachelors programme is approximately 80%.

Te Tari Awhina (Student Services) Auckland University of Technology

Te Tari Awhina (Student Services Division of the Auckland University of

Technology) in 2001 implemented the KEYS (Keep Enhancing Your Success) programme which is designed to introduce students to university study. Delivered by eight lecturers within Te Tari Awhina, KEYS aims to empower students to progress through their course of study, develop skills and increase confidence and introduce students to the services available. This includes the development of critical thinking skills, academic theories of learning, reading academic texts, note taking, memory techniques, assignment planning , writing skills, test skills and time management. In order to achieve maximum participation students are offered a choice of sessions to attend. It is compulsory for Maori students receiving a scholarship under the Community Partnership programme (described earlier under scholarships) to attend this programme, as they are viewed as an important investment requiring time and additional support for maximum success. In addition, an Early Intervention Assessment programme is planned for Maori students, the aim being to assess individual needs of Maori students and provide ongoing support. Evaluations of both programmes have yet to be undertaken.

Te Timatanga Hou

Te Timatanga Hou is a one-year bridging and foundation programme situated at the University of Waikato campus. It was established to assist Maori who have not had formal academic qualifications and provide an opportunity to develop an informed academic base enabling students to gain entry to University study. The programme provides papers in language, writing skills, communication, science, mathematics, government and society in Aotearoa, and Te Reo Maori. Study skills such as essay writing, time management, using computers, library navigation and university navigation are also available for students to utilise. Students also participate in weekly kapa haka practices along with various sporting activities. The concept of whanaungatanga is encouraged throughout the course, while staff and students adhere to tikanga Maori.

Hikitia Te Ora, University of Auckland

Hikitia te Ora is a year long foundation programme of study for Maori and Pacific students who are interested in pursuing careers in health. The qualification is administered by the Division of Maori and Pacific Health in the Faculty of Medical and Health Sciences and overseen by a board of studies. Staff of the programme include a full-time director and four course coordinators. Hikitia Te Ora has been established through a Vote Health allocation for Maori health workforce development. Each student's whanau is involved at the beginning of the year, participating in discussions of student expectations and exploring further academic pathways. In addition, a careers day in the second half of the year provides students with information on potential careers in health. The programme started in February 1999 with 37 students, half of whom would not otherwise have gained entry to the university. Of those, 35 completed the year, with 27 gaining passes in all papers. Those who passed all papers were awarded the Certificate in Health Sciences at a graduation ceremony in March 2000. At present, 23 of those graduates are continuing their education in health or related disciplines. Nine students are enrolled in medicine (BHB), three in pharmacy (BPharm), one in science (BSc), two in nursing (BNurs), one in physiotherapy (BHSc, Physio) and seven in health sciences (BHSc) (Ministry of Education, 2000).

Mentoring Programmes

The Ministry of Education (2001) state that whilst many Maori students overcome the initial barrier of beginning tertiary study, they are often placed in an isolated environment in which little academic guidance or personal support is received. For Maori students entering tertiary institutions from secondary school the transition can be difficult. For the increasing numbers of Maori students who are undertaking tertiary education at a later stage in life, many have had negative schooling experiences and have actively avoided formal education. The previous academic experiences of these students is often unrecognized and their needs not accommodated for within tertiary provider structures.

School of Science and Technology – University of Waikato

In response to low levels of Maori enrolments in the School of Science and Technology, the Dean of this School developed four major equity initiatives. These included a scholarship and grant writing strategy, school visits, field trips with secondary schools and Te Putahi o te Manawa, a mentoring programme for Maori students established in 1995. In the context of Te Putahi o te Manawa, the concept of mentoring is best described as a form of socialization whereby a more experienced individual acts as a guide (Rua & Nikora, 1999). The aims of this mentoring programme are to improve the retention of Maori students, decrease completion times for undergraduate degrees, nurture tauira and foster their professional development as science students and address feelings of isolation for Maori students. Students who identify as Maori at enrolment are identified and contacted via the University database and are assigned a mentor or kaitiaki, whose role is to provide academic and personal support for the academic year. Kaitiaki are most often senior Maori students in their final year of under-graduate study, or pursuing graduate studies, academically able, involved in cultural and sporting activities, selected by the Co-ordinator of the scheme and are provided with a nominal amount in recognition of their contribution.

