

ABSTRACT

This research examined the relationship between a Tertiary Education Institution (TEI) other Tertiary Education providers and the Pacific community in Waitakere City, West Auckland. The research identified issues that have arisen from the mutual desire of providers of tertiary education and the Pacific communities' to engage but failing to do so. It centres on their inability to identify what is required to establish effective relationships. Tertiary education policies that have been developed have called for community engagement and consultation under a Pacific responsiveness strategy specified and upheld by the Tertiary Education Commission (TEC). The TEC established a process of mandatory consultation requiring a TEI (local Polytechnic) to manage and co ordinate Regional Facilitation Forums in Waitakere City, West Auckland. These forums in particular were considered vital vehicles for the TEC to connect with the community. However, the Waitakere Pacific community had not participated in these forums. Invitations to participate received little response and Pacific attendance was extraordinarily low. This research examined some of the reasons for the lack of response and subsequent lack engagement between the TEI and the Pacific community. It examines policy and policymaking processes, infrastructure, power imbalances, and issues of trust and student success. The type of relationship established also sheds light on factors that influence participation, delivery, outcomes and acceptance of providers of tertiary education within this community.

The research utilises a qualitative methodology, included Pacific and Reflexivity methodology to examine the relationships and to identify issues surrounding the community and the providers. A case study approach enables insight through examining other examples of relationships that Pacific communities and organisations have created, maintained and in some cases ended. The case studies also revealed the complexities in relationships between community, government agencies, local government and schools, identifying some of the issues and concerns experienced through inclusiveness and the incorporation of Pacific peoples into mainstream western structures. The research identifies the gap between the TEC policy makers and the Pacific community and the controversial relationship that reflects the issues and TEI positions in relation to the Pacific community. Furthermore, the study demonstrates the complexities around engagement and inclusiveness for a growing Pacific community that has a strong aspiration for its members to achieve success through education and in particular tertiary education.

ACKNOWLEDGEMENTS

To my parents who physically supported me at the beginning of this journey and who at the end remained spiritually beside me. I dedicate this to you both for your constant belief in the need for the continued progress and learning of your children and grandchildren.

My sincere thanks to those who inspired and encouraged my learning;

To my sister Audrey, whose constant motivation and support has enabled me to progress through tough times, to my brother's Tai and Stanley for their continued support and optimism to keep focussed.

To my supervisor Dr. Jenny Collins for her patience and in ensuring quality in my work. To Dr. Tanya Fitzgerald and Howard Youngs for your belief in me. To my work colleagues who gave their time to help me in my study and The Centre for Pacific staff, thank you as always for being supportive.

To my husband Joe, without whose support I could not have fulfilled the challenges faced. To my children, Sharnell, Canaan and Taylor, thank you for your patience and understanding in my absence and place in the home-you are my inspiration.

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GLOSSARY OF ABBREVIATIONS

ACC	Auckland City Council
DOL	Department of Labour
EMRG	Tertiary Education Commission Maori Reference Group
ITOs	Industry Based Organisation
MMP	Mixed Member Proportional
MOU	Memorandum of Understanding
MoE	Ministry of Education
MPIA	Ministry of Pacific Island Affairs
NZQF	New Zealand Qualifications Framework
PAB	Pacific Advisory Board
PISCPL	Pacific Island School Community Parent Liaison
PTEs	Private Tertiary Education Institutes
TEC	Tertiary Education Commission
TEIs	Tertiary Education Institutes
TEOs	Tertiary Education Organisations
WCC	Waitakere City Council

CHAPTER ONE

1.1 INTRODUCTION

This research examined the current relationships and challenges that existed between a local Government owned polytechnic and local Private Training Establishments (PTEs) as providers of tertiary education in Waitakere City and the Pacific community in Waitakere City, West Auckland. The study seeks to investigate what underpins the desire to engage and forge relationships between these education providers and the Pacific Community. Little is known about how education providers engage with the Pacific community in Waitakere City and whether this has influenced participation, delivery, outcomes or acceptance of the sector by the Pacific community. This research examined some of the issues that have been identified through relationships between the tertiary education providers and the Pacific community and highlights the problems around responsibility and responsiveness occurring in these relationships.

The education providers are responsible for delivering educational outcomes on behalf of the Government to Pacific communities in Waitakere. The Tertiary Education Commission (TEC) is the central government agency responsible for improving tertiary outcomes for Pacific people through the Government's policy framework. The Tertiary Education Strategy includes the commitment: "Success for all New Zealanders through life long learning: Pasifika peoples" Tertiary Education Strategy (Ministry of Education MoE, 2007-12, p.23). This policy highlights that Pacific peoples remain one of the Government's priorities. However, the implementation of this policy from government, community and the tertiary education providers has been shown to have significant problems and challenges. These issues and challenges are the focus for this study. As a researcher of Fijian heritage, I investigated issues with members of the Pacific community by incorporating a Fijian methodology, called the Sevusevu (Nabobo-Baba, 2006). This methodology enabled acknowledgement, acceptance and understanding from Pacific people and allowed a right of way to undertake the research within Pacific communities with their blessing. This is explained in greater detail in a later section. The Sevusevu provides a cultural framework that supports the research and those participating and contributing. This was complemented by the methodology of Reflexivity, where a researcher belongs to the group or community being researched can retain integrity and validity as researcher in the process (Hall & Callery, 2001).

1.2 A RATIONALE FOR THIS RESEARCH

The rationale for this research was to identify why the Waitakere Pacific community failed to respond positively to the TEC and a local Polytechnic's invitation to consult on regional education needs in scheduled forums. The level of engagement with and participation by the Waitakere Pacific community in the series of forums over the period 2006-2007 was low. The process of consultation needs to be examined to identify its effectiveness as a means of engagement. Consultation from the TEC and the local Polytechnic was through Regional Facilitation forums. Contribution at these forums was submitted to the TEC (Ministry of Education, 2007-2012). The submission dates and therefore the scheduling of forums were within a very tight time frame leaving little time to consult through alternative channels. This was similar to the experience of Pacific community representatives in 2007 when they were only just able meet the TECs due dates to achieve the successful reintroduction of a distinct Pacific Peoples strategy in the national Tertiary Education Strategy (MoE, 2006).

As stated, the Regional Facilitation forums were the only channels where stakeholders could contribute to consultation on the priority needs for tertiary education provision in the region. Yet the Waitakere Pacific community failed, or chose not, to respond to this opportunity. Public policy according to Considine (1994) creates a debate around why and how Governments process and develop policies. The development of good policy, he further argues is reliant on the interaction, co-dependence and relationships between institutions and policy actors or influences (Considine,1994). The relationship between Pacific people in Waitakere, education policy-makers and educational institutions is the focus for the research project.

Pacific communities in New Zealand have long been regarded as 'disadvantaged' due to their low ranking against key social and economic indicators and in comparison with the total New Zealand population. A range of government reports over the years including 'Closing the Gaps Policy' (Collins, 2006; Ministry of Pacific Island Affairs (MPIA), (MPIA, 1999, Statistics NZ, 2006) have put forward approaches to address the low social and economic status of Pacific communities:

MPIA asserts that community consultation with Pacific communities is an important aspect of effective Government connectedness (MPIA, 1999; Robertson, 2001; Tavita, 2006). The emphasis that Governments has given this approach of working with communities is highlighted in various documents (Ministry of Education,(MoE, 2005) MPIA 1999; MSD, 2007).

Further, Pacific community consultation guidelines have been produced by many Government Departments and the Ministry of Pacific Island Affairs. These guidelines now exist in most Government Departments and agencies. They provide clear advice on how to engage and work with Pacific communities (CEDAR, 2002-2003; MPIA, 1999). Given this, the tight timeframes and limited approach specified by the TEC and implemented by the Polytechnic seem a departure from the Government's stated intent.

Consultation with communities who are the recipients of Government policy is further considered a tool of community development and participation. Community consultation processes are seen as being a means, by which Government can strengthen their relationships with communities, i.e.: in the process of winning community support for specific policy process (Considine 1994).

1.3 THE AIMS AND OBJECTIVES

This research focuses on the current relationships and consultation issues between the providers of tertiary education in West Auckland and the Pacific community in Waitakere.

The key objectives of the research are to:

1. Examine the perceptions of individuals and community of their relationships with the TEC and tertiary education providers.
2. Identify the issues and gaps in the consultation processes.
3. Explore the key educational aspirations of Pacific groups for tertiary education.

This research intends to investigate how the TEC and a local TEI (polytechnic) engaged with the Waitakere Pacific community in the identification and analyse of tertiary education needs in the region. The research examines the concept of

educational forums as a consultative tool determined by the TEC and investigates whether these are an effective means of consultative engagement with the Pacific community. Findings from this research can potentially provide insight into improved ways of engaging with Pacific communities and through this establish and improve relationships.

1.4 BACKGROUND TO THIS RESEARCH- PACIFIC PEOPLE

The Pacific Directors' Report provided by the Ministry of Pacific Island Affairs (MPIA, 1998) defined Pacific Peoples, as people living in New Zealand who have emigrated from the Pacific Islands and who identify with the Pacific Islands because of ancestry or heritage. Since 1994, the MPIA has used the term *Pacific Peoples* to describe this group. The term Pacific Peoples however does not refer to a single ethnicity, nationality or culture. The term is one of convenience and used to encompass a diverse range of people of different ethnicities and national backgrounds (Anae, Anderson, Benseman, & Coxon, 2002; Macpherson, Spoonley, & Anae, 2001). Currently, Pacific people make up 14.4% of the population (Statistics, New Zealand, 2006). The projected growth rate for the Pacific population over the next three years is expected to be three times that of the growth rate for the total population. By 2050, it is predicted that 1 in 5 New Zealanders will identify themselves as Pacific. At a national level Pacific people will constitute 20% of New Zealand's eligible workforce by 2011 and 30% by 3031 (Census 2001). This being the case, the Pacific population will be progressively relied upon to support an increasingly aged New Zealand population.

Tertiary education is a sector which has been identified as a priority for social change for the Pacific community (Salmond, 2004). However, concerns remain around participation, retention and success of Pacific peoples' in this sector (Anae et al., 2002; Biddulph, Biddulph, & Biddulph, 2003; Bishop, 2003; Nakhid, 2003). Participation in tertiary education is exacerbated by the low levels of secondary school achievement for Pacific students which can impact at the beginning of their tertiary education. The secondary school achievement outcomes show that 46% of the 3,655 Pacific students who left secondary school in 2002 left with their highest qualification at NCEA level 1 or less. In 2002, Pacific school leavers consisted of 963 or 26% who left having achieved less than

14 level 1 credits or with no attainment. This compares with 63% of total school leavers in 2002, which attained Sixth Form Certificate or higher. The effective delivery of vocational skills and knowledge to Pacific students and the educational achievement of current generations of Pacific school leavers and youth are of critical importance (MoE, 2006b).

The outlook of a large sector of unqualified and vocationally limited young people is not an attractive prospect for New Zealand society. This highlights the need for effective delivery of educational services to the Pacific population that should be supported by strategic policies (Coxon, Jenkins, Marshall, & Massey, 1994). If the Pacific population is to progress, education will play a key role in influencing prosperity and attainment within the community (Truscott, 2005). This means that relationships with education providers are of importance to the Pacific community. Thus, Salmond's statement is a familiar description of the educational status and educational experiences of Pacific peoples in this country. Research shows that educational inequalities are connected to income and ethnicity. As Salmond (2004) states that,

In this country educational inequities are strongly linked with income and ethnicity (2004, p.3).

If education is the main contributor to economic prosperity and little is done to rectify educational disparities for Pacific peoples this may contribute towards a cyclic and downward pan generation of underachievement, poverty and unemployment for the Waitakere Pacific community (Herrnstein & Murray, 1994; Ball, 2004).

Since the 1950s, when Pacific migrants began arriving in New Zealand in large numbers, Pacific parents have always had high educational aspirations for their children (Anae et al., 2002; Coxon et al., 1994). In 2000, the Ministry of Pacific Island Affairs conducted an extensive consultation exercise with over 7,000 Pacific people from Auckland, Hamilton, Porirua, Hutt Valley and Christchurch to find out where they rated education. Seven of the eight communities identified education as their highest priority of issues to be addressed (MPIA, 1998).

There is no doubt that Pacific peoples' require access to contribute, gain insight and support from policy makers and providers in the tertiary education sector in order for the Pacific community to increase its participation, achievement and improve their socio economic status. In reality, education is one of the needs that need to be addressed, education cannot be addressed in isolation (Biddulph et al., 2003; Cardno, 1998). The implications of ignoring the paucity of educational achievement in Pacific communities and the impact on the economic and social development of New Zealand as an emerging world economy cannot justifiably be ignored by any New Zealand Government.

1.5 EDUCATION- PACIFIC PEOPLES IN WAITAKERE CITY

Waitakere City is the fifth largest city in New Zealand with a population of 180,000 and a population growth that is projected to grow by 10% over the next two decades. In the 2006 Census 26,823 Waitakere residents declared their ethnicity as Pacific Islander and of this number 14,535 were born in a Pacific Island nation, meaning that 12,288 Pacific people in Waitakere were born in New Zealand. The Pacific people represent 15.3% of Waitakere residents and are the third largest group after European and Asians. Of the Pacific population in Waitakere, 11% are from the Samoan community, the next two largest groups are Tongan and Cook Island (Census, 2006). The most commonly spoken language in Waitakere City after English is Samoan. The city's overall population is young - one-third of the population being under 20 years of age (Census New Zealand, 2001).

Table 1.1: *Percentage of Pacific School leavers that qualified to attend University in 2006*

Regions	Pacific	European	Asian	Maori
Waitakere	17.4%	50.9%	72.8%	32.0%
Auckland	18.7%	80.8%	86.9%	53.5%
New Zealand	16.8%	65.4%	82.2%	36.7%

(APR, 2007)

Table 1.1, shows the low number of Pacific students leaving school without qualifications in comparison to other ethnic groups. Pacific students are not succeeding at secondary school. As a result accessing tertiary education becomes an immediate challenge.

Table 1.2: Pacific population qualification profile 2006

Qualification	New Zealand	Waitakere	Auckland
No qualification	50,574 (30.5%)	4,917 (29.1%)	10,131 (30.6%)
Level 1,2,3	7,986 (4.8%)	912 (5.4%)	1,485 (4.5%)
Post school			
Level 5	3,393 (2.0%)	351 (2.0%)	687 (2.1%)
Diploma			
Level 7	6,507 (3.9%)	666 (3.9%)	1,482 (4.5%)
Bachelor Degree			

(APR Consultants, 2007).

Table 1.2 describes the Pacific population's qualification profile for 2006. It shows the large number of Pacific students who leave school with no qualifications and the few who go on to participate at diploma and degree levels in tertiary education. In 2006, 304 Pacific students in Waitakere left school in year 12 and 13. Of these students, 14 went to full time work, 16 recorded "no activity", 128 returned to school, 65 commenced tertiary study and 24 went onto youth training programmes. Others entered part time work, went overseas or into apprenticeships (Oleapu & Rave, 2006).

There is added concern with these very low levels of participation in tertiary education when it is now established that graduates with bachelors degree or higher will earn double the income of those with no or low qualifications (APR consultants, 2007).

Tertiary education provision in Waitakere City includes one government owned polytechnic and 31 Private Training Establishments (PTEs) which are privately owned companies or trusts. There are also Industry Training Organisations

(ITOs) who deliver industry specific tertiary level programmes. ITOs have not been included in this research because of the time restrictions in meeting the research criteria. It is informative to compare the level of education provision in Waitakere with a population of 180,000 with that of Wellington. Although the city of Wellington has a smaller population of 170,000, there are two universities, two polytechnics and 172 PTEs. The level of education for the Wellington population is significantly higher. The differences in the socio-economic circumstances between the two cities also reflect the differences in educational levels and achievement (APR consultants, 2007). Again, by contrast, the level of tertiary education provision in Manukau City includes one university, one polytechnic and 41 PTEs (Sutton & Jakob-Hoff, 2004).

