

Mā te ringa raupa

Repositioning iwi-led training
within the design, building and construction industry



**A scoping report prepared for Kāinga Tahī, Kāinga Rua
Building Better Homes, Towns & Cities**

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**BUILDING BETTER
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AND CITIES**

Ko Ngā wā Kainga hei
whakamāhorahora

National
Science
Challenges

He Mihi

Kei aku whakatamarahi ki te rangi me aku whakateitei ki te whenua, tēnā koutou.

Tēnā koutou e whakaara ake ana i ngā taonga whakamirimiri a rātou mā, e tangi mai nā koutou i ngā rau tītapu a rātou mā, tēnā hoki koutou.

Tēnā koutou kei ngā whakatiketiketanga o tā tātou kaupapa o ngā ringa raupā, ki a koutou ngā iwi o Ngāti Whātua Ōrākei, o Waikato Tainui, tae atu ki a koutou o Ngai Tahu kei Te Waka-a-Maui.

Tēnā anō hoki koutou ngā kaikōrero mo te rangahau nei: Raewyn Mahara; Kawena Jones; Stuart Lawrence; Anahera Rawiri; Jamie Cook; Andrew Hawke; Jacob Pihema; Rex Hawke; Te Marino Lenihan; Ariana Te Whetu; Hayley Devoy; Piripi Prendergast; Nancy McConnell; and Te Orongonui Josie Keelan.

E kore e mimiti te puna o mihi ki a koutou i ā koutou tautoko, manaaki hoki i tēnei kaupapa rangahau.

Ko te tumanako ka whai hua tēnei tuhinga mō ngā iwi katoa puta noa i ngā motu o Aotearoa, mo te inaiānei me ngā mokopuna e heke mai nei.

Tēnā koutou kātoa.



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Executive Summary

This scoping research investigates the way in which iwi have repositioned themselves within the trades and allied professionals training sector of the Building and Construction Industry. This research project was led by Rihi Te Nana and Professor Jenny Lee-Morgan of Ngā Wai a te Tūi Māori and Indigenous Research Centre, Unitec. This report has been funded by Kāinga Tahī, Kāinga Rua Building Better Homes, Towns and Cities, National Science Challenge.

Framed by kaupapa Māori research this qualitative research has two key foci; the first is to conduct a literature review related to developing and upskilling young people and second-chance learners in the trades sector, with a particular focus on the building and construction industry. The second focus was to bring together three iwi groups to explore their aspirations, their current programmes and new opportunities related to the building and construction industry.

The three iwi involved in this study are: Ngāti Whātua Ōrākei, Waikato-Tainui, and Ngāi Tahu. In total there were 14 participants interviewed.

Seven key themes were identified in this research:

- **Rangatiratanga and the importance of iwi aspirations**

Iwi are committed to asserting their rangatiratanga in their pursuit to actualise their aspirations. In doing so, they have developed strong relationships with stakeholders within the building and construction industry. One of the strategic priorities for all three iwi is to build their educational capabilities within this industry, as each of the iwi are significant players in the building/housing development space.

- **Intergenerational flourishing and whānau wellbeing**

Whānau ora flourishing and wellbeing is a strategic priority for iwi, their long term investment into career planning is a major vehicle towards the growth sustainability of whānau ora. Alongside the upskilling of the people, iwi are developing apprenticeship models for self-sustaining work placements appropriate to their needs.

- **Valuing the mahi and upskilling the people**

The revaluing of Māori in the building and construction industry is a priority for iwi. Subsequently iwi have developed purposeful relationships with businesses that are willing to grow their cultural competency and provide quality training and employment to Māori. The reciprocity in these relationships is the potential for businesses to engage in future iwi housing projects.

- **Ensuring iwi-led career pathway development**

Iwi led career pathway development is a 'Māori innovation' that is founded on iwi cultural values. Iwi are building relationships with industry and tertiary providers to

ensure better outcomes for their people. They are providing opportunities for the people to explore career options that based on the individual's career interests. Iwi have also developed data systems so they are better able to track their people in the employment to career pipeline.