An evaluation of the effectiveness of Te Putahi o te Manawa, undertaken in 1999 by Mohi Rua and Linda Nikora, concluded that the role modeling and mentoring of senior students appeared to have a positive effect on Maori students feelings about the environment and their experiences of science at University. Kaitiaki reported the impacts of the programme as being the fostering of a sense of belonging, being supported and being comfortable within the School environment. Maori staff (one) reported that the success of the programme was due in part to increased support from the Dean of the School (Rua & Nikora, 1999).

Te Roopu Awhina Putaiao - Faculty of Science, Victoria University of Wellington

In June 2000 the Science Faculty of Victoria University initiated a mentoring scheme for Maori and Pasifika students – Te Ropu Awhina Putaiao. Low enrolments from Maori students prompted a review of student groups who were not well represented in sciences. The review identified the following issues facing students - isolation, an unwelcoming environment and confusion over the place of Maori within the discipline of science. An aim of Te Ropu Awhina Putaiao is to assist students to overcome these issues through the provision of personal and academic support.

Any Maori or Pasifika student is offered a place on the programme, with each student being assigned a mentor to support them through their first academic year. The programme encompasses three types of mentors, those responsible for providing ground level academic and personal support to individual students, career mentors located off campus who provide career advice and community mentors, also located off campus, who provide community links to students. The recruitment of mentors continues through mentors identifying students with potential mentor qualities, creating a support network spanning all levels and including staff.

Resources available to students include a mini library, extra tutorials in specialist areas, access to a whanau room with PC access and the provision of te reo Maori tutorials for staff and students within the Faculty. In addition a wananga is held every year on the University marae, which provides a chance to meet mentors and other students.

The success of the programme is measured via the pass marks of students, how many students are returning and enrolment figures. Grades of students who did not participate in Te Ropu Awhina Putaiao recorded lower grade averages than those who did participate. The programmes success is also measured by the personal development of mentors, which shows that apart from receiving monetary support in recognition of their contribution, mentors are also succeeding academically with grade increases and the gaining of scholarships. The success of the programme is partially credited to the support and commitment of the senior management of the Science Faculty and ownership of the programme resting with Maori and Pasifika students.

Distance Learning

Numbers of students undertaking tertiary study from a distance have increased, with a particular increase in the number of Maori students at the Open Polytechnic, the largest provider of distance education in New Zealand. For many Maori, open and distance learning has provided opportunities to participate in tertiary education without leaving their social or geographical environment, to study at their own pace and fit education around other areas of their lives. The issues experienced by Maori students undertaking distance learning are in some ways both similar and different to those experienced by other Maori students. For example, the degree of importance

for support still exists, however the structure of this support will differ to that offered on campus.

0800 Contact – The Open Polytechnic of New Zealand

The Open Polytechnic is one of the largest providers of tertiary education to Maori, meaning that it is constantly evaluating how it can best respond to the needs of Maori students at a distance. An annual survey investigates Maori views in relation to the benefits of open and distance learning, the value of their course of study and how to improve current support systems. Responses have indicated a high level of satisfaction in relation to the Open Polytechnic meeting their needs as distance learners, highlighting as important being able to study without attending classes and being able to study at one's own pace.

The Open Polytechnic does not differentiate between ethnic groups in the delivery of its support services. A free telephone support service is available, with calls directed to individual programme leaders, although students are able to request to speak with a particular person if they wish. Highlighted as being important is the semi-anonymity of accessing this service. For Maori students, potential benefits of this have been identified as limiting feelings of whakama, absence of stereotypes or low expectations and that students are treated equally. However, some Maori students do prefer personal links to Maori staff members or staff with an understanding of Maori needs. To meet this need support groups such as the Maori Network and the Bi-cultural Network have been developed, with a focus also on increasing the confidence and ability of all staff to function within Maori cultural paradigms. The Open Polytechnic also prepares a separate Maori annual report. Findings from the 1999 report show that overall satisfaction with the Open Polytechnic among Maori students was 93%; 97% of Maori students were satisfied with their courses and 99% of Maori students would recommend the Open Polytechnic to other people.

Maori Student Support Centres

The majority of tertiary providers in New Zealand have some form of centralized student support service. The effectiveness of these general services in relation to supporting Maori students has not been documented, however more and more voices are advocating the establishment of centralized support services specifically for Maori students. The establishment of a specialized support service for Maori students should provide a culturally appropriate service which effectively addresses academic and personal issues within an environment where students identities are supported and valued within a kaupapa Maori setting.