In the city of Waitakere, a newly situated polytechnic campus has been established in the past five years, through partnership between the polytechnic and the Waitakere City Council (WCC). In this relationship a unique partnership has developed with the community library which operates as one combined service for both students from the campus and the broader community. The library is situated prominent being centrally located in the central city.

The Waitakere community in general has been slow to respond to the delivery of programmes in the new campus. The Pacific community however has been identified as responding positively compared with other minority groups Unitec Statistics (2006).

There are also 31 PTEs (Private Training Establishments) within the city limits. These PTEs continue to deliver vocational qualifications to the community. One of the PTEs is a well-established Pacific dedicated education provider. It is among the largest in the country and has two campuses in Waitakere. The other PTEs are smaller by comparison and deliver specialist educational programmes with a particular industry or workforce focus.

1.6 POLICY, CONSULTATION AND RELATIONSHIPS

Having presented a brief profile on tertiary education provision in Waitakere and examined Pacific educational underachievement in the city as well as some of the

broader social and economic issues facing Pacific communities, the background is almost set for the particular process of consultation that provides the focus for this research. Broader Central government approach to the needs of Pacific community need is another aspect.

The social and economic status of Pacific communities in New Zealand prompted the development of broad national policies designed to address Pacific needs.

The Labour Government's 1999 Manifesto Labour Party (1999) foreshadowed the introduction of a new set of values in public policy making and contributed to a repositioning of the government's approach to the needs of Pacific people. Further, it set the foundation for the introduction of the most significant period of Pacific policy reform activity in the history of Pacific Peoples in New Zealand. The significance of this Manifesto is that it set the framework for Government's approach to Pacific people from 1999 to the present day. It was also significant in that it identified Pacific People as a population of significance in the New Zealand. Further, the Manifesto confirmed that the social and economic circumstances of Pacific people were critical and that the Government intended to address these circumstances. This statement policy explicitly endorsed the need for Government to intervene and act on improving these issues.

For instance, the Labour Party's-Pacific Policy 1999-2007, states:

that to the maximum extent possible...all government policy legislation and administration under our leadership will be responsive to the needs of the Pacific community, and that the special needs of Pacific communities cannot be met only through solutions and initiatives which apply to other groups and communities (Labour Party of New Zealand 1999).

This is also an important policy approach as it acknowledges that a one model fits all policy approach with a framework that worked for the broader population could not be relied upon to address the particular needs of Pacific People. This recognises that a Pacific specific framework was needed.

Policy has been defined as statements that guide or give direction from positions of governance to areas of responsibility (Tertiary Reforms Amendment Bill, 2007). Policies ensure the integration of the country's values and requirements to be met in order to sustain a viable economy. With this comes resources and the granting of rights and entitlements linked to the policy. Considine, (1994) further states that:

Public policy is one of the central processes through which our communities respond to major social, economic and environmental problems. They shape and determine the health, welfare, education and the developmental opportunities of every citizen. The flexibility and creativity found in policy systems are therefore of interest and significance at every level of social life (Considine, 1994, p.2).

Here, Considine highlights the importance of policymakers receiving input from communities. Education policy developed since the drafting of the 1999 Labour Party Manifesto has not reflected the 'Pacific appropriateness' inferred, nor has there been sustained engagement with Pacific communities as central stakeholders and beneficiaries.

To the contrary, much education policy developed under the current administration has been internally driven, originating in government agencies under directives from cabinet and the Minister in charge of the portfolio. This internally driven process has excluded many groups, including the Pacific community, who are directly impacted by education policies. Challenging the power imbalances and biased influences at governance levels that disassociate with indigenous or minority groups outside of the western culture (Bishop, 1999; Codd & Sullivan, 2005; Considine, 1994; Durie, 1998; Olssen & Matthews, 1997)).

The development of policy is complex; however the singularly most important requirement for Pacific Peoples is meaningful and timely consultation at community level. In New Zealand's Pacific communities experience has created a perception of being on the outside of policy making. This is due to the lack of policy processes that enable community inclusiveness and fail to recognise bodies that have the mandate for representation of a community group (Tavita, 2006). This can create the perception that the community is a weak participant in the

influence of policy direction, which increases the chances of being alienated from such documents. Yet, for the Pacific community, education remains one of its greatest challenges when addressing disparity (Collins, 2006).

Pacific people need to remain active participants in policy conversations to ensure that central government, local bodies and institutional organisations among others, are able to respond to the concerns of Pacific leaders and communities.

1.7 CONSULTATION AND RELATIONSHIPS

The definition of consultation as a process of working with Pacific communities is applied loosely when organisations choose to engage.

New Zealand's Department of Labour defines citizen engagement:

Citizen engagement refers to processes through which government seeks to encourage deliberation, reflection, and learning on issues at the preliminary stages of a policy process often when the focus is more on the values and principles that will frame the way an issue is considered (CEDAR Team, 2002-2004, p.1).

This definition from the Department of Labour (DOL) defines engagement; but it fails to acknowledge the importance of a relationship that enables engagement. Effective engagement is a prerequisite to effective consultation. The DOL definition also infers that engagement is initiated from the top down and does not identify how a community engages from bottom up (Savan, 2004; Williams, 2002). There are other examples; The Education (Tertiary Reform) Amendment Bill (2007) defines the Tertiary Education Commission's role stipulating that:

The Government is to provide a guide for the sector and long term strategic goals where:

- The TEC guides, monitors and ensures accountability and accountability for public money and safe guarding Crowns interest.
- The Tertiary Education Organisations (TEO's) are responsible for preparing proposed plans and implementation approved plans over a three year time period (Tertiary Reforms Amendment, 2007)

The following diagram 1.1 presents the tertiary education sector structure that has resulted from the 2007 amendment. It also shows the level and place of Pacific representation within that structure. The structure is as described by respondents in individual interviews undertaken during the research.

Diagram 1.1: Tertiary structure in relation to community

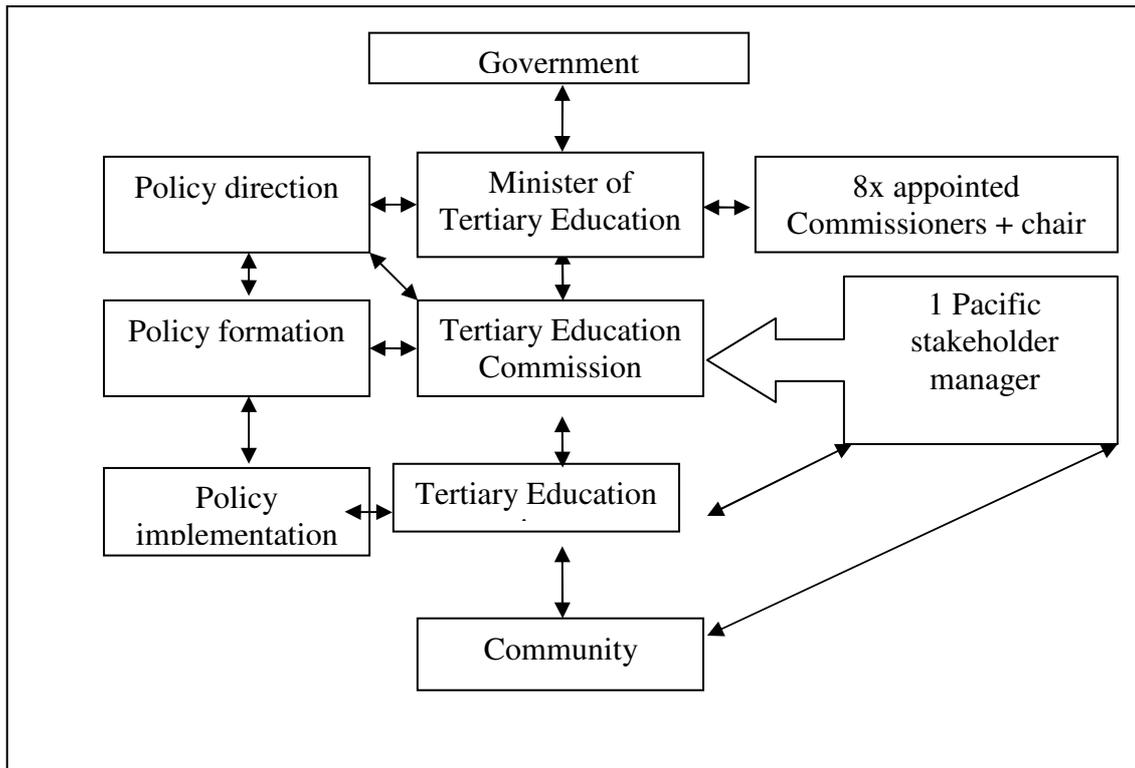


Diagram 1.1, shows the structural relationships that exist within the “reformed” tertiary sector and the level at which community can engage. What is central to the working of this structure is that in order for communities to influence the development of policy it is necessary to have relationships with the policymakers and not just those institutions involved in implementing the policy once it has been developed (Considine, 1994).

The following conclusions regarding the structure can be drawn.

The structure demonstrates separation and distance between policymakers and community. If the TEC and provider relationships are not in place, then consultation forums are not created through this structure, thus removing the possibility of Pacific inclusiveness in policy development.

The diagram shows where the first Pacific dedicated position sits in the new structure. The Pacific Stakeholder Manager is an employee of the TEC. The role however is separate from the process of policy making. This is a clear indication that community level participation in policy development and formation in the new structure is limited.

1.8 DISSERTATION SUMMARY

This chapter has provided an introduction to the research and explained why the study was initiated. It presents the research aims and objectives and provides the background to the study and seeks to describe the setting and history of Pacific peoples. Moreover, provides an insight to the provision of tertiary education in Waitakere City and an exploration of policy issues and influences surrounding community engagement.

Chapter two provides a literature review of four case studies and experiences of Pacific peoples in relation to the TEC, TEIs, local government and schools. These relationships are reflected against Considine's (1994) public policy framework as a way of highlighting the processes required to influence policy based on relationships.

Chapter three describes the approach and methodology used in this study. A qualitative research approach is used within a Sevusevu framework (Nabobo Baba, 2006) in order to gather a rich picture of experiences of Pacific people and how they understand relationships and consultation issues. Sevusevu methodology is a cultural conceptual framework that guides the approach that I as a Pacific researcher undertook with the participants involved. Using Reflexivity as a work frame of methodology enabled me to place myself into the multiple context of the research in order to validate my findings.

Chapter four presents the findings of the research and the data analysis required to develop a thematic approach to accumulate the findings, as described by (Miles & Huberman, 1984). Key issues and themes are identified and amalgamated to form further analysis and then utilised as the basis to draw conclusions and recommendations from the study.

Chapter five presents the findings, discussion and conclusion on the challenges involved in policy making in New Zealand for Pacific people and the complexities of community consultation and relationships with TEIs. Further, it provides a possible framework or model for future engagement and consultation with the Waitakere Pacific community. Finally, this chapter looks at further study and consideration in regards to the research undertaken.

CHAPTER TWO

LITERATURE REVIEW

2.0 EXPERIENCES AND RELATIONSHIPS WITH PACIFIC COMMUNITIES

2.1 INTRODUCTION

The Pacific Community is defined as the combined Pacific nations' people, both born in the Islands and in New Zealand, who have made New Zealand their home. The Pacific population in New Zealand are gathered under the one term 'Pacific' either willingly or unwillingly (Callister & Didham, 2007; Callister & Didham, 2007; Rata & Openshaw, 2006). Pacific people encompass a wide range of heritage including: Samoan, Cook Islands, Niuean, Fijian, Tongan, Tokelauan, Solomon Islanders, Tuvaluan among other Pacific nations (Macpherson, Spoonley & Anae, 2001). Community as suggested by Pearson, is about having similarities, or a 'sense of place shared by others,' Spoonley, also suggests that a community 'is one which shares cultural traditions, beliefs and behaviours, and whose members express a sense of belonging or whakapapa' (genealogy) (Spoonley, Pearson, & Shirley, 1994)

The Pacific community in New Zealand is well established having now made New Zealand their home for over fifty years. As of 2006, 56% of Pacific people are born in New Zealand (Statistics NZ, 2006) the remaining 44% being born "in the islands" or elsewhere. New Zealand's Pacific population profile is young and now requires greater participation and inclusion in the tertiary education system. Government has specified the requirements to include Pacific peoples in consultative forums. This has placed greater obligation on Tertiary Education providers, (MoE, 2006c) and the Pacific community to engage, consult and collaborate. Government requires education providers to implement these policies however, when providers approached the Pacific community and established consultative forums to gain Pacific input there was very little response. This lack of response and identifying the reasons behind it initiated this research.

There is little existing research into relationships between the Pacific community and tertiary education providers. Therefore, case studies of Pacific community

engagement were used as the basis for examining these relationships. These relationships were further examined through available literature on minority groups and indigenous people's relationships and experiences with western structures and organisations. The case studies demonstrates aspects of establishment and maintenance of relationships intended to engage Pacific community. The literature indicates where relationships have been inclusive by providing empowering and revealing governance structures that engage with the communities (Bishop, 1999; Bowe, Ball, & Gold, 1992; Sergiovanni, 2000). The literature review will also reveal how others have sought to disempower or exclude minority groups within forums at levels which govern, advise and direct councils or communities. The case studies provide insight and awareness regarding the development of models designed to address an issue within a community. As issues that arise within a community are often required to be addressed by that community (Codd & Sullivan, 2005; Savan, 2004). This may be through consultation processes with people who are community based, operational or front line as these people are essential cogs to the implementation of change (Wilson, 2001). However, it is also important to view the process from the ground level (the perspective of community) upwards. In other words it is necessary to identify where the call for consultation originates and at what specific point groups in the process have been allowed to enter into consultative discussion.

A good relationship is defined as a reciprocal process of exchange that develops between two or more groups to ensure that every one benefits (Bottery, 2000; Sharma, 2005; Smith Tuhiwai, 1999). This chapter also explores various models of Pacific infrastructure within the community, with a view to identifying how current relationships exist between the education providers and Pacific communities. The Chapter concludes with a summary of themes which have arisen from the case studies and literature. These themes create a framework within which to capture and critique further findings.

2.2 CASE STUDY ONE: THE TERTIARY EDUCATION COMMISSION (THE TEC)- PACIFIC REFERENCE GROUP

The TEC is a formal government body that has been established to implement tertiary education reforms. It manages the sector relationships between the providers and the government. The PTEs provide tertiary level programmes but are privately owned whereas Polytechnics and Universities are government owned. Both provider groups respond to government requirements to implement the tertiary sector policy that determines sector activities (MoE, 2006a). Pacific communities have had an unpredictable and at times controversial relationship with the TEC as a government agency. This has affected the quality of the relationship that is important to ensure that Pacific peoples are included in the development and implementation of tertiary sector policies. According to Pacific providers, the TEC has been considered a weak body for engagement that is responsible for responsiveness to Pacific peoples because of its lack of formal and sustained structures that can influence and uphold Pacific policies within its infrastructure (PITPONZ, 2007/12).

In 2003, the TEC formed a Pacific Tertiary Reference Group. The purpose of the group was to provide advice to the TEC on the development and support of Pacific Tertiary strategy. The reference group stated their Pacific economic aspirations:

Education should enable Pacific peoples to get a job and earn a decent income. Tertiary education should also develop opportunities for Pacific peoples to be their own boss. We need to be able to get employment that helps us to take care of our families and communities
(MoE, 2004)

In hindsight, the establishment of the Reference Group can be seen as a reactive move on the part of the TEC to align with the broader policy environment and the Government's stated commitment to, Closing the Gaps Policy (Small, 1999). The reference group was neither provided with an operating structure nor terms of reference. Further the group was not given the mandate or processes on how to

support Pacific peoples within the TEC structures. Consequently, consultations with the Reference Group and senior TEC officials had limited outcomes for and accountability to Pacific communities. In 2006, the TEC undertook another restructure and revised the positioning of Strategy Five as the strategy designed to address the needs of Pacific Peoples: "Success for all New Zealanders through life long learning: Pasifika peoples" ((MoE, 2007) Tertiary Education Strategy, 2007-12, p.23). The strategy had placed Pacific peoples as a priority in the tertiary education sector for providers and stakeholders. At the same time the TEC restructure in 2006 reduced Pacific representation to a single position of responsibility. This role a Pacific Stakeholder Manager is charged with addressing the needs of Pacific peoples nationally. The position was designed to ensure tertiary stakeholder engagement as an acting liaison to the Pacific community. This position remains at a level of negotiation and response to policy makers but is not positioned to have impact on policy content or to represent Pacific issues within the structure (See Diagram 1.1).