- **Iwi managed relationships**

All three iwi are involved in the property development sector, this has required them to directly engage with a number of construction companies. In all cases iwi have sought relationships with businesses who demonstrate a willingness to align to iwi values and practices. The intent is to build long term mutually beneficial business relationships, and to ensure that these align with the wider iwi economic plans.

- **Māori workforce contribution to the New Zealand economy**

Participating iwi have developed clear strategies for education and career success within the building and construction sector. Long-term economic prosperity include the important contributions that the Māori workforce can make to the New Zealand economy. Post-Treaty settlements have enabled iwi to reposition their engagement with government, contractors, and education providers.

- **Complexities for iwi in this space**

All three iwi reveal challenges in developing culturally responsive and relevant relationships with ITPs (Institutes of Technology and Polytechnics). Limited cultural competencies demonstrated by ITP in the teaching and learning environment, has resulted in high non-completion rates for Māori in the trade training educational sector. As a result, iwi are instead choosing to work directly with the construction industry in the pursuit of improved training, and long term business and employment opportunities and outcomes.

Recommendations

This research makes the following recommendations:

1. That iwi-designed education and training pathways to employment are analysed. A longitudinal study would provide valuable data for iwi, ITPs and industry stakeholders about the growth of Māori in the trade sectors, Māori educational and training aspirations, monitoring the trends of Māori qualifications, and wellbeing of whānau ora when employment opportunities are designed by the people.
2. That inter iwi conversations are undertaken to better understand how out of rohe based rangatahi can best be supported by their own iwi. (eg 84% of Tāmaki Māori are living outside of their own rohe.)
3. That the drive by iwi for tino rangatiratanga in this field is recognised and the implications for the Building and Construction Industry are further investigated. Iwi have been doing exemplary work in developing meaningful relationships with education and industry providers that will assist in the upskilling of their people.
4. That future research with iwi will continue to be kaupapa Māori research, with an emphasis on collaboration and co-design to ensure benefits for iwi and other stakeholders.

Part 1: The Research

Introduction

The New Zealand housing industry is at a critical point, in particular for Māori as the Indigenous people of Aotearoa. Māori continue to have the lowest home ownership rates and highest rates of homelessness (Hoskins et. al, 2002; Lee-Morgan, 2017). There is an urgent need to start building faster, smarter and more economically to meet a backlog of demand for affordable housing for New Zealanders, including Māori whānau. An initial response by government was made in 2018, with plans to build 100,000 new houses over the next 10 years under the KiwiBuild scheme, over and above the current annual rate of 34,000 homes per annum (Stats NZ, 2019).

The housing shortfall is contributing to a growing social cost, affecting our most vulnerable communities, especially our Māori whānau. Iwi have a strong interest in the national housing crisis as it directly impacts on a large portion of their own people who are homeless or experiencing housing stress. Consequently, a number of post-settlement iwi in particular have developed their own housing strategies and are actively involved in housing and papakāinga developments, along with a desire to explore their own construction- workforce development activities.

A key barrier to speeding up housing construction is the lack of skilled labour, with most analysts stating that the construction sector is currently working at full capacity (Savage, 2016). The demise of the Māori Affairs trade training scheme at the end of the 1980s, after 30 years of operation, has seen a marked drop in Māori participation in the construction industry, with many former trainees lamenting the loss of the scheme and the critical pastoral-care model associated with the trade-training residential hostels. Current barriers to successful Māori engagement in the current New Zealand Apprenticeships scheme include a lack of pastoral care for trainees, compounded by the stresses of urban living and the high cost of rental accommodation in proximity to training institutions (Savage, 2016). While the government is actively importing overseas construction workers to help address this situation, a pan-iwi dialogue is also emerging based on a strong desire to support rangatahi and second-chance adult learners into trades to help progress physical and workforce development aspirations of iwi (Kerehoma, Connor, Garrow, & Young, 2013; Savage, 2016).