Maia – Maori Development Centre, UNITEC Institute of Technology

UNITEC provides a one-stop-support-shop (Maia – Maori Development Centre) for Maori students which is focused on specifically addressing the academic, cultural and personal needs of its Maori students. Maia was established as a result of a number of issues for Maori students at UNITEC. These included poor academic preparation, poor cultural preparation, a non-Maori dominated environment, loneliness and

isolation, whanau responsibility, lack of availability of academic support from the provider and whanau, teaching and learning methods and a lack of space to be Maori.

Funding sources were an issue, with eventual funding responsibility being undertaken by UNITEC with a small grant from Te Puni Kokiri. Maia's first full year of operation was in 1999 and currently Maia employs staff in the positions of Head of Centre, Academic Learning Support, Maori Liaison and Community Development Officer, Student Support and Cultural Co-ordinator.

Maia is a separate, focused and holistic facility, combining all support services in to a one-stop-shop for Maori students, although the service welcomes all students who wish to utilize a center operating according to kaupapa Maori principles. The support services offered by Maia can be categorized as academic, cultural and pastoral. Academic support includes study skills, maths support, academic resources, tutors, group workshops and faculty networking. Cultural support includes conversational te reo Maori sessions, Treaty of Waitangi workshops and the provision of social space for students. Pastoral guidance includes information and assistance with scholarships, loans and allowances, personal counseling, assistance with accommodation, budgeting advice, liaison with whanau and exit interviews. Maia also supports Maori community development through the promotion of educational opportunities to schools, iwi, and Maori communities. In addition to the provision of student support services, Maia acts as a link for Maori students between faculties, Student Services, the Department of Work and Income and other Maori communities, students, whanau and staff.

In 1999 Morrison, Te Ahuru, Nathan, Pelling, Ah-loo and Hawke evaluated Maia. Their report shows financial support was requested by students more than any other form of support; academic support was delivered more than other types of support in terms of contact hours; female utilization rates were higher than for males; and the highest users of Maia were those in the 15-20 year age group. Retention and success data shows that of the 214 students who utilized Maia 64% successfully completed more than half their course of study in 1999 and re-enrolled in 2000 and 12% successfully completed their programme of study and graduated. The report also highlighted a growth in partnerships with iwi, Maori organizations and schools with a high percentage of Maori students. This included careers evenings/days, the administration of scholarship programmes, series of workshops delivered to secondary school students, school liaison programmes and open days. Staff development was also measured, with the report concluding staff continued to upskill and upgrade their qualifications, including participation in international conferences.

Student evaluations of Maia showed overwhelming satisfaction with learning support, pastoral care and cultural support. Staff evaluations found that the majority of staff found the level of service provided by Maia to be outstanding, although the results also indicated a number of staff were unaware of the services provided by Maia.

The success of Maia has been attributed to several variables. The staff are those who are genuinely committed to seeing Maori students succeed. The kaupapa Maori base of Maia recognizes and affirms te reo and tikanga Maori providing a supportive environment for Maori students. In addition, Maia also provides essential academic, cultural and pastoral support specific to the needs of the students.

Maori Centre, University of Otago

Otago University serves a Maori student base which covers a range of tribal affiliations from both the North and South islands of New Zealand. Two thirds of the Maori student population is drawn from the North Island with one-third predominantly affiliated to Ngai Tahu. Otago University has signed a memorandum of understanding with Te Runanga o Ngai Tahu to develop strategies for educational development. The diversity of the Maori student population and the geographic distance from the greater proportion of the Maori population base both pose specific issues for the support of Maori students at Otago University.

The Maori Centre, established in 1989, was based on the need for Maori students to have access to a support mechanism easily identifiable as Maori and that a space was needed within the University where Maori staff, students and the Maori community could discuss issues independently of the academic bureaucracy. The Maori Center offers support for academic, cultural and social needs. This includes liaison and advice (advocacy, scholarships, grants, finances, budgeting, health and welfare services, iwi networks); and tutorials and seminars (academic assistance, departmental seminars and hui, exam preparation, peer study groups, study skills). Social events are also organized to ensure whakawhanaungatanga, with the focus of these being the celebration of Maori achievement. The center works in partnership with Te Ropu Maori (Otago University Maori Students Association) with a focus on building relationships with Maori students which are long lasting and genuine.