One reason for the push for inclusiveness in policy is to increase Pacific peoples' participation and achievement in tertiary education. Without a structure that supports this development it is likely that progress towards this stated objective will be compromised. The Profile and Trends report (MoE, 2004) and the Monitoring report (MoE, 2005) from the Ministry of Education, shows an increase in participation, retention and progression of Pacific peoples in the tertiary sector. However, these increases are commensurate with the general increases for the total population and do not in real numbers demonstrate that the long-standing disparity in Pacific participation and achievement is being addressed. In short, Pacific peoples still sit at the lowest level of achievement in the tertiary education system. Sustained and vigorous effort is still required to address this. The key strategy documents that guide activity in the sector, (MoE, 2003-04; TEC, 2007-2012) specify that providers are to establish connections with their stakeholders and develop means and measures to improve the circumstances of the communities they serve. However, the strategies alone do not reassure Pacific communities of the obligations that providers have to Pacific communities, nor is there clear definition of what these connections actually should be. The Regional Facilitation forums are an example of what may have been assumed as connection.

2.2.1 REGIONAL FACILITATION

Through these policy statements and amongst the current tertiary environment changes Tertiary Education Institutes (TEIs) and Private Training Establishments (PTEs) are requested to respond to community needs through a 'Regional Facilitation' process. The Regional Facilitation process sought to develop a shared understanding of the tertiary education needs of regions. This means providers and stakeholders are encouraged to come together on mutual ground to identify the tertiary education needs of their communities. The outcomes are evaluated and included in the Tertiary Education Needs Statement (TEC 2008 – 2010). The Regional Facilitation process has been used as a form of consultation for Auckland City, North Shore City, Rodney District and Waitakere City. The regional statements are then used to support providers to develop their plans for provision of programmes relevant to the needs of community and by the TEC to evaluate provider plans. Tertiary Education Needs Statement 2008-2010 (TEC, 2007).

The TEC required the polytechnic in Waitakere city to coordinate the development of the Regional Needs Statement through mobilisation of stakeholders within a short period of time. Stakeholders were required to attend planned forums and contribute to discussions on regional education needs. Two education forums were held, one forum for providers and the other for community stakeholders.

Pacific representatives were invited to attend and participate. This was intended to ensure reference to the Waitakere Pacific community needs. However, the community did not respond or engage in the process. This raises questions pertaining to relationships and consultation processes. The lack of Pacific input lead to questioning whether the polytechnic and the TEC had actually established relationships with the Pacific community that they served. This raised the key questions for the researcher in examining the relationships.

- Are these the terms of engagement that the TEC and providers intended to have with the community?

- Despite the poor response from Pacific did the TEC and the polytechnic consider that the consultation process was valid? Did they assume that the Pacific community was simply not interested?
- Would the community have responded if there had been a stronger (more established) relationship between the TEC and/or the Polytechnic and the local Pacific community? Would a stronger relationship (greater understanding of the sector and the players within it) have prompted Pacific attendance?

These questions needed to be investigated in order to understand the lack of response from the Pacific community. Identifying these issues will give some insight into the relationships that exist between the Waitakere Pacific community, education providers and the TEC. In doing so it is hoped that some indication of improvement will enhance and support the achievement of community aspirations

The Reference Group and the Regional Facilitation experiences with the TEC raise questions as to who is writing policy for Pacific people and how is that policy is implemented and accounted for (Callister, 2007; Peters & Roberts, 1999). The TEC has continued to place Pacific peoples on the periphery and has failed to address this both in the past and in the formation of the newly established structure (Zepke & Webber, 1985). This is evident through the Regional Facilitation process, where Pacific people failed to respond. This does indicate that Pacific people do not have a relationship with the TEC and providers of tertiary education. Pacific community concerns regarding their participation in the tertiary education system are therefore not being voiced.

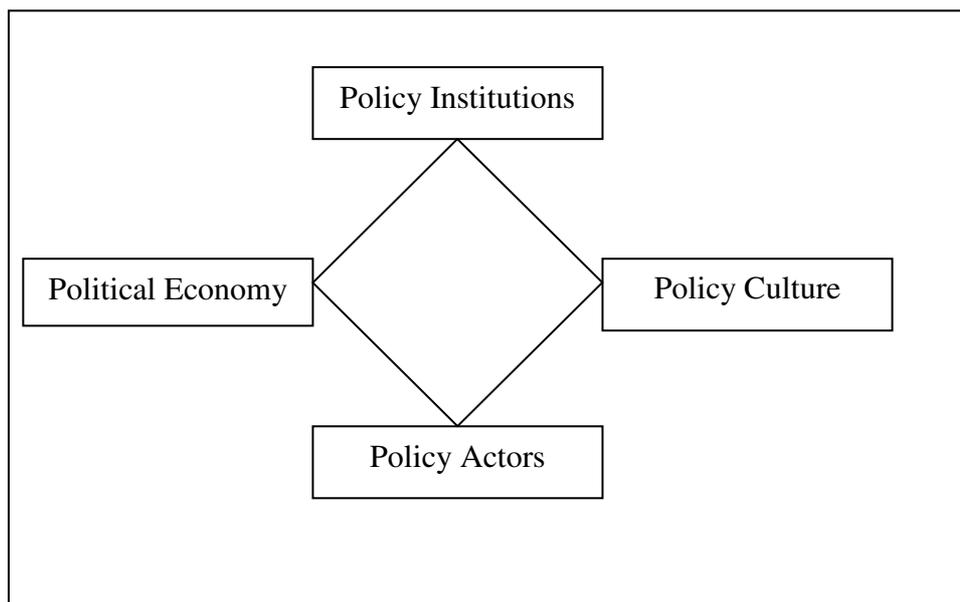
The experience of exclusion is not peculiar to the Pacific peoples in New Zealand. It is common to minority groups in a national population.(Bishop, 1999; Johnston, 1994). An example of a similar experience was cited by Reverend Winiate who made constitutional changes in the Anglican Church to address what he saw as a Westernised governing body. In 1992, the Anglican Church divided itself into three racially based organisations Maori, Pakeha and Polynesian (Rata & Openshaw, 2006). Although at odds with the Anglican Church in Aotearoa, it was a time of political uneasiness by people in the Maori community who were

challenging the nation. As a result of this change, policy within the Anglican Church is now administered through three identified racial groups.

Similar shifts have been made in response to recognition of unequal sharing of power and failure to address disparities in the compulsory education sector in the establishment of the Kura Kaupapa Maori system. Maori moved away from mainstream to address their children's educational needs and incorporate Maori cultural forms and language. Maori education developed to a level of capability that had the capacity to develop their own educational values, systems and schools (Codd & Sullivan, 2005; Simmons, 2007). This is inherent in the term "Maori for Maori" (Callister, p.48) Maori people developing and implementing services for Maori and being accountable to Maori, (Bishop & Glynn, 1999; Glynn, 1998) by providing affirmative action for Maori people. Maori have also experienced the limitations of not being incorporated into policies and structures which influence direction of policy (Duncan, 2004). In response to the lack of incorporation since 1984, Maori have provided forums for consultation to look at the possibilities of developing separate structures for a Maori Ministry, this has prompted the Ministry of Education to monitor and avoid sites of resistance from developing. The Government approach to consultation has been criticised by Maori professor, Mason Durie, who claims that the gap between policy and the realities of a community is wide, which also affects the ability for policies to be delivered and implemented because of the devolution of control (Durie, 1998). In other words if community are not included in the policy decisions it is unlikely that policies will be accepted and implemented and those that have the control also influence the resources. A similar experience was had by those in the tertiary education sector through the circulation of the Tertiary 'Green paper' in 1997. This document requested the desire of the Ministry of Education requested that stakeholders consider and give feedback on the contents of the green paper. However a few weeks later, a leaked document revealed that this process was invalid as the final draft of this document had already been written by Ministry officials before it went out community for consultation. This was an example of policy makers attempting to encourage community to feel included in the process even though community input was not required (Peters & Roberts, 1999). This process reveals that in order to have input into policy one must be able to

influence within the right forums. An example of influences in the policy process and structure follows.

Diagram 2.1: The Structure of Policy Systems



Source: Considine's (1994, p.9) Policy Structure.

The diagram 2.1 depicts the importance of relationships between the four strands of policy. Each corner describes influences from various groups and bodies that are seen to have prominent roles of authority in the direction of the economy. In this model, Tertiary Education Providers would be linked to large corporations who rely on the providers to provide skills in the workforce. This being the case there would be little influence from the community especially from a minority community such as the Pacific community to have input into the process, Coxon et al note;

These situations help us to see that the education system can and does function as a site of struggle or contestation for different groups within the society. When one group wins out in the contest it is because at that time it has sufficient power to do so (1994, p.66).

The examples shown in the case study demonstrate exclusion and non incorporation of Pacific community views by the TEC or Government. Further, exploration of experiences with Pacific peoples' provide a broader perspective on consultation and how it functions in the community.

2.3 CASE STUDY TWO: THE WAITAKERE CITY COUNCIL AND THE PACIFIC ADVISORY BOARD

Historically, relationship structures between the Waitakere Pacific community and the Waitakere City Council (WCC) have been some what sporadic and ad hoc resulting in a community that continues to be on the periphery of community engagement. Political engagement can be defined as

Citizen engagement refers to the processes through which government seeks to encourage deliberation , reflection, and learning on issues at preliminary stages of a policy process often when the focus is more on values and principles that will frame the way an issue is considered (CEDAR, New Zealand Department of Labour , 2002-2003, p. 1).

Pacific communities in Waitakere city currently contribute to local government processes through the city's Pacific Advisory Board (PAB), (previously known as the Pacific Islands Advisory Board). The PAB represents most of the Pacific ethnicities that make up the city's Pacific population. Board members on the PAB are voted in by their communities to represent, advise, voice community concerns and ensure that the community has some link and input into local council. There are 24 board members and each ethnic group elects a representative to serve for their particular ethnic group. This has often been seen as an ad hoc way of gaining a place on the board because of its informal process yet; the community continues support this process as it allows for smaller groups such as Tokelauan and Rotuman to have representation on the PAB, regardless of number of people participating in the election process. A seat will always be available so that all Pacific voices can be heard equally.

The PAB was established to inform Council on both internal and external matters that affect the community. However, the relationship between Council and the Pacific Board is not recognised within the formal structure of Council. Rather it was established and its purpose was defined in a Memorandum of Understanding signed in 1998. The relationship between Council and the Board is a partnership.

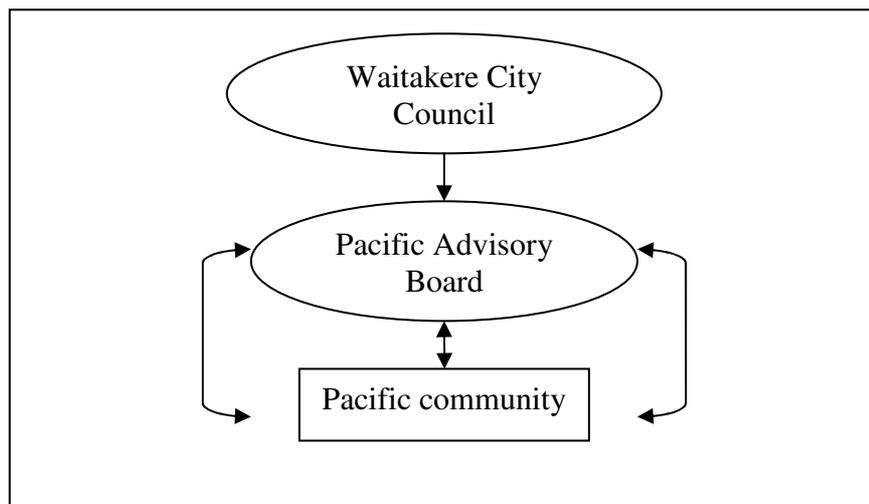
The Waitakere City website (2007) describes the goal of the Board in this way:

...to effectively work on a partnership basis with the Waitakere City Council and other relevant agencies, to address and improve on the governance and socio-economic conditions impacting on the Pacific Islands peoples, whilst maintaining their cultural integrity and diversity (Waitakere City Council, 2007).

One can view this partnership as essentially non inclusive because it does not have the mandate to address council directly. If issues of Pacific concern are placed on the table for discussion in council there is no representation nor accountability for Pacific people (Durie, 1998). A Council member is assigned to sit on the PAB as the 'go between' yet a PAB member does not have a reciprocal presence in Council. The Council member can take information back to the Council if required on the PAB's behalf if the Council member is in attendance. What is lacking is a system of accountability and reciprocity that proves that the partnership relationship is balanced and that each body is held accountable (Sharma, 2005). With the existence of a MOU the bodies are not responsible to each other but have a partnership agreement to support each other. The term partnerships is discouraged by (Vincent, 2000), where she mentions that the term *partnership* implies that there is equal sharing and that common goals are promoted and acted upon. In the WCC/PAB partnership there are direct implications for the Pacific community because input into WCC is extremely limited. The Council acts as a bureaucratic decision making body for this specific community because the *partnership* is not on an equal footing (Strike, 2007).

Maori have experienced similar situations; Johnston (1999) has termed this positioning as being 'Maori friendly' (p.78). In other words many environments and forums have been sensitised and involve Maori in consultation processes in culturally appropriate ways. This means organisations are seen as supporting the minority group but in fact the minority group has no decision-making power in areas of consequence. The alternative is structures and processes that are 'Maori centred or Pacific centred' and address unequal power relationships by incorporation and positioning minority group representation forums where decisions are made.

Diagram 2.2: *The Waitakere City Council and the Pacific Community*



The diagram 2.2 shows the current council structure where the WCC is positioned in a relationship that delivers from the top down. The partnership does not describe equal responsibility towards each other rather it is a directive and non inclusive. The suggestion of Pacific achieving representation on council through local government elections is a concern. This is due to having a smaller population base in the city that is not significant enough to successfully elect a Pacific representative to council. Additionally Pacific participation rates in local body elections are low. A similar experience was had by Maori where offers of place or in order to maintain seats in Parliament Maori were encouraged to go through the voting process. However Maori opted to maintain fixed seats in parliament and not risk losing their seats. Maori like Pacific cautioned whether they would go through the normal voting process and risk losing their place due to lack of voting power under Mixed Member Proportion (MMP) (Simmons, 2007) Here the need to maintain representation is vital, rather than risk the possibility of having no representation at all. Therefore, the current structure is seen as the only alternative for inclusion for the Pacific community.

