



MEMORANDUM OF UNDERSTANDING (WHAKAHONOHONO) Between NGATI POROU HAUORA and the UNIVERSITY OF OTAGO

1 PARTNERS

- NGATI POROU HAUORA is an organisation duly incorporated under the Incorporated Societies Act 1908 and having its registered office at Te Puia Springs at Te Whare Hauora o Ngati Porou.
- The UNIVERSITY OF OTAGO is a body corporate established under the University of Otago Ordinance 1869, the University of Otago Amendment Act 1961 and the Education Act 1989, of Dunedin, New Zealand (“the University”).

2 ACKNOWLEDGEMENT

- Both parties acknowledge the existing relationship embodied in the Memorandum of Understanding between the University of Otago and Te Rūnanga o Ngāi Tahu.

3 PURPOSE

To establish a relationship based on good faith between Ngati Porou Hauora and the University of Otago with a focus on the undertaking and provision of training within, but not limited to, the Division of Health Sciences and the Division of Sciences, that is both scientifically and culturally sound and that observes Te Tiriti o Waitangi.

4 PRINCIPLES

- 4.1 The partners recognise and respect the statutory autonomy of the other.
- 4.2 Nothing in this Memorandum of Understanding shall erode the principles of academic freedom and the University’s role as a critic and conscience of society.
- 4.3 Either partner has the right to enter into other agreements with other iwi and tertiary institutions.
- 4.4 The exercising of *kawa*¹ and *tikanga*², within the Ngati Porou takiwa, is acknowledged, by the University, to lie with Ngati Porou.
- 4.5 In areas of mutual interest, the partners will pursue joint developments and evaluation of programmes and initiatives.
- 4.6 In areas of mutual interest, the partners will maintain and enhance existing research developments with the aim of ensuring that such research practices and outcomes contribute to Māori development.
- 4.7 The partners commit to open discussion, positive negotiation and a problem-solving approach to all matters related to fulfilling the purpose of this partnership.
- 4.8 The partners acknowledge and honour the values of cultural safety, openness, integrity, respect and compassion.
- 4.9 The partners recognise and respect the diverse strengths and contributions each brings to the partnership.
- 4.10 The partners commit themselves to strive for excellence in education for all students.
- 4.11 The partners will have equal status in decision making on all matters related to fulfilling the purpose of this partnership.

5 COMMITMENT

- 5.1 The parties agree to co-operate in the development and implementation of an agreed Plan that will give effect to the Memorandum of Understanding
- 5.2 The parties agree to meet and teleconference as required.
- 5.3 Nominees of the University of Otago and Ngati Porou Hauora will meet biennially to review progress on the Plan and to identify priority issues and tasks.

6 DURATION

- 6.1 The Memorandum of Understanding will be reviewed every six years, commencing on 6 November 2007 and terminate on 5 November 2013, unless either party wishes to negotiate an amendment.

CERTIFICATION

By signing this agreement, both parties agree to the provisions contained herein, subject to all applicable local laws, regulations, and / or guidelines relating to non-discrimination, equal opportunity, displacement, privacy rights of participants, and maintenance of records.

By signatures affixed below, the parties specify their agreement:



FOR AND ON BEHALF OF NGATI POROU HAUORA

SIGNED:

FOR AND ON BEHALF OF THE UNIVERSITY OF OTAGO



Ben Tahata
Chairperson

Date _____

Professor David Skegg
Vice-Chancellor

Date _____

¹ *Kawa* derives from the ancient term *tā te kawa* or *tānga o te kawa* which was the pre-dawn naming ceremony for a new building. In modern Māori, the term *kāwa* is frequently used to refer to rituals or protocols related to, but not limited to, the formal welcome of visitors on the marae, which is determined by the Mana Whenua (those indigenous peoples who have control and authority in a particular area) of this area.
² *Tikanga* derives from the word *tika*, to be correct and refers to what is accepted as correct customary practice in all Māori contexts, not only on the marae. *Tikanga* is the appropriate behaviour relevant to *kawa* associated with the ritual which is determined by the Mana Whenua.