Currently the Centre employs a Manager, an Office Administrator, Tutorial Co-ordinator, and a Maori Liaison officer. The success of the Maori Centre is measured in a holistic manner, recognizing the geographical isolation sometimes experienced through studying at Otago. Through the creation of networks amongst Maori students the Centre assists students to deal with these issues and provides the foundation for successful study. It has been recognized that support at senior management level is critical if students are to be provided with support services which meet their needs.

Kaitautoko Maori

Kaitautoko Maori is a Maori student support service provided by Massey University. Whanau support is specified as the main focus of Kaitautoko Maori and the programme is based throughout various colleges, such as science, business, education, humanities and social sciences and is also available to Massey University students studying at the Wellington Polytechnic and extramural students. The staff of Kaitautoko Maori offer a range of services including individual subject support, peer tutoring, mature students support initiatives, skill workshops, advocacy with academic staff for specific needs and requests, student referrals to various services and/or staff and financial advisory services in terms of scholarships and grants for Maori students. Although Kaitautoko also cater to the needs of Massey Universities extramural students this programme relies mainly on face to face interactions with their students, therefore, students are able to access their services by simply calling in or making an appointment.

Space for Maori Students

Tertiary providers have often been recognized as sites dominated by non-Maori in relation to structure, curriculum and population. With recent increases in the number of Maori students participating in tertiary education the issue of space has become important, both in relation to actual physical space and the ability of Maori to fit into the academic constructs and structures, for example course content, delivery and pedagogy. This can include the establishment of institution based marae, introduction of bilingual signage, spaces for Maori students within Departments/Faculties and landmarks which are identifiably Maori.

Te Whare Akonga o Te Akatoki, University of Canterbury

A key initiative which supports Maori students at Canterbury University is Te Whare Akonga o Te Akatoki, a space for Maori students. The Whare is located not far from the main university campus, although closer proximity to the campus is becoming increasingly viewed as more desirable (for example to better facilitate the relationship between Maori students and staff). The Whare, consisting of large rooms, a kitchen, washing, cooking and bathing facilities, office and computer room is used for a variety of activities including tutorials and study groups, kapahaka, computer access, hui, and general relaxation. Flexibility in relation to activities is important to meet the needs of students, for example catering to the needs of those with children and late night study sessions. Te Akatoki, the Maori Students Association, operates out of the Whare, with the advantage of having regular meetings and events organized by Te Akatoki being that Maori students are encouraged to participate and are aware of the issues this organization deals with. The extent to which the Whare specifically contributes to participation and retention of Maori students at Canterbury University is unknown, however anecdotal evidence suggests the Whare is a mechanism for survival for Maori students, providing a safe space for Maori students to develop as Maori and for barriers faced by Maori students participating in tertiary education to be addressed in ways appropriate for Maori.

Nga Kete Wananga Marae, Manukau Institute of Technology

The immediate realities for Maori students at this institution are financial and survival within a tertiary institution, with retention often being based on students financial ability to remain studying when financial pressures increase and on accessing academic, cultural and personal support. Central to the support provided by this institution is the Institute based marae. The wharenui of the marae is used for various activities including lectures and teaching, informal study groups, kapahaka, hui, graduations, and powhiri. The marae provides the appropriate learning environment for Maori and for those who wish to participate in a Maori forum and is a place where Maori cultural aspects have priority.

Staffing Positions

The need for more Maori staff within the tertiary sector is apparent and it has been noted that many Maori staff have additional roles to fill. These include pastoral care, extensive academic support and being a welcoming confidant who is identifiably

Maori. Such roles are accepted and a commitment to Maori communities often drives acceptance of such roles. Some institutions have recognized this situation through the provision of designated Maori student support positions.

Maori Law Students Co-ordinator, Victoria University of Wellington

The Maori Law Students Co-ordinator is responsible for establishing an academic support programme for Maori students. This includes the organization of Maori student tutorials, study groups, study trips, networking with the Maori legal community, orientation activities, scholarship information, monthly newsletter and the tuakana/teina mentoring programme. Any Maori students who visit the Dean of Students is directly referred to the Co-ordinator, thus increasing the usage and profile of the co-ordinator. It has been recognized that the success of the programme depends on its perceived value within the institution and that in order to attract more Maori students to law there must be a standard of commitment.