2.4 CASE STUDY THREE: THE AUCKLAND CITY COUNCIL AND THE PACIFIC COMMUNITY

In September 2001, Auckland City Council (ACC) commissioned a report called the Pacific Peoples' Participation Project (PSPNZ, 2001). It was intended to

provide a review of Council's relationship with Auckland City's Pacific communities. This review acknowledged that the Council had been requested to incorporate Pacific peoples into its structures as it managed the city with the largest Pacific population in the world. Previous to the report the only participation for Pacific people with the ACC was to co ordinate the Pasifika Festival, held as an annual community event under the Komitee Pasifika. There is a memorandum of understanding between the Komitee and the Council however, the Komitee is accountable to the manager of "Leisure Services" (PSPNZ, 2001) who is outside of Council. Under this structure the relationship between the Komitee and ACC is weak. Recommendations from the report were positive for Pacific communities recommending that ACC to build relationships. Among these recommendations were the following:

- *The establishment of at least two dedicated Pacific staff positions to assist with co-ordination of council activities in relation to Pacific communities. These to be either in the form of a Pacific policy unit located within the Strategic development group or a combination of a Policy analyst group/advisor position specifically dedicated to Pacific ethnic interest.*
- *That the council establish a Pacific Peoples strategic advisory group on the basis of the PICAG model- outlined in the report Pacific Peoples' Participation Project (PSPNZ, 2001, p. 34).*

To date, however, these recommendations have not been implemented. Participants in the review and the community have seen little change with the Komitee Pasifika still coordinating the Pasifika festival as of 2007. Knowing that this report did little to influence the ACCs position with Pacific people, the Pacific communities must determine and question the validity of the Council's willingness to improve relationship with the community.

The Pacific community also need to understand when taking part in consultations with local government where their concerns are actually placed, and whether the ACC is genuinely responsive and accountable to the Pacific community. Such a case may be seen as representative of what (Bishop & Glynn, 1999), term as epistemological racism; that is racism that is embedded in the fundamental

principles of the dominant culture, “this means our current range of policies and practices” (p.12). These practices have come from the social history or past understandings and practices of a dominant group, that controls and practices within western developed forums. Thus western cultural practices impact negatively on those that come from outside of western culture. As Considine explains:

Individuals may seek to amend or challenge such arrangements but when it comes down to the making of policy this freedom is largely confined to the changes which are made meaningful by their compatibility with the prevailing norms and preferences of the group (Considine, 1994, p.52.)

Diagram 2.3: The Auckland City Council’s relationship with Pacific community

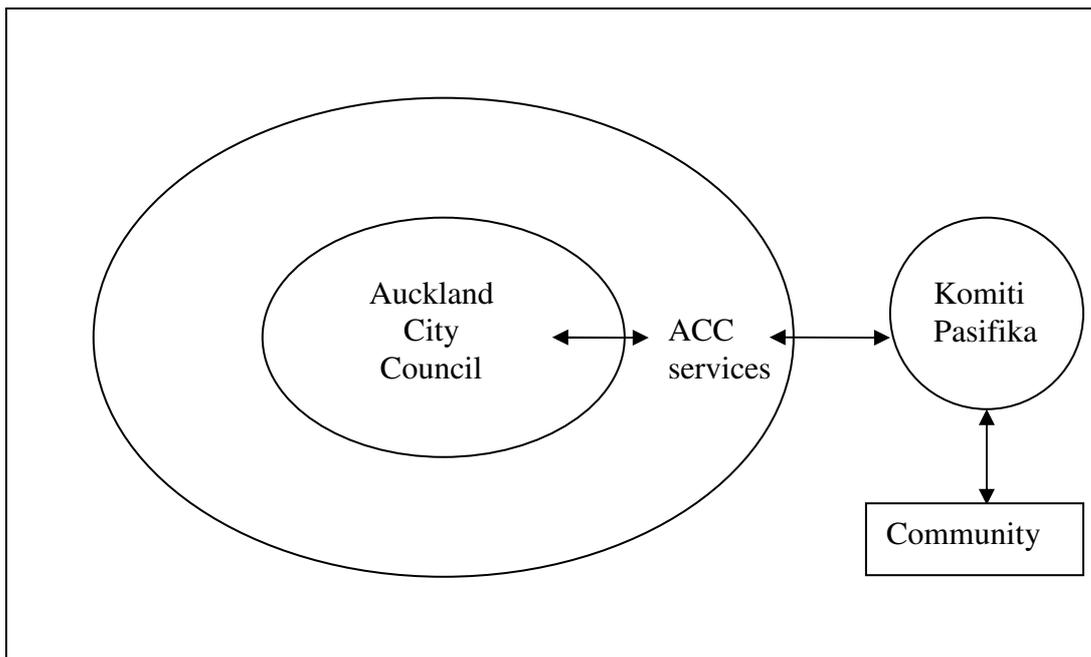


Diagram 2.3 shows how the relationship is non-inclusive. It functions and is accountable outside of ACC. In other words, it fulfils a role which Council sees as a menial task that can be accomplished by an external committee and does not need to be inclusive in the functioning of the city. The Council therefore sees Pacific peoples outside of its main activities and reveals this through its lack of commitment and acknowledgement in their structure.

2.5 CASE STUDY FOUR: THE PACIFIC ISLANDS SCHOOL COMMUNITY PARENT LIAISON PROJECT

A model that encourages Pacific parent participation into schools through the support of the Ministry of Education has been implemented through the Pacific Islands School Parent Liaison Project (PISCPL) (Gorinski, 2005). This project evolved from initiatives recommended through the Vaka Ou –a Pacific Labour Market Strategy in 1996. Its main focus was to:

...foster and encourage a closer relationship between schools and Pacific Island parent communities, and improve and increase Pacific Islands student achievement across curriculum (Gorinski , 2005, p.1) .

The project first analysed the patterns of relationships amongst the stakeholders and ways in which this impacted on student achievement. To improve achievement and the school's position with the Pacific community a Pacific Islands School Parent Liaison position was created with funding support from the Ministry of Education. This position encouraged and developed Pacific parents to become more involved with staff, parent-teacher groups and community meetings. This resulted in initiatives such as home visits to encourage links between schools and parent attendance including reading programmes and homework centres. The requirements of the role were broad and included coordination of a wide range of projects which was more than a single position could sustain.

The conclusion to this project reported that new levels of parental involvement resulted in increases in the children's participation and contribution to the school which in turn resulted in improved levels of student achievement. This was a successful initiative that achieved its objectives and contributed to the development of Pacific communities. However, in this case a Pacific person or position was developed at a level that was to impact community, for and on behalf of the school, but it was not a permanent position and had little influence within a school's infrastructure and behaviours. As indicated by the report and quoted by a principal;

In these situations however, the long term sustainability of these initiatives is far less secure" (p.24)

...Liaison that's been established needs to be continued. Success is largely dependent on the right people and maintaining stability and energy. Continual re-educating/revisiting is needed, as parents move on and new parents come along (Gorinski 2005, p.24).

Although seen by all participants as an excellent initiative using a position to influence the behaviour of the community because the project was temporary it is seen as a 'sticking plaster' initiative which has had a positive effect in that it has healed the superficial scratch but not addressed the deeper wound. The affirmative action did not influence the internal behaviour within a school, where it could have had more permanent impact. As stated previously in the quote above, 'parents move on'. However, teachers and principals move on less frequently than parents and this may have been where the change also needed to occur (Bishop & Berryman, 2006; Jones, 1991). It can also be asked why if this was a position that had a positive impact why was the position not supported by the school long term? Ideally the position would have been placed at a prominent level within the school structure or given unconditional funding based on its success, rather than on a trial basis. This model of intervention also placed the 'blame' for the lack of success of the children the school on the parents (Rata and Openshaw, 2006). The principal and teachers would do well if they also took ownership and responsibility and through this approach, reviewed school/parent engagement processes. It can be argued that if internal behaviours were made 'Pacific parent appropriate' this could end the need for a parent liaison position. Further, to have consulted a community and not retained a permanent position, again reflects the disempowerment of a community to be able to make a continued positive effect in the education of their children (Bishop & Berryman, 2006).

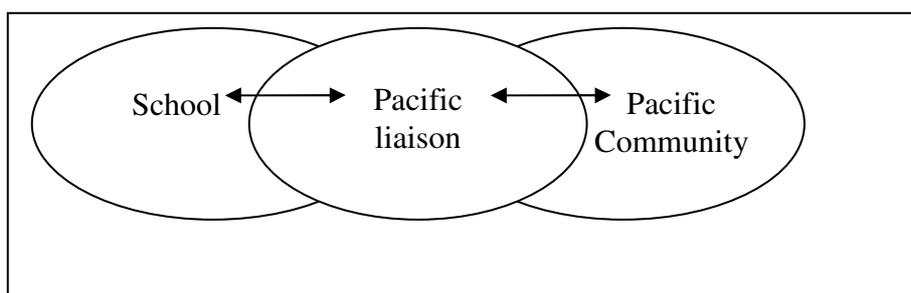
If parents and community members are to play a significant role in school governance, these roles must be institutionalised and codified (Strike, 2007, p. 105).

A temporary liaison position although successful, leaves little to empower a community. This school liaison position also resembles what (Bishop, 2003) describes as "a cul de sac theory" (p. 223) where the victims or those being addressed are seen as the location where the issue lies, in this case parent relationships with schools. This assumes that Pacific children are not attaining well due to the parents problem of non-involvement. Thus, the problem with the parents is addressed rather than anything within the school itself. Bishop, suggests

that conforming to a school's culture means that the problem is viewed as the community's and does not offer any other solution but to conform to the school's mode of operation or culture.

Therefore, the potential for addressing development and educational achievement for Maori and other minority groups from within current mainstream educational models leaves much to be desired
(Bishop , 223).

Diagram 2.4: The School, Pacific Liaison position and the Pacific Community.



The diagram 2.4 reveals that once the liaison position is disestablished the communication link between the school and community is severed. However if the liaison position was a permanent position within the structure of the school, the link with the Pacific parent community would become fixed and permanent.

2.6 EDUCATIONAL POLICY MAKING-ISSUES, CONSULTATION AND ENGAGEMENT

These case studies demonstrate various models of engagement with the Pacific community. On reflection the Government, local administrative bodies and Pacific communities in most instances may agree that the models have not gone far enough to develop true partnerships or create greater community participation (Middleton, 2007). The literature review highlights these issues and identifies four main themes that impact on the relationships.

1. Consultation:

Community consultation is a necessary part of public policy making especially for indigenous and hard to reach populations. The literature shows that when policy is created in isolation from those communities it is designed for, it does not work

(Maka, Seu'ula Johansson, & Pene, 2006; Rata & Openshaw, 2006). Experiences with the TEC have highlighted the fact that developing policy and structures that are designed to meet Pacific peoples' needs requires the Pacific community's input. It is important to establish relationships that share equal partnership from the beginning of the process to the end (Bottery, 2000; Savan, 2004). Consultation processes, therefore, are essential to ensuring that a balance of input and accountability to those involved is met (Larner & Mayow, 2002). If not, one would see these as experiences of power imbalances in which one culture is dominant over the other or culture is assimilated into another's through organisational direction and exclusivity (Bishop & Glynn, 1999; Durie, 1998; Glynn, 1998). In other words, one culture determines when another needs to be consulted and at what point in the consultation process they enter. Some authors suggest that processes such as policy directions are facilitated through the need to be sufficient and that incorporation of others can cause major restraints in processes (Peters, Marshall, & Massey, 1994). This suggestion is supported by (Hodgkinson, 1991) who argues that the challenge of meeting cultural diversity or differences is not possible and that diverse groups must be considered with empathy by policy makers. Hodgkinson, argues that organisations must be considered to act on the basis of good faith. When such leadership acts in good faith and with integrity then this is seen as credible and conducive to commitment. This ideal however overlooks the reasoning behind consultation. The community requires consultation so that their interests are given equal opportunity to be heard and addressed. Those who are at the receiving end of policies are more than likely to be those that are not consulted and therefore have no ownership of the policies required to be implemented (Bishop, 2003; Olssen & Matthews, 1997).

2. Trustworthiness:

Trustworthiness is considered to be a given quality from most organisations. Hodgkinson (1991) suggest that communities should look to organisations and leadership in good faith, this creates a difficult position for the Pacific community. Knowing that the Pacific community is placing their interests in the hands of the TEC, local government, schools and other institutions to meet their needs does little for the Pacific community's confidence. As stated through

(Codd & Sullivan, 2005), educational institutions have fostered a culture which can no longer be seen as trustworthy, yet, there is an assumption that there is trust or that the Pacific community is unable to influence it. Codd, addresses this culture of mistrust as based on the ideology which the New Zealand's economy is based such as 'economic rationalisation' (Codd & Sullivan, p. 23). In this case the Government creates policies that are directed based on what they perceive the needs to be (Bottery, 2000). Other input is not required or needed to achieve objectives and therefore consultation is not deemed necessary. This approach in itself creates concern and mistrust within communities.

3. Infrastructure:

Pacific infrastructure that exists or is included in organisations needs to be responsive to enable true partnership as is evident in the case studies. Structures that have been designed do not enable engagement nor do they enable sustainable or equal sharing of power. Evidence from the literature (Bishop & Glynn, 1999; Glynn, 1998; Halapua, 2005; Smith Tuhiwai, 1999; Thamen, 1996) suggests that this has been historical pattern where the inclusiveness of diverse groups in the mainstream has purposely restricted participation by indigenous and minority groups from participating (Olssen & Matthews, 1997). Minority groups have been invited to participate but only at certain points of the process or at a level of the process where the final outcomes do not incorporate the opinion of those consulted (Johnston, 1999). Models of engagement in the case studies have revealed a top heavy structure which either deflects Pacific input away from the main accountable and decision-making body or is layered in a way that dilutes voices of these communities within the structures.

4. Ownership

Pacific communities also need to take ownership of the political and policy processes to enable effective engagement to occur. Many of the case study relationships were developed to address disparity between the mainstream and the Pacific community. The Pacific community therefore must also commit to being more responsive to their communities by participating in consultative forums. This is a capacity and capability issue for some of the Pacific community

nonetheless, it is an obligation that the community must accept in order to fully engage and understand their role.

2.7 CONCLUSION

This chapter has shown how previous and current relationships between organisations and the Pacific community have operated in a range of models. It highlights four themes which have been prominent in the case studies and examines these with further explanation. The case studies have formed the basis for understanding issues in relationship building with the Pacific community.

CHAPTER THREE

3.0 METHODOLOGY AND METHODS

3.1 INTRODUCTION

The following chapter presents the methodology used in the research to examine the relationships between the Pacific community and Tertiary Education providers in Waitakere City. These include the Sevusevu methodology (Nabobo-Baba, 2006) that formed a cultural framework for the research and defined my understanding framed by my own ethnicity and cultural practice. This methodology was reinforced using Reflexivity as a means of working within the community in which I lived and worked. This chapter also explains the importance of processing and collating data through qualitative research when working within the Waitakere community, especially within the Pacific community. The use of case studies as the basis of the literature review in order to examine passed relationships with Pacific communities, where research falls short of informing relationships between Pacific communities and other organisations.

3.2 RESEARCH METHODOLOGY: CASE STUDY

Researcher Robert K. Yin defines the case study method as an empirical inquiry that uses multiple sources of evidence to investigate a contemporary phenomenon within its real-life context. Case study research focuses on a limited number of events or conditions and their relationships as a way of understanding complex issues. It uses a range of methods that aim to ‘make sense of, or interpret, phenomena in terms of the meaning that people bring them’ (Yin, 2003, p. 23). Case studies enable a theory to develop when existing theory does not provide references or insight into the research being investigated. The case studies establish a framework in which to gain an informative insight into the community’s previous and current experiences so that further recommendations or relationship building has an informative base in which to further community and organisational relationships (Merriam, 1998; Stake, 1995; Yin, 2003). Rather than using large samples and following a rigid protocol to examine a limited number of variables, the use of case study method in this research enabled an in

depth look at some key issues relating to community and organisational relationships with the Pacific community in West Auckland.

The qualitative research was gathered through face to face interviews through two focus groups and five individual interviews (Krueger & Casey, 2000). The questions were open ended and were guided through a list of questions that provided a framework in which to work. However, much valuable discussion came from the participants talking and voicing opinions outside of the questions posed by the researcher.