The title of this report is inspired by the whakatauki 'Moea te tangata ringa raupā (Wed a person with calloused hands), as a way to revalue and remember the ways our people not only recognised the ethic of hard work, but the skills inherent, in what is often considered, manual labour. 'Ma te ringa raupa' calls to attention the importance of the work required in the design, build and construction industry, and the value that iwi have placed on teaching and learning in this area, especially in the current housing crisis. The aim of this research is to explore the different iwi strategies and approaches that they have employed to grow qualifications and skill capability amongst their membership.

This research is funded by the Kāinga Tahī, Kāinga Rua, Building Better Homes (KTKR), Towns and Cities National Science Challenge, to contribute to better understanding

the 'Māori trade-training' landscape in the context of the KTKR and broader BBHTC network (National Science Challenge, 2019).

Research scope and design

This scoping research provides an opportunity to rethink the position of iwi, with the capacity and motivation to actively collaborate and co-design training and career pathways with the ITP (Institutes of Technology and Polytechnics) and construction sectors. The research will provide insights into iwi workforce development aspirations and the investments made by the three iwi groups in this study, to support their own school graduates, unemployed or under-employed rangatahi, and second-chance adult learners. The aim of this scoping project is to identify focus areas for further research in order to investigate new pathways and programmes to support iwi engagement in the design, build and construction industries, alongside industry and tertiary providers. Developing collaborative relationships with iwi and industry or training partners is also an important part of this research.

This study involves the exploration of collaborative and innovative iwi trade training programmes. There are two key foci:

- The first is to conduct a review of literature related to developing and upskilling young people and second-chance learners in the trades sector, with a particular focus on the building and construction industry.
- The second focus is to bring together three iwi groups with ITPs and the building and construction industry, to collectively explore their aspirations, current programmes and new opportunities by drawing on interviews with stakeholders. The three iwi involved in this study are: Ngāti Whātua Ōrākei; Waikato-Tainui; and Ngāi Tahu (each iwi is introduced at the end of this section).

This research provides a discussion about iwi trade training aspirations and innovation through allowing a better understanding of past Māori initiatives and programmes and the current circumstances in which iwi are engaging in trade training of their people. Furthermore, this report considers the potential innovations in how to engage Māori within trade training, and achieve employment and career success in the construction and building industry.

Key research question/s

The key research question that guides this scoping project is:

What are iwi aspirations for their rangatahi and second-chance learners in the building and construction industry, and how can a collaboration between iwi, the construction industry and the ITP sector develop a high-quality Māori construction workforce development programme?

The following sub-questions support the investigation of this study:

- How are iwi currently engaging (innovatively) in trade training for rangatahi in the building and construction industry?
- What key aspects of the past Māori Affairs Trade Training programme may be successfully integrated into a modern iwi trade training programme?
- What is the potential for iwi to come together to make an impact on the trade training sector for rangatahi?

Kaupapa Māori methodology

This research is framed and supported by kaupapa Māori methodology. Kaupapa Māori provides a framework for iwi Māori cultural, political and social preferences including research (Henry & Pene, 2001; Pihama, Cram, & Walker, 2002; G. H. Smith, 1997; L. T. Smith, 1999; 2012). In this regard Māori scholar Graham Hingangaroa Smith (2012) argues that kaupapa Māori provides “space for thinking and researching differently, to centre Māori interests and desires, and to speak back to the dominant existing theories” (p. 11).

Historically situated in the drive of whānau, hapū and iwi for tino rangatiratanga, kaupapa Māori is constantly making space for theoretical and methodological developments (Pihama, 2012; Smith, 1997; 2003b). Kaupapa Māori rigorously critiques the social, political and economic contexts that impact upon iwi and Indigenous communities and as such, kaupapa Māori is inherently political. L. T. Smith (2012) also concurs that kaupapa Māori has clear cultural and political characteristics, involving ongoing action and analysis imperative to an “interweave” of “radical potential” for iwi (p. 13). In the context of this study, Kaupapa Māori involves a critical engagement with iwi participants, whilst maintaining and acknowledging the Indigenous agency of a particular place, its people, and their relevant communities.

When researching iwi aspirations that align to the former Māori trade programme and the building and construction industry, a Kaupapa Māori analysis allows for the historical review of Māori within