Kaitakawaenga Maori, Massey University

The Kaitakawaenga Maori is a specialized support position at Massey University's Turitea Campus Library, who has responsibility for transforming Maori student perceptions of the Library, as well as altering the library environment itself to present a more Maori friendly space. This has included promoting the Library via tutorials and lectures utilizing a proactive kanohi ki te kanohi approach. Specific services offered include tours of the library for Maori students, one on one research consultations with Maori students, Maori academic and general staff tours, electronic panui to all Maori staff of resources available, celebrations such as Te Wiki o Te Reo Maori, Maori oriented displays and guest speakers.

Iwi/Community Links

Within New Zealand various tertiary providers have developed programmes in consultation with Maori communities. Motivations for the establishment of such programmes are diverse including fulfilling Treaty of Waitangi obligations, creating niche markets in specific geographic areas or the desire to contribute to the recruitment and retention of Maori students within tertiary education.

Te Tapuae o Rehua - Ngai Tahu Development Corporation, The University of Otago, Lincoln University, Christchurch Polytechnic Institute of Technology, Christchurch College of Education

The aim of Te Tapuae o Rehua is to facilitate the provision of high quality educational opportunities to encourage scholarship, personal development and leadership through utlising the collective skills and resources of partnership organizations. All organizations carry equal risk with each contributing an equal amount to administration costs. A component of the Strategic Plan and Business Strategy of Te Tapuae o Rehua is to increase participation and achievement rates of Maori students in the tertiary sector. This involves working at several levels to address the numerous barriers faced by Maori students when undertaking tertiary study. Initiatives undertaken by Te Tapuae o Rehua include the development of a

scholarship booklet aimed at informing Maori students about how and where to access financial support nationwide and targeted study grants and awards ranging from $1,000 to full fees and associated costs (funded by the Te Tapuae o Rehua partners, Skill NZ and community organizations). Within the next five to ten years Te Tapuae o Rehua hopes to develop an awards programme where all Maori studying within its partner institutions will receive education at no cost. Academic, pastoral and cultural support is also available through the Course co-ordinator.

Te Tapuae o Rehua identify two main categories of Maori students. There are those who are referred to as early decision makers which include Maori students who have planned for some time to undertake higher education and who are generally focused on their academic needs, possess survival and academic skills and are able to participate successfully at the tertiary level. The second group (late decision makers) are those adults who have been away from school for some time and who recognize the value of higher education yet lack the skills essential for surviving in a tertiary environment, as well as those school leavers who do not have the necessary academic qualifications to enter high level tertiary study. In relation to the latter group, Te Tapuae o Rehua supports recruitment and retention initiatives such as bridging and foundation programmes at Christchurch Polytechnic Institute of Technology and the University of Otago; the provision of student co-ordinators appointed in all partner institutions to provide pastoral and cultural care for Te Tapuae o Rehua award recipients; the development of quality guidelines for institutions; the development an audit framework; the appointment of key Maori academic staff throughout the partner institutions; Tu Mai Rangatahi Tahi (Senior Secondary School Maori Student Leadership Hui) and Te Tapuae o Rehua cultural wananga.

Te Tohu Huanga Maori, University of Auckland

Auckland University has developed the Graduate Diploma in Business, Te Tohu Huanga Maori – Maori Development the only university business qualification specializing in Maori business. Entry into the programme is based on work/life experience as well as tertiary education in recognition that many Maori students have no secondary school qualifications and negative schooling experiences but a lifetime of experience in their chosen fields.

The Diploma is Maori focused to meet the business needs of the Maori community and illustrates how Maori kaupapa and worldview are incorporated into the disciplines of business and economics, traditionally dominated by non-Maori. To address the educational backgrounds of students a high level of academic and pastoral support is provided by Maori staff, with the establishment of study groups, mentors, and the development of a whanau collective philosophy in which Maori students are encouraged to support each other. Maori students are also encouraged to attend study skills workshops offered by the University before and during their study, with experience showing that those who do this are more successful than those who do not. The teaching environment is filled with positive expectations. An important development in the course has been off campus teaching recognizing the diversity of Maori in rural areas who were wanting to study.

Overall since 1993, 130 students have graduated, the average age being 37 years. Twenty of those students enrolled in the Masters of Management course and three are

enrolled in the Masters of Business Administration programmes. The success of the Graduate Diploma programme is influenced by several factors including the motivation and dedication of the Maori students, the way in which the University of Auckland Business School has responded to the needs of Maori business and management with the development of an international standard practical and academic programme, responsiveness to needs (outreach programme) and the level of support provided to Maori students by both Maori and non-Maori staff.

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