3.3 PACIFIC METHODOLOGY- THE SEVUSEVU

The term “Pacific” can be problematic as Pacific peoples are often referred to as a singular race that can be identified with its own specific boundaries and cultural protocols (Macpherson, Spoonley & Anae, 2001). Yet, ‘Pacific peoples’ is a combination of several ethnicities that have distinct identities, languages and cultures. Notwithstanding, ethnic distinctions there are similarities across Pacific cultures that can be identified which allows one to approach and engage with Pacific communities effectively. The research and consent forms, acknowledged my Fijian heritage (see appendix A). This enabled participants to identify and connect with me, my village, my mother or father’s village and so on (Nabobo-Baba, 2006). Often on first meeting with a group a Sevusevu (gift) is presented to acknowledge those present and to communicate that the researcher seeks approval to research the community. If this is granted then the interviews and focus groups can proceed (Baba, Mahina, Williams, & Baba Nabobo, 2004; Keember, 2000; Tamasese, 2006). Combining Pacific methodologies in research includes demonstrating the clear relationships with Pacific values and knowledge bases ensuring a cultural framework to collect and analyse data. This also ensures that this study is owned, delivered and researched by a Pacific person. This enables the research to be relevant and by culturally acknowledging spiritual factors and promoting research in the advancement of the Pacific community (Baba et al., 2004) as the Sevusevu requires a process of reciprocity. Community participants who have given information should also receive the information and the outcome of the research in return (Smith, 1999). Similarly, the Pacific Advisory Board

(PAB) under the Waitakere City Council will also receive copy of the research findings.

3.4 LOCATING MYSELF AS A RESEARCHER - REFLEXIVITY

Given my role as both researcher and participant in the research study, my personal reflections together with my previous and current interaction with respondents enabled me to participate in the process of the study. Reflexivity requires an awareness of the researcher's contribution to the construction of meanings throughout the research process, and acknowledgment of the impossibility of remaining outside of one's subject matter while conducting research. Reflexivity then, urges us 'to explore the ways in which a researcher's involvement with a particular study influences, acts upon and informs such research' (Nightingale and Cromby, 1999, p.228). Critical reflexivity acknowledges that the researcher is an integral part of the setting and context. Thus, (McGhee, Marland, & Atkinson, 2007) state, that Reflexivity is ' an awareness of the ways in which the researcher as an individual with a particular social identity and background has an impact on the research process' (2007, p.335). Most importantly, Reflexivity in research allows more space for the voice of the people who are being studied by enabling flexibility in the approach through interviews and conversation. This enables the researcher to relate fully to the discussion because they are familiar with the terms or subject in question and can validate the discussion (Elliott, 1991; Hall & Callery, 2001; Leigh Star, 1995). This complemented my role as a Pacific educator working within the community, but brings with it a responsibility of ensuring that the study will have meaningful outcomes. In other words I as a researcher live within my community and any input or effects I may contribute through my research is a consequence that I must live with Smith (1999) notes, a researcher "lives with the consequences of their processes on a day to day basis for ever more, and so do their families and community"(p. 137).

3.5 THE RESEARCH PROCESS

3.5.1 DATA COLLECTION

Four qualitative methods were used to carry out the study to gauge the current relationships and consultation issues that exist between Tertiary Education Providers and the Pacific community in Waitakere. These approaches included document analysis, open ended interviews, anecdotal and observational analysis.

Selecting the participants

The five participants of the individual interviews were identified as key tertiary providers in Waitakere City. The focus group participants were a combination of parents, members of education boards and committees, of various ages and gender. They were selected by their ethnicity in being Pacific and Waitakere City residents. To ensure that all participants were able to contribute to the research they were contacted face to face or by phone to request an appropriate interview time. The community was consulted through two groups to compromise with times available between their work, home and community commitments; only one sitting was required for each group. All participants were seated around food which was part of the process of the Sevusevu in thanking them for taking their time. No money, vouchers or gifts were exchanged. Twelve participants in total were interviewed. No set questionnaire was used in focus groups however, guided questions were used (see appendix E). The guide ensured that key topics were discussed in all focus groups, though not in the same order or in the same depth (Krueger & Casey, 2000). All interviews were carried out in English

Preparation for the focus group and interview

All interviews were recorded on audio tapes which were later transcribed. The interviews were based around conversations, asking questions and listening. All questions were opened ended and based around a framework of questions (see appendix E) and interviews were carried out 'face to face' (Krueger & Casey, 2000; Tolich, 2001).

When each of the interviews was completed the transcribed sheets were then given confidentially to the participants to clarify what had been said or if further clarification of meaning was required. Each participant’s personal identity was held as confidential ensuring that all names had been removed and replaced with alternative names and codes. For example, F1/P2 is identified as Focus group 1, participant 2 –working from left to right. The individual interviews were coded as Provider 1-5 for example, P1 was identified as the first Provider interviewed.

All participants were given a consent form (see Appendix form C, D) and an information sheet outlining what the research entailed (see Appendix form A, B) and the focus of the questions. All participants signed the consent form except for one, who stated that for her own reasons, she would not agree to the signing. However, she was present and that meant she did give consent to be interviewed rather than a signature required on a piece of paper (Tamasese, 2006).

Table 3.5.1: *Participants in the research*

Sector	Interviews	Method
Community members	3 members	Focus group
Community members	4 members	Focus group
Provider 1	1 members	Individual interviews
Provider 2	1 member	Individual interview
Provider 3	1 member	Individual interview
Provider 4	1 member	Individual interview
Provider 5	1 member	Individual interview

Diagram 3.5.1 shows those interviewed. All community members were interviewed in a focus group and all providers were individually interviewed.

Inquiry by Observation

What people say through observation is a major source of qualitative data, whether what they say is obtained verbally through an interview or in written

form through document analysis or survey responses (Patton, 1990). Observation of participants permits the researcher to understand how and what is being expressed and the reaction of others in a focus group. One example is shown in the findings, where the seriousness of the comments made in jest, not to detract the reader from the seriousness of the situation being described but to emphasise the helplessness of the situation described.

Document analysis

The study reviewed a range of strategy documents and the TEC reports that enabled the research to put the policy issues into context. These did not add to the research process but brought to life the community engagement experiences that had been occurring from 2000 to 2007. The TEC and MOE documents were analysed to further provide context to the consultation process undertaken by the Government in relation to Pacific people.

Coding the data

Analysis

A theme was determined by consistent referral and repeated similarities through the documentation. Smaller subject headings were determined under the main themes in a similar manner only with a broader context. The first stages involved the collating of information from the findings that were transcribed in full from the audio tape. These were then cut into segments and placed under similar headings; this involved processes of moving and shifting the typed cut outs of the findings. As small subject headings became more obvious so did major themes. Each theme includes quotes from the participants to validate the findings relative to the topic being discussed.

Table 3.5.2: Coding methods

Participants	Numbers	Code
Community focus group	3 members	Speaker 1=F1/S1-Sione Speaker2=F1/S2-Lavinia Speaker 3=F1/S3-Mele
Community focus group	4 members	Speaker 1=F2/S1-Janet Speaker 2=F2/S2-Tim Speaker 3=F2/S3-Sai Speaker 4=F2/S4-Carol
Individual interviews	1 member	Provider 1=P1-Alumita
Individual interviews	1 member	Provider 2=P2-Mere
Individual interviews	1 member	Provider 3=P3-Sam
Individual interviews	1 member	Provider 4=P4-Mike
Individual interviews	1 member	Provider 5=P5-Louisa

Table 3.5.2 shows the members of the two focus groups which involved seven people and five individual interviews of providers. The participants were coded to ensure confidentiality through given names and codes. The speakers in a focus group are numbered according to where they sat around the table in a clockwise direction

Processing findings

All transcripts were typed out in full before they were cut out and placed under similar issues, subjects and categories. An issue was defined as a recurring topic or subject that was repeatedly highlighted or introduced by the interviewees. From the initial reading of the transcripts, twelve issues emerged. A second and third reading of the data allowed for further break down of the key issues into sub headings which a series of patterns emerged. The transcripts were highlighted and again dissected into emerging patterns (Bryman, 2004). Further immersion in the data revealed that many of the sub headings highlighted could be categorised together into themes (Frith & Gleeson, 2004). Where issues or sub headings did not fit into the emerging patterns, they were placed aside but not dismissed in the event that they could be significant and be included in the analysis process.

3.6 VERIFICATION

Internal validity

The internal validation of the research is supported by using data source triangulation through document analysis, semi structured interviews and focus groups. The common themes from participants and documents verify that what was being said could be held as valid discussion points and themes. Experiences discussed in the literature review were also documented in reference to similar experiences had by other minority groups.

External

The research categories used in this project can be applied to a different group to explore the validity of particular findings and the data collection protocol may also be repeated. However there are limitations in the reliability of qualitative research being that it cannot be exactly repeated especially where the community structures and differences occur or the context of the research has changed (Yin, 2003). However, the methodology remains the same ensuring validity in the process and gathering of data.

Data source triangulation: The life experiences of the 12 participant's information can be matched against each other. Other sources included documents, and education reports which verified particular aspects of the research.

Peer Triangulation: At several points in the research, material was sent for checking and comments to other people with research skills and knowledge in the area of research. In addition, two other people independently coded and checked my coding of the transcripts.

Methodological triangulation: The research used interviews, focus groups and Ministerial documentation as sources.

Supervision: The research methods and processes were closely scrutinised by my supervisors, Dr. Jenny Collins and Howard Youngs who were in close communication at all stages of the research and sections were submitted for comment and feedback at regular intervals.

Glossary of terms: Has been established to help the reader decipher the acronyms used in the research document. This is located at the beginning of the document. The APA or reference system has been used as a requirement under the Unitec School of Education study guide

3.7 ETHICAL CONSIDERATIONS

In order to ensure confidentiality all participants were coded and have been identified through an alias. Codes were also used for the speakers in a focus group. All participants were advised that their confidentiality will be respected and observed and that signing the consent forms was also ensuring that their names and identities will remain confidential. When research concentrates on a particular region and then on a minority group within that area, often participants can be identified. It is for this reason that coding has been used (see diagram 3.5.2) in the documentation and through direct quotes in the findings (Cohen & Manion, 1994; Smith Tuhiwai, 1999; Tolich, 2001). The Sevusevu methodology was practised by giving a gift ie: the offer of food before any interviews or focus groups took place (Baba et al., 2004; Halapua, 2005; Nabobo-Baba, 2006; Tamasese, 2006). This was to ensure that the Pacific participants were acknowledged culturally and that they were respected through the process. Reflexivity methodology was incorporated, as those who participated knew the researcher. This allowed the interviews and focus groups to be less intimidating and more relaxed.

3.8 CONCLUSION:

This chapter showed how the research process was followed and what considerations were given to enable a vigorous and valid research process. The research ensured that participants were given the confidentiality required to ensure their identity was not revealed and the cultural methodology was appropriate to Pacific cultures enabling a greater response and understanding. The researcher also included Reflexivity as a way of working and researching within a community in which I, as the researcher, worked and lived. The methodology also enables the community to receive the feed back and obtain copies of the full and completed document. This is to ensure that the community had full knowledge of what was being facilitated and examined within their community and if required could use the document to support their own community objectives and relationships.

CHAPTER FOUR

4.0 FINDINGS AND DISCUSSION

4.1 INTRODUCTION

This chapter presents the findings from the focus groups and individual interviews based on the research questions. A summary of the key findings from each research question is followed by a discussion of the main themes. The use of dialogue is quoted to emphasise the points in the findings which form major themes that have occurred. The themes are further discussed and explored showing that the data is complex and findings cross over and inter-relate very closely. The discussion section also reveals differences in the findings between the Providers and the Focus groups that were interviewed.

4.2 FINDINGS FROM DATA

The following findings emerged from the research questions in both the focus groups and the individual interviews:

- (a) Perceptions of individuals and community groups of their relationships with tertiary education providers.
1. A perception that Pacific students have a low level of success in the tertiary sector
 2. Mistrust-between the community and providers and between the providers themselves.
 3. Differing aspirations- lack of cultural inclusion, capacity and capability within the internal structures of tertiary provider organisations and what each others roles are.
 4. Power imbalances- Providers and the TEC internal structures fail to respond to the Pacific community.
 5. Ownership-The Pacific community, providers and the TEC have to take more responsibility towards contributing to a greater relationship building processes.

- (b) Issues and gaps in the consultation processes.
 - 1. Differing expectations about what defines consultation for a provider and a Community.
 - 2. Providers and the TEC failing to use established Pacific community consultation structures.
 - 3. Providers and the TEC setting their own agenda and time when wanting to consult or recruit
 - 4. Providers meet with community assuming that they know what is best for the community, rather than what the community thinks is best for them.

- (c) Key educational aspirations of Pacific groups involved in tertiary education.
 - 1. The Pacific community want to participate in tertiary education in order to succeed further.
 - 2. The Pacific community want to see established relationships with their community as reciprocal, that encouraged and enabled students to enter Tertiary Institutions, and for providers to ensure the success of their students.
 - 3. The Pacific community continues to have high educational aspirations for their community and need to take ownership in being informed of the tertiary education sector.

A number of issues and themes emerged from the findings. Focus groups and interviewees identified difficulties defining their relationship and engagement with tertiary providers. They perceived that there was a lack of support for Pacific students in tertiary education. Themes emerged including mistrust, differing expectations and goals, a desire for ownership and perceptions of power imbalance between Pacific groups and providers. The following describe these emerging themes:

4.3 DISCUSSION

Defining relationship and engagement

The first point discussed is based upon a comment defining the term engagement and the difference between relationships. The following quote defines where the community perspective on engagement lies in regards to providers and shows that the term relationship was not considered by this focus group. Suggesting that in order to engage well, a community and a provider must have a relationship first. Consultation in regards to this comment was not a sufficient reason to want to have a relationship.

An individual provider refers to the TECs requirement for engagement:

Engage means a buy in, we want action... we want meaningful ..going forward, it has to be written with action... get real.. how long do we need to consult!! (F1S2),(Lavinia).

One provider questioned the term engagement stating that:

Although it is written in policy by the TEC, it does not define the word engagement. How do we measure engagement? Its mainly through pieces of paper...have you signed letters, MOUs...had an advisory group...whether its had any value its hard to make judgement on the value of relationships and measurement. Does an advisory represent a community...it just gets ticked (P5), (Louisa).

For many providers the accountability of engagement and its value has been an issue: such as, how it is managed, defined or measured is unclear and therefore unaccountable by providers and the TEC and most importantly the Community.

Lack of Support

The lack of support for Pacific students within the findings also referred to the lack of infrastructure with provider organisations and the TEC to meet the requirements of an organisation to be responsive to Pacific peoples.

Providers and the TEC were encouraged by community to access churches and ethnic groups as an avenue to engage with community. As indicated by four focus group participants, they saw these as pivotal access sites to communicate with students and community to increase the levels of awareness and promote the value of education. All seven focus group members suggested that providers disperse educational information through forums and events for the community to attend using the current structures which the community has already established. These included Churches, who still attract large numbers of the Pacific community, accessing Pacific leaders, who meet regularly with their ethnic groups. At these gatherings they communicate news from their Pacific nations abroad, come together for cultural, social occasions or to hold events for the purpose of informing their communities of needs and requirements.

...the best way to build relationships is to go churches, go ethnicity representatives, leaders etc every one has their own protocols and needs (F2S3),(Sai).

One participant from a focus group mentioned;

Students for various reasons are connected through their churches (F2S2), (Tim).

The strongest points of view came from the seven focus group members through the discussion regarding provider capacity, mentioning that engagement with community is the core role of providers regarding tertiary driven initiatives. Much concern was placed around the lack of provider infrastructures, meaning the ability and means to be able to engage. This was around resources and enabling positions to respond to and support the community. Three focus group participants requested that long term plans be sent out to community to ensure input and engagement between providers and community. However, participants'

were weary of written documents, statements or memorandums(i) of understanding that require signing but requested positive action and *less lip service (FIS1), (Sione),*

What if the sector opened their doors to free education for a year, I would see that as a true commitment. I'll promise to you that I will do my bit to rally up Pacific people (FIS2),(Lavinia).

Before institutes recruit externally there is a need to get the internal structures in place to support students first. Both the focus group participants and individual providers indicated that they wanted to encourage relationships with providers and increase access to tertiary by providing positions in institutes that accessed schools giving 'academic counselling', like liaisons. These positions provide a proactive and responsive need for students showing how to maximise their time and make the best of their opportunities at school. This includes informing students on how to make subject choices and understanding the New Zealand Qualifications Framework (NZQF). One focus group suggested that schools do not do this job (as in career counsellors). Many of the Pacific students exit school not knowing exactly what they have chosen or how these subjects provide or affect their access and further study options at tertiary level. (APR, 2007; MOE, 2006b). This would also support student retention and limit fall out due to the students understanding and being better informed of tertiary level study. Another stated;

I would say the focus is on attracting and attaining the P.I community. I don't think that enough time and resources have been put into that link and to be supportive of our [Pacific] students. The student comes as a whole to the institute (F2S2),(Tim).

This aligns with commentary in the Case study; Pacific schools Liaison project, where the internal infrastructure of the school remains unchanged. Here, there is a suggestion that the schools are not meeting the requirements of the student.

If tertiary institutes took time to make more meaning full experiences for Pacific people you would get more engagement (FIS1),(Sione).

Four members of a focus group advised providers to have more schemes that enabled success and promoted community engagement informing parents of tertiary study. Three providers suggested that it was not enough for them just to promote their institute and that the focus must be on education. The focus for providers is seen by the community as a way of sustaining themselves financially.

Mistrust

Provider mistrust:

Another aspect which gave insight to engagement is how providers engaged with each other and the impact that these relationships had on each other. Providers felt there was mistrust between them as providers and that this was the reason for the lack of community gaining the educational aspect of tertiary education. Yet, due to the TECs compliances and requirements, providers commented that they needed to ensure they had their student numbers and were able to sustain their programmes. Therefore there is competition for the best students and an increase in student numbers, placing the priority of meaningful engagement at an even lower priority.

We would be in denial to think they [providers] were not trying to push their courses. I don't think we have enough trust amongst each other. I really believe that if community needs to know what the underlying objective that we all share... say Unitec and PTEs ... say this is what your good at and what we're good at and then move forward for our people (P1),(Alumita).

In other words one provider mentioned in the interview, that they had hoped for collaboration between providers. But this was not occurring and is detrimental to the success of the Pacific community as the focus is more on what the providers and the TEC want rather than education as a whole. One participant from a focus group suggested,

Education is something which needs to be promoted not just a particular institution...that's what this is about (F2S3),(Sai).

A provider came to a similar conclusion;

Our partnership needs to be better understanding....rather than fill up EFTs...encouraging education...rather than students. The possibility of them having a negative experience will be less (P4),(Mike).

The Pacific Community and Provider mistrust

As mentioned previously, providers created 'their own' structures for communication to reach the community based on what providers thought community required. This impacted greatly on the community's negative perceptions and lack of trust towards providers. The participants from focus groups and providers acknowledged that they had an understanding of providers needing to recruit to increase numbers. The focus groups in particular viewed the recruitment process for provider purposes as lacking a genuine desire to try to understand or support their community and their educational aspirations. The delivery and the suspicion towards providers wanting to interact with community were not the grounds which the community saw as the terms or desire to engage. Thus, when the information from providers is delivered it is received with a lack of trust. This is clearly stated from one community member's perspective in a focus group;

There is mistrust, does that mean every time you go to the community often the P.I community says, often they just want your money (F2S3),(Sai).

Another aspect of mistrust from the second focus group perspective was as an outsider looking into a provider suggesting that Pacific people were not seen in tertiary education institutions. When they walked in they saw mainly Palangi (European) people. These providers are viewed as places of mistrust, considered uncomfortable and unsafe if their people were not seen to be participating. For most, it meant that entering a TEI gave Pacific people a sense of it not being 'our place'.

We need to see our people in these institutes, we only see Palangi, we need to know our students are safe (F2S1), (Janet).

The institutes are scary and ...there is a lack of trust within the community (F2S4), (Carol).

However, one comment from a focus group member referring to mistrust was used in the wider context of the community referring to employers and what their true intentions were.

Why the mistrust... there are lots of things that can contribute to that , some of that might be the lack of tertiary experience or the desire to get kids to go out and work to get the dollar or to up skill, or some employers want to keep the skill rate down to get the cheap labour (F1,S1),(Sione).

The statement speaks of the community themselves taking responsibility, having the desire to learn and to send the children out into the workforce in order to earn a wage. The statement also refers to the lack of tertiary participation for the Pacific community because of their lack of knowledge and experience of the tertiary sector. However, it also alludes to that fact that the Pacific community know that there is an apparent desire from employers to keep Pacific people at the low skill rate. As commented by one participant, this is in order to have cheaper and lower labour costs. This aspect of mistrust was common and spoken of in jest but acknowledges the serious side of such experiences. Both focus groups had centred discussions around the first generation of Pacific migrants being encouraged to come to New Zealand to fulfil the labour quota for factories and that this still occurs today after the first generations arrival, especially in Waitakere (Macpherson, Spoonley, & Anae, 2001; Spoonley et al., 1994).

Differing expectations

An individual provider commented that education providers did not deliver what the community requires in order to up skill or meet their interests rather it seemed to be the other way around. The providers came to meet with community in order to fulfil and meet their requirements in enrolled student numbers or engage in consultation processes under policy or deliver what they perceived was good for the Pacific community. One provider aptly described provider relationships as “Gift Giving”. The term was used to emphasise the need to build a relationship through ‘gift giving’ for example: by seeking to gain enrolment numbers through issuing scholarships. Thus, providers promote scholarships to gather numbers rather than encourage tertiary learning in the greater sense to gain greater outcomes for the student. A scenario was given by the provider: if a person gives you a gift (in this case a scholarship) you receive it with gratitude and say ‘thank you’. Yet the recipient does not recognise the true value, the long term benefit and sacrifice to be made to have to study and in the true sense of worth in how it is given. If this is the case, the gift is considered meaningless by the recipient and really does not hold as much value if the gift giver has no relationship with the recipient. The provider used the example and asked me, “how often do you receive a gift from someone and don’t really value it, but accept it with gratitude?” Whereas if the person knows you well, they usually offer you something which you want and need. Here, it is truly received in gratitude, knowing its value, who it is gifted by, and how well it will be used or meet its requirement. In other words, providers need to know who they are gifting too! Instead of giving out scholarships one focus group member thought providers should allow open access and provide FREE programmes for a certain number of students. These students, as suggested by the first focus group must make their own choice about what it is that they wish to do and providers must support them successfully through their studies. This would increase the desire to want to engage. One member of a focus group mentioned the best way to encourage engagement with Pacific is to find a reason for the community to engage. Free courses provide a solution to the fact that many Pacific people work full time and cannot afford to give up their job to take out a student loan and live on the student allowance because of their family’s reliance on their earnings (Statistics New Zealand, 2006). The first focus group suggested that the community wanted to attempt

study without risk and build their level of confidence and capability without compromising the family's financial position.

Our poverty levels are low, our financial situations poor...how are we to access tertiary education?... how will we find a way to engage?(F2S3), (Sai).

All seven members from the two focus groups agreed that one of the best ways to engage with community is to show provider success for Pacific people through student achievement. The focus group suggested that they wanted their children to be successful and often when their students and children succeed they raise the profile of the provider. The family forms an allegiance to the provider and the tertiary sector then builds a relationship with the family or community. As noted previously, the community want a reason to relate and engage and this was one such avenue.

Ownership

The focus groups and providers all agreed that the aspirations of Pacific people have remained the same since their arrival in the 50's and 60's.

My Great Grandfather was a minister and our extended family who came[to New Zealand] to do secondary school here were influenced through my parents and growing up my Dad always told me I was going to University...every single year was geared towards going to tertiary (Janet).

Aspirations of the community confirmed that the Pacific community instilled in their children the importance of educational achievement. The focus groups were far more positive in how they viewed tertiary educational possibilities. All either knew of someone or a family member who had been successful in their tertiary study, yet the community understood the challenges ahead. Most comments were based on the tertiary sector except for one comment on the secondary sector. As stated by one provider who saw great hope in what the school sector was achieving,

“I have met our young leaders who are Pacific who are our head boys and girls ...They are stunning, they are confident and they know what they want and they are high achievers”(P2), (Mere).

The following dialogue is from focus group one which indicates the desire for the Pacific community to be successful but also to ensure their success through the tertiary system.

I think it is important for families to experience success, go there knowing what you want and taste success. I guess the problem for us ...is we need to go to tertiary for a purpose... its like someone faking to teach Mathematics and they don't really like it or have very little knowledge. They wont do a good job (F1S2), (Lavinia).

This participant wanted to encourage families to achieve success but also wanted to ensure that families chose for the right reason the desire to be successful and in what particular area of study. Otherwise there would be minimal success and enjoyment in their chosen career path. One participant commented that this was a generational aspiration and tertiary education was encouraged and expected by their families. The participant related his story by emphasising that choosing which child in the family would participate in the tertiary sector was determined by your success at School,

Growing up if we didn't make the cut we were told to go and get a job those who did make it went on to tertiary (F2S1),(Janet).

This reinforces the communities desire to engage as mentioned previously however financial limitations within families meant that educating all of the children at tertiary level was not an option. It also alludes to how school outcomes can define the choices made by community in progressing on to tertiary study.

The future however for one participant in the first focus group revealed the long term planning and investment being made as an extended family. The participant

revealed that he was the only one out of five children who was afforded tertiary education and because of that, his has become a position of responsibility.

I'm slowly enthusing about education and our whole family is setting up scholarships, scholarships for potential younger ones. Unless we take ownership to protect members of our family as I see it the key to success. To help other families and probably the Pacific community (FIS2), (Lavinia).

As mentioned, some of the participants had engaged in tertiary education, knew of someone who had been successful and understood the importance of tertiary education. However, some of the limitations in their aspirations were hindered and came at a cost. These included, not taking on the responsibility of having to find out information and responsibility for being and remaining uninformed with regard the tertiary education sector.

The Pacific community needs to take responsibility...sometimes its safer not [to] respond...they often wait for mainstream...we have to be smarter in how we make alliances. We need to get all people to participate, the community has to come together and stay together (FIS1), (Sione).

Ownership was mentioned by both Providers and the Community focus groups. Various reasons were given as to why ownership did or did not occur. This may be due, to the lack of motivation, taking responsibility to 'need' to know, not knowing how to engage or leaving it to the child to inform the parent because of language difficulties and the lack of systemic educational knowledge. This participant also suggested that the Pacific community will be in *subsistence living* (FIS1), (Sione), in other words, working daily, not achieving any savings, or able to plan long term. If the child, student or family does not continue to educate themselves their salaries will be low and the children will stay at low levels of achievement.

A community participant commented that the first generation of Pacific parents' knowledge of education and awareness had improved.

When they first came here or at the beginning, our parents just knew the word University, they didn't know exactly what it was about, just that we were encouraged to go there and do well (F2S1),(Janet).

The community is a little ignorant. Not as bad as the old days...back in the days there were only a few institutions, but now there are heaps(F2S2), (Tim).

The participants did understand the importance of engagement and taking ownership to be more informed, however there are other aspects of being disempowered or as was termed here as *Power Imbalances*.

Power Imbalance

Power Imbalance in the findings referred to policies, the lack of policies and avenues in which to contribute to policies and, who was implementing and being accountable for the tertiary sector delivery to community. There was difficulty because most community participants had not heard the TEC but questions were asked, as to why no one was addressing the failure rates of students in tertiary sector ?and why there have been no changes in the last twenty years regarding the success rates of Pacific students?. These findings could have been placed under lack of support. However, this could misinterpret the documentary revealing what the providers and community were actually asking in the dialogue. This opening comment may help to affirm the decision to place the findings under *Power Imbalances*;

The question is why are we failing, why doesn't any one want to make changes...do we need to move Western structures (F2S4),(Carol).

This point was commonly discussed by providers and the community focus group participants around the lack of success of Pacific students in the school and tertiary sector. Why engagement was not always successful and had this impacted on the success rate? This was emphasised by comments made by Providers in regards to the positioning of Pacific within the TEC as Pacific responsiveness has

very little leverage to impact on policies and ensure accountability of providers. Frustration heightened when discussion around the disappointment that nothing was really being done. Repeated mention that the issues to them were not new but knowing why it was not addressed was distressing for them.

Understanding family and economies...when you look at strategies, do Pacific people need to understand policies. Almost like they haven't been given that information and it hasn't been promoted (F2S3),(Sai).

The participants obviously identified a loop hole in the process or creation of policy with their community and saw that they needed support and the capacity to be able to participate and engage.

However, the TEC should be empowering our people and our organisations. There is a problem when the TEC does not realise this. Pacific capability is a priority...we may not have time or resources...but if this was a business group, so many dollars go to those organisations. There is little or true commitment from the TEC funding etc to address the issues. With all the evidence that lies out there with statistics...there is still very little response (P4), (Mike). The main driver of policy...we are no where near policy development...the theory of linking with those who have contacts is important for us(P4), (Mike).

Policy was identified as an important vehicle to address concerns however the participants also identified that they did not have the 'contacts' or the inroads to be able to influence policy or hold policy-makers to account. One comment suggested that the TEC take note as to how the Pacific community has responded as a way of gauging engagement and power imbalances.

...I think that the silence or the lack of attendance at the regional facilitation was the loudest voice...if the TEC knew how to translate what that means (P3),(Sam).

Therefore if the Pacific community is to make any advance in engaging there needs to be mutual agreement and equal partnership. Being part of policy development and solutions was something that the participants knew were vital. However, they recognised that having the right vehicle to support this process was not in place. Community were basically at a loss and had no support from people who effected change and for their community to be successful. One provider mentioned that this was obvious;

When you look for Pacific in the policy document under research and can't find it[this] indicates that the Pacific community has very little influence and stand(ing) in policy direction(P2), (Mere).

The power imbalances voiced by the participants were also evident in the case studies eg: the WCC, Pacific Community liaison project and the ACC. These positions were associated with internal structures but not positioned to enable contribution to the decision making.. This is reinforced by the comment to follow:

When they hear the TEC what does that mean to them?... what's the difference between TEC and KFC, it's another acronym but one is more satisfying(F2S2)? (Tim)

When the TEC came into discussion five focus group members commented on the lack of internal TEC capacity to be able to engage with community as indicated by their knowing little about the TEC. All five Providers interviewed indicated that they also agreed that the TEC lacked capability to respond to the Pacific strategy. Trust was also emphasised here by both focus groups and providers where the TEC wants to engage with community but really only demonstrates this through statements in documents. It is one thing to express an intention and another to actually do it. This response from a Provider's perspective was where the opinion was stated with frustrated emotion and jest at the disbelief that this lack of recognition continues as an on-going issue. The lack of Pacific capability within the structure meant that TEC possibly relies on the community to 'trust' them to deliver and be accountable for the upholding the Pacific strategy and policies (Codd, 1999; Codd & Sullivan, 2005). This expectation has in the past been experienced, as noted in the literature review with the TEC experience

(Diagram 1.1) revealing the lack of power to influence and determine the direction of Pacific responsiveness in the Pacific tertiary strategy.

A number of participants commented on the one position, tasked with responding to Pacific utilising the one Pacific Stakeholder Manager in the new TEC structure.

How does this person reach out and meet community, churches etc. They can't - so the level of engagement becomes limited. It becomes an activity that is fast and skims the top (P4), (Mike).

The capability in TEC is so limited,[that] there is no capability within TEC, yet the community has to believe that they have the capability ...and the community is disempowered. We as Pacific have no control over the direction of policies under TEC so we are left at the whim of others (P4), (Mike).

The five providers further noted the TECs position towards Pacific responsiveness and terms of engagement as one of unequal power balance and influence. Providers firstly alluded to not having a relationship with the TEC, but being forced to abide by TECs requirements. One provider explained the TECs relationship with them as being similar to the Department of Immigration as there was system or means to engage with them.

The TEC is more like immigration. Before you didn't have to ask... but now you have to repeat what you're asking... if you ask can I speak to so and so [you get told] no worries you can speak to me, so then you have to start at the top again. You have to have relationships with those that you ring in TEC... that isn't there any more... then you have to restart and tell the story over again but they don't know who you are...so there is no relationship with TEC... often the story goes around and around...just like immigration (P5),(Louisa).

The TEC for a Provider is then seen as one that has the power and influence over them and the relationship leaves neither room for engagement nor the desire to want engage. It was suggested that if this is what the TEC does to providers, the

providers would hate to see how the TEC would relate to the community. In other words, if providers found it hard to relate to the TEC, the community would have an even greater struggle. As a result of their experiences of disempowerment, Providers and members of focus groups have expressed a lack of faith in the TEC and in tertiary education provider's ability to meet the needs of the Pacific community. The difficulties are clearly expressed in one individual provider's interview that strongly opposed the consultation practices of the TEC and believed that this was done in;

an undignified manner...so that those consulted felt insulted and to ...acknowledge that this practice was just rude (P2), (Mere).

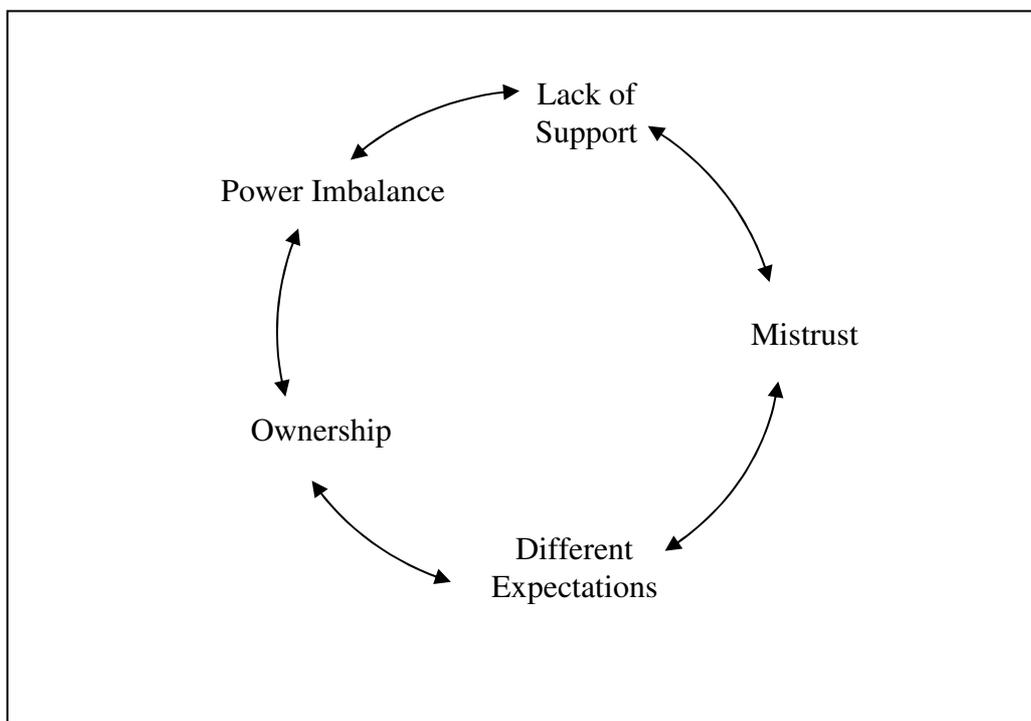
Many felt that consultation from the TEC was not practised at a level of respect, meaning that it did not bother to reach out to community churches, leaders or groups to facilitate some form of engagement. Rather, the TEC makes the decision in isolation as to when it needs to consult, who it needs to consult with, when and how. Four providers stated that they were tired of the changes, adjusting and waiting till the TEC got their act together.

In regards to community, only two focus group members had heard of the TEC so the researcher talked about the Ministry of Education to explain the role of the TEC using the MoE as a comparison. Needless to say the community did understand the main role of the Ministry of Education. The second focus group discussed the dismal relationship between the TEC and the Waitakere Community. They commented that the TEC never approached the community directly or told them who they were, or how they could help influences polices to keep providers accountable. When asked if they knew of Regional Facilitation forums, most said, that they not only didn't know what that meant, they didn't know who the TEC was. These comments reinforced the lack of capability and capacity of the TEC to respond to the Pacific community and the reasoning for the lack of Pacific participation in previous regional facilitation forums.

This is shown in diagram 1.1, which shows the distant relationship with the TEC from the community perspective. The providers especially, recognise that this position is tokenistic. The one position in the TEC fails to be able to respond to

the Pacific communities –nationally. The perspective of the community is that this position sits outside of decision-making and at the lower end of the structure, making responsibility for and representation on behalf of Pacific communities negligible. In this response and input from the community is not heard.

Diagram 4.4.1 Summary of findings and discussion.



The diagram 4.4.1 presents the key perceptions of members of the Waitakere Pacific community showing that each theme linked and connected with other themes.

This research found that perceptions of a lack of support for the Pacific community produced mistrust within the community. This in turn resulted in conflicts between providers and Pacific groups as to what is required to be successful or create sound relationships, all of which were linked to their differing expectations about policy goals. Thus, issues of ownership and power imbalances occurring between the TEC, providers and the Pacific community. Members of Pacific groups wanted to retain ownership of policymaking processes; in fact what they experienced was a lack of ownership of policies that relate to Pacific groups and a sense of being on the periphery in the process of educational policymaking in matters relating to the Pacific community.

4.4 CONCLUSION

This chapter has presented the findings of this research project. It has examined emerging themes from the research including the lack of support from providers, the TEC and the community. The mistrust which has developed over the years due to community perceptions as to why the providers recruit and whether their desire to work with community is genuine and not based on their financial sustainability. The mistrust that has developed between providers because of the perception of recruitment of student numbers has remained rather than seeing a collaborative group of providers promoting education as a whole. The findings and the discussion in chapter four reveal how closely linked each of the themes are. These themes are intertwined and impact upon each other producing further issues and complexities.

CHAPTER FIVE

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents the conclusion and recommendations and discusses the implications of the research. These were derived through constant analysis of themes from the literature review, research findings and participant discussions. The themes were compared and contrasted against each other. These were then combined to form the final conclusions and support the recommendations. A model '*The Tanoa*' is recommended as a way for organisations and community to establish relationships on which to base consultation and influence in policy direction.

5.2 SUMMARY OF FINDINGS

The key objectives of the research are to:

1. Examine the perceptions of individuals and community groups of their relationships with tertiary education providers.

The perceptions of the Waitakere Pacific community and individuals towards tertiary education providers were based upon what the community and individuals had experienced. These included lack of success of Pacific students in the tertiary education system and lack of support systems and infrastructure to enable further progress and success. The perception from the community is that providers are primarily interested in their financial stability and survival and therefore recruit without giving the needed attention to the real needs of communities. This creates competition between providers and a lack of genuine encouragement of Pacific people to further their education as a whole. The providers' intentions are not to educate the community as a whole but maintain their own financial position from Pacific student enrolments. The Waitakere Pacific Community saw the provider as the main body that interfaced with community and therefore had little understanding what the TEC is and what their responsibilities are.

2. Identify the issues and gaps in the consultation processes.

Focus group members had little understanding of the TECs role and function in the community was based upon. Providers understood their position with the TEC to be more of a mandatory relationship over which they had little influence. This is because the TEC controls the funding and overall direction of what and how providers deliver to the community. Both focus groups and the providers interviewed voiced the opinion that they as community were left out (not in a position) to help address the issues that impacted on the Pacific community. They identified their lack access to the power or influence as being disempowered and unable to address the concerns that they saw within the community.

3. Explore key educational aspirations of Pacific groups involved in tertiary education.

Tertiary education remained a priority aspiration of the Waitakere Pacific community. Yet, what the community has wanted to achieve and what was actually possible were seen as very different areas: as “two strands that did not meet”. For example; some of the focus group members suggested the community wanted to attempt tertiary study but lacked confidence and was not willing to risk failure and even less willing to incur ore debt through the student loan system. Financial limitations were a major hurdle towards tertiary level study as many had to work to earn an income so study was not an option. High school results became the determinant of a child or children’s ‘entitlement’ as to whether they were given the opportunity to enrol for tertiary level study. Good results meant the child was encouraged to study; poor results meant the child was directed to work and support the family.

5.3 IMPLICATIONS OF THE STUDY

1. Lack of Support

The TEC structure in terms of Pacific responsiveness was the area of greatest concern for providers interviewed. The lack of internal Pacific capability and capacity reflected the lack of support towards them as providers and the community in order to be able to consult and meet community needs. This

was reinforced by comments surrounding the 'single' national position within the TEC structure (see diagram 1.1). The position is considered tokenistic and a reflection of how TEC perceives Pacific people as a priority and their place in policy development. Therefore, the TEC failed in setting the standard of accountability and practice for providers, yet its role is to do just that. The relationship between a provider and the TEC is a relationship that is seen as a directive and not as a collaborative relationship that ensures that tertiary education needs were being addressed. It is suggested that if providers find it hard to relate to the TEC, the community would have an even greater struggle.

The community wanted the TEC to approach them with information to explain the work of TEC as there was little understanding regarding their function. This was highlighted throughout the research as the researcher needed to refer to the TEC as being similar to the Ministry of Education for the tertiary sector. The structures within the TEC were difficult for both providers and focus group participants to understand but they welcomed the possibility of being given some insight into how it functioned and worked (Kakabadse & Morsing, 2006). This gives some indication as to why consultation was an issue in the Regional Facilitation process.

2. Mistrust:

The participants said that they did not view providers in the tertiary sector as trust worthy. The community wanted providers to meet with community and wanted engagement but not in the current form that providers were promoting. The providers and the community wanted the value of education to be the corridor for promotion of the benefits of tertiary education. The community perceived provider recruitment as money grabbing, a necessity for the providers not for the community. Providers were seen as promoting what they thought was good for the community but not really wanting to understand what the community wanted themselves. This meant that providers needed to engage through the current Pacific community structures to understand the community, ask them what it is that they can offer as providers (Bishop and Glynn, 1999; Durie, 1998). The Pacific community has high aspirations for their community (Anae et al, 2002) and desired a relationship, but struggled to find how to engage or identify as one

participant articulated, a 'reason to want to engage'. The suggestion of enabling access through free, part time courses was seen as an attractive incentive which would give the community reason to enquire and engage. Access was identified as a barrier yet; providers were limited in how to address this issue. The community focus groups saw access as a way to build a relationship and disapproved of Memorandum of Understandings (MOU) and words of commitment. There were limitations for the community to engage and access tertiary studies such as finance, entry criteria and the 'risk factor' (Tu agalu & Togiamua, 2004). The risk factor for many was based around their confidence in their own ability to study. They wanted to see if they could attempt study, build confidence, and aim for success. However, they did not want to take the financial risk of failure, stopping work and placing the family in a position of financial strife. It was clear that they were aware of the lack of success of Pacific students in tertiary study and or had experienced the lack of academic success at secondary school.

3. Different Expectations

Success was a theme not expressed in the literature yet it was a strong theme emphasised by both participant groups. The community focus groups saw little proof of success but remained convinced that this was one of the greatest influences in the community's desire to engage. If providers proved that Pacific people were successful in tertiary education, it was believed that providers would have a greater response from community. Community and providers both alluded to the success of students being the main platform for engagement, consultation and relationships. If a student achieved success in tertiary studies, this is made known in community and the provider that supported that success is also profiled positively. The community focus group mentioned the desire to engage with a provider, in what they termed 'action'. The community focus group wanted to see doors open and provision given to the community to access the provider's services and not just for Pacific people. To encourage, free part time courses to enthuse or enable the community to try, without the known risks of tertiary study was seen as desirable. This would provide the catalyst to want to engage or give community a reason to consider enrolment. For some members in the community focus group, saving funds for family members to be able to study was a priority especially, when a member of the family showed academic or sporting potential.

This was a new concept for other members in the focus group as it was not something that was commonly talked about.

Yet, for a community who have been generalised as low income earners this was a member who had goals and aspirations. The family members met monthly and put a certain amount of money aside to build an account. The family members then discussed which child was able to have access to these funds based on their personal achievements and goals. This is an important aspect in building community capability as mentioned by (Biddulph et al., 2003) as income and education contribute to the success of the student as does the ability to support the student with appropriate resources.

Others in a focus group talked of how their parents always wanted them to achieve at school and do well. Often doing well was not something that parents could define, but they did want their children to succeed. An example of this came from a community focus group member saying that his father expected him to go to University. The father did not really understand what University was about but to him it signified success. Therefore, there was a drive to move his children towards tertiary education even though the concept of 'University' was not understood fully. There was also the aspect of child selection where those that did not achieve well at high school were not supported in tertiary studies but were directed to work to support the family.

4. Ownership

The two participant groups acknowledged that each of them had roles to play in being more informed and ensuring that they supported their communities to succeed. There were different levels of 'knowing' in the participant groups such as knowing who the TEC was and also what the role of providers was in the tertiary education system. The limitations were compounded by the fact that each of these groups did not engage with each other to create forums might inform them. Consultation with providers was not known to them or how this was managed even to the extent that they did not know how they were to keep providers accountable to their communities. Providers also noted that community access was limited to them by way of advisory groups which was a process

required by the TEC. A provider however suggested that this process was a tick box exercise to show the TEC that they did have these forums in place.

5. Power Imbalance/Policy:

Power Imbalance merged and crossed into themes as in the literature review. The theme power imbalance was hard to label because it was intrinsically relevant in most of the other themes. For example the literature review case studies showed how processes fail to be inclusive of Pacific communities from beginning to end. Participants noted that they knew of the poor statistics of Pacific people's achievement in both school and the tertiary sector but were disempowered to do any thing about it and hence, the statistics continue to stay the same year after year. However, the key for the focus group and provider participants sat where policy was created and accounted for under the TEC. This specific area of discussion around the TEC was where the community felt at a loss and where the power imbalances really affected the community. They were not informed and did not know of the TEC and exactly what providers' roles were, other than recruiting students. If they were to contribute to this sector this was an indication as to why there was little participation or established relationships.

5.4 STRENGTHS AND LIMITATIONS OF THE RESEARCH

The strength of this research was its focus on a little studied area of policymaking and consultation, the relations between tertiary providers and Pacific community groups. The small sample size of the study means that there are limitations on the kinds of generalisations one can make from the findings, the study could, however, be usefully replicated.

Apart from the major identified themes, smaller but no less important issues arose under many subheadings. These included socio economic concerns which impacted on the community's ability to be informed, create relationships, participate and encourage their children to study among others. Conversations in focus groups mentioned finance and having to work as a major barriers to tertiary study, student secondary school outcomes and investing in their children's future (Tu agalu & Togiama, 2004).

Not all providers of tertiary education were able to be interviewed in the community such as Industry Training Organisations (ITOs), Trusts and other such providers due to the small size of the study.

5.5 RECOMENDATIONS

That Providers;

- Create robust infrastructures that enable greater, successful outcomes for Pacific students
- Create neutral provider positions within the community promoting the value and understanding in tertiary education, access and knowledge.
- Enable access and ‘no risk’ study options to the community by providing ‘FREE’ part time courses.
- Access community engagement through community infrastructures.
- Identify and address Pacific communities’ needs.

That the TEC;

- Create a Pacific position at a level of Commissioner to ensure policy input and accountability.
- Create robust internal Pacific infrastructures to support tertiary polices, Pacific policies and the means to engage with the Pacific communities effectively.
- Provide further positions of accountability that respond to the Pacific community ensuring engagement and consultation on policies
- Set up a series of community seminars to inform community of its function and accountability to the community.

That the Pacific community;

- Advocate and facilitate ways in which to engage and encourage consultation with education providers and the TEC through their community structures
- Are proactive in their desire to understand the tertiary education sector and the possibilities within tertiary study
- Support, encourage and motivate their students and children by encouraging success in their studies.

All stakeholders:

- The providers, the TEC and the Pacific community set a standard form of guidelines in which to gauge and measure terms of engagement.

A model to establish relationships with the Waitakere Pacific community

A concept on which to base the practice of relationships building with the Waitakere Pacific community and in ensuring the support and input of policy is sustained is based upon the Tanoa Bowl. The Tanoa bowl traditionally is used as the central focus point where consultation and issues are carried out. Where new and old relationships are established or reaffirmed, acknowledgement of visitors or members are made welcome and the right of acceptance of those are given and where mutual agreements and issues are made. Once agreed to everyone around the bowl partakes from the one mixture, the same source. Meaning, that everyone is inclusive in the Kava ceremony and that in part taking of the kava drink, unites everyone and under a common understanding through the same, shared drink of Kava.

Here the community is seen as the central part of the bowl or kava drink. All gather a round the bowl which is representative of all parties involved, including the policy actors, institutions, culture and political economy which form the base or feet of the kava bowl. Providers and the TEC are equal in their delivery, responsibility and support of the community. The community is seen here as the reason for each of these organisations existence and is central to their focus and therefore delivery.

Policies must be designed to support communities and are the base or legs on which the community is sustained. The community is the Kava mix which everyone partakes in and shared responsibility is taken by those that sit around the bowl, indicated by the labels.

Diagram 5.5.1 *The Tanoa Bowl*

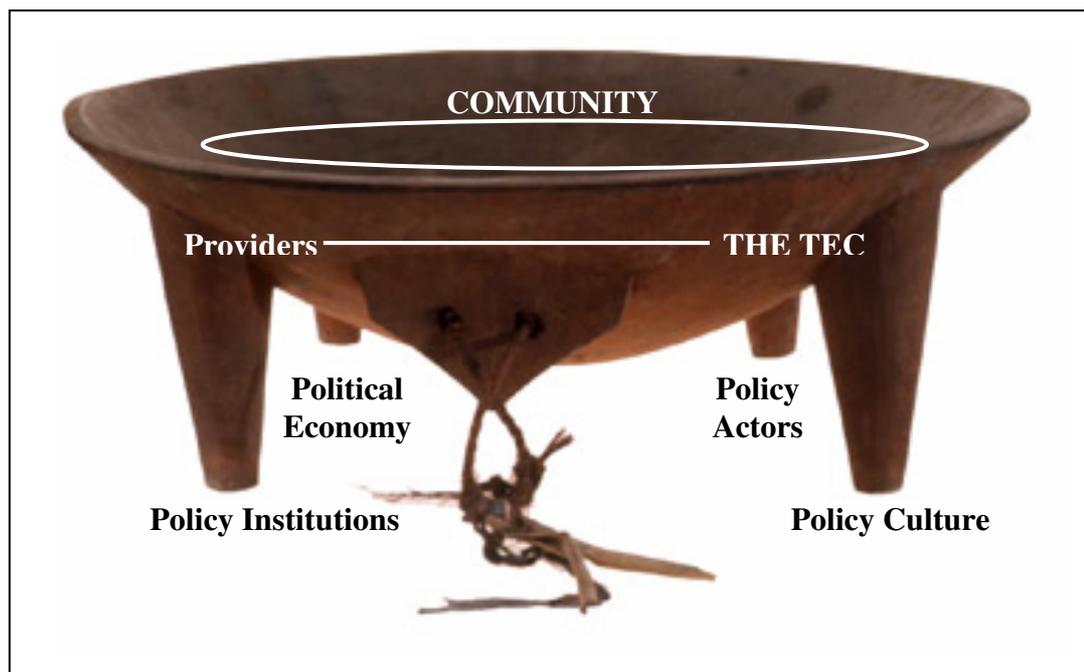


Diagram 5.5.1 The Tanoa Bowl is a model for stakeholder engagement ensuring the input and sustainability of policy, The Tertiary Education Commission, The Tertiary Education Providers and the Waitakere Pacific Community.

5.6 CONCLUSION

This research has examined the relationship of the Waitakere Pacific community and the Tertiary Education Providers of Waitakere City and has identified some of the gaps in the consultation processes. The research investigated the perspectives of the community and of providers and their views on the Waitakere Pacific community, Education Providers and the TEC. How they influence and are accountable for policies that address Pacific peoples. Chapter one provided the justification for the research and the research questions. Chapter two presented four case studies which revealed the past and present relationships of a number of organisations with the Pacific community. This provided some history and insight into structures, what are empowering and disempowering to communities. Chapter three, provided insight into how the research was conducted using the Sevusevu and Reflexivity methodology. Both enabled complimentary processes

when working within the Pacific community. The use of case study methodology enabled the readers to gather a stronger theory base on which to draw a greater understanding of past experiences regarding relationships with the Pacific community. Chapter four gathered the findings and discussion points to justify and provide Chapter Fives, final recommendations for the research, providing a model of which to develop further relationships upon with the Waitakere Pacific community. In conclusion, the research stresses that there is still a lot of building and alignment between the organisations that are the focus of the research: such as the TEC and its role and function with communities, the providers and the TEC, the TEC and Communities, and Communities and providers. Therefore a model using the Tanoa Bowl as a concept to forming relationships is provided. The Tanoa bowl traditionally is used as a concept in ensuring that everyone sits around the bowl and builds a relationship to provide on-going engagement and further consultation. This process addresses the need for the community to have access to being included and engaged with policy as a way to support and ensure accountability from the community upwards.

Indigenous or minority groups demand that policy writers expand their understanding of various groups and widening community needs (Codd & Sullivan, 2005; Considine, 1994; Durie, 1998; Olssen & Matthews, 1997) and ensure that good policy is based upon the relationships between institutions and the communities they serve.

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APPENDICES



Appendix A

Information for Participants-Focus group.

Malo le lei, Faka Lofa Lahi Atu, Ni Sa Bula Vinaka, Talofa Lava, Taloha Ni, Greetings!

My name is Linda Tinai Aumua, I am of Fijian and European descent, married to a Samoan. My family in Fiji come from Tailevu-Naitasiri. My Father was born in New Zealand. My husband and his parents come from Samoa, Apia, from the village of Afenga and his Father from Falealili. I greet you today in hope of your support as I journey through my completion towards my Masters in Educational Management and Leadership. As part of my degree I have decided to research our community, Waitakere. I will look at the perspectives of the Pacific community in regards to relationships with tertiary educational providers. I am doing the research at the School of Education and have the approval of the school to carry out the research.

What we are doing

I would like to find out how the Pacific community views their relationships with the tertiary sector and whether there is a possibility to further develop or improve this relationship. I would also like to identify what some of the issues are that surround these relationships.

What it will mean for you

I would like to interview you and talk about:

- What your current perceptions are of the relationships and communication between tertiary providers and the Waitakere Pacific community.
- What Fonos or consultations you have been involved in for the tertiary sector that you felt was inclusive of the Pacific community and met their needs
- What do you feel are some of the issues that surround the Pacific community in regards to consultation processes.

I would appreciate if you could join a small group and I for about 45 minutes to talk about these kinds of things at a time and place that is acceptable to you. The interview will be taped and I will be transcribing it (typing the conversation out) later.

What will we do with this information?

By taking part in this you will be helping us to understand what is relevant and important for the Waitakere Pacific community and their relationship with tertiary providers.

Your rights

You have the right to decide not to take part. If you agree to participate you will be asked to sign a consent form. You can withdraw at any time until we have finished the focus group process. You can refuse to answer any question at any time. You will be able to check the transcripts and make corrections. Information that may identify you will be kept completely confidential. All information from the focus group will be stored on a password protected file and only you and the researcher will have access to this information. You can ask any questions about the study at any time.

I am happy to make myself available to report on the findings of this research project. If you wish, you may have a one page summary of the findings that will be given to you. Any information given in the focus group will be confidential to the research and publications resulting from it.

Procedures for reviewing audio-tapes

Unitec Research Ethics Committee requirements mean that a copy of your tape/s will be kept in a secure archive for five years before being destroyed.

If you have any further questions about the research please contact my supervisor Dr Jenny Collins by email jcollins@unitec.ac.nz or ph 09 8154321 ext 8369.

Thank you!

This study has been approved by the Unitec Research Ethics Committee from 26 Sept 2007 to 31 March 2008. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretariat (Ph: 09 815 4321 ext.7254). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Information for Participants-Individual interviews

Malo le lei, Faka Lofa Lahi Atu, Ni Sa Bula Vinaka, Talofa Lava, Taloha Ni, Greetings!

My name is Linda Tinai Aumua, I am of Fijian and European descent, married to a Samoan. My family in Fiji came from Tailevu-Naitasiri. My Father was born in New Zealand. My husband and his parents come from Samoa, Apia, from the village of Afenga and his Father from Falealili. I greet you today in hope of your support as I journey through my completion towards my Masters in Educational Management and Leadership. As part of my degree I have decided to research our community, Waitakere. I will look at the perspectives of the Pacific community in regards to relationships with tertiary educational providers. I am doing the research at the School of Education and have the approval of the school to carry out the research.

What we are doing

I would like to find out how the Pacific community views their relationships with the tertiary sector and whether there is a possibility to further develop or improve this relationship. I would also like to identify what some of the issues are that surround these relationships.

What it will mean for you

I would like to interview you and talk about:

- What your current perceptions are of the relationships and communication between tertiary providers and the Waitakere Pacific community.
- What Fono's or consultations you have been involved in for the tertiary sector that you felt was inclusive of the Pacific community and met their needs
- What do you feel are some of the issues that surround the Pacific community in regards to consultation processes.

I would appreciate if you could meet with me for about 45 minutes to talk about these kinds of things. I am happy to come to your office or we can agree on a venue to meet, what ever is comfortable for you. The interview will be taped and I will be transcribing it (typing the conversation out) later. All features that could identify you will be removed.

What will we do with this?

By taking part in this you will be helping us to understand what is relevant and important for the Waitakere Pacific community and their relationship with tertiary providers.

Your rights

You have the right to decide not to take part. If you agree to participate I will ask you to sign a consent form. You can withdraw at any time when we have finished the interview process. You can refuse to answer any question at any time. You

will be able to check the transcripts and make corrections. Information that may identify you will be kept completely confidential. All information gathered in the interviews will be stored on a password protected file and only you and the researcher will have access to this information. You can ask any questions about the study at any time.

Procedures for reviewing audio-tapes

Unitec Research Ethics Committee requirements mean that a copy of your tape/s will be kept in a secure archive for five years before being destroyed.

If you have any further questions about the research please contact my supervisor Dr Jenny Collins by email jcollins@unitec.ac.nz or ph 09 8154321 ext 8369.

Thank you!

This study has been approved by the Unitec Research Ethics Committee from 26 Sept 2007 to 31 March 2008. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretariat (Ph: 09 815 4321 ext.7254). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix C



Consent Form (Interview)

This consent form will help me get information for a research project looking at the perceptions of the Waitakere Pacific communities' relationships with tertiary educational providers.

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to take part and that I may withdraw at any time until the interview has taken place.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisor. I also understand that all the information that I give will be stored securely at Unitec for a period of 5 years.

I understand that my discussion with the researcher will be taped and transcribed.

I understand that I can see the finished research document.

I am aware that I may contact the Supervisor, Dr. Jenny Collins at Unitec, (09) 815-4321 ext. 8369 if I have any queries about the project.

I have had time to consider everything and I give my consent to be a part of this.

Participant Signature: Date:
.....

Project Researcher: Date:
.....

This study has been approved by the Unitec Research Ethics Committee from 26 Sept 2007 to 31 March 2008. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretariat (Ph: 09 815 4321 ext.7254). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix D

Consent Form (Focus group)

This consent form will help me get information for a research project looking at the perceptions of the Waitakere Pacific communities' relationships with tertiary educational providers.

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to take part and that I may withdraw at any time until the focus group has taken place.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisor. I also understand that all the information that I give will be stored securely at Unitec for a period of 5 years.

I understand that my discussion with the researcher will be taped and transcribed.

I understand that I can see the finished research document.

I am aware that I may contact the Supervisor, Dr. Jenny Collins at Unitec, (09) 815-4321 ext. 8369 if I have any queries about the project.

I have had time to consider everything and I give my consent to be a part of this.

Participant Signature:Date:
.....

Project Researcher: Date:
.....

This study has been approved by the Unitec Research Ethics Committee from 26 Sept 2007 to 31 March 2008. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretariat (Ph: 09 815 4321 ext.7254). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Guiding- interview questions

The Waitakere Pacific community's perceptions of tertiary provider relationships.

1. General background.

- Tell me about your family and your background.
- Tell me about your involvement with the Waitakere Pacific community.

2. Tertiary education

- What are your views on tertiary education
- What are your views on tertiary education providers and their place in the community?
- Are they supportive of the Pacific community?

Yes- How?

No- Why/ Why not?

3. Community

- Have you contributed or been part of any community consultations regarding tertiary education in Waitakere.
- Have you been part of any consultation processes which have supported Pacific aspirations?

If yes, what and why did you see the process as supportive?

If no, what were the challenges that you faced?

4. Model of practice

- Would you like to see a 'good practice' model for the Waitakere Pacific community to improve relationships with tertiary providers?

If yes, what model or ideas, suggestions would you like to see or be included?

Why, why not?

Appendix F

Letters of support from Community

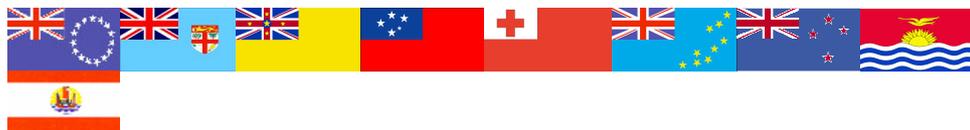
Waitakere Pacific Board Inc

P O Box 45194

Te Atatu Peninsula

Waitakere

Telephone : 836 8000 ext 8930 Formerly Pacific Islands Advisory Board Inc



* Talofa lava * Kia ora * Fakaalofa lahi atu * Kia orana * Ni sa bula
vinaka * Namaste *
Malo e lelei * Kam na Mauri * Ia orana * Talofa koutou * Taloha ni
and warm Pacific Greetings *

14 June 2007

Dear Linda Aumua

I am pleased to be able to support you in your research by being a participant in the interview process in regards to investigating the Pacific communities' relationships with tertiary education providers in Waitakere City.

[Redacted]

[Redacted]

Waitakere Pacific Board
Office: (09)623 8899 (483134)

[Redacted]

From: [REDACTED]
To: laumua@gw.unitec.ac.nz
Date: 14/06/2007 22:29:08 p.m.

Dear Linda

I am pleased to be able to support you in your research by being a participant in the interview process in regards to investigating the Pacific communities' relationship/s with tertiary education providers in Waitakere.

Best wishes

[REDACTED]

[REDACTED]

Unitec New Zealand
Te Whare Wanaga o Wairaka

[REDACTED]

[REDACTED]

Dear Linda

The Waitakere Education Sector Trust is happy to support you with your research in any way that we can. As you know, any work you are able to do in this area will be of interest to us too in developing a learning plan for Waitakere City.

Good luck with your research.

Kind regards

[Redacted]

[Redacted]

Linda Aumua
Head of Centre
Centre for Pacific Development and Support
Unitec, New Zealand.
Private Bag 92025
Carrington Road
Mt Albert
Auckland

Dear Linda Aumua

I am pleased to be able to support you in your research by being a participant in the interview process in regards to investigating the Pacific communities' relationships with tertiary education providers in Waitakere City. Research in this area will make a valuable contribution to developing better quality engagement with Pacific student-families who rely on tertiary institutions to be responsive to their educational needs.

On behalf of BEST Pacific Institute of Education, I look forward to supporting you in this research undertaking.

Yours sincerely

Rachel Skudder
Director of Programmes
BEST Pacific Institute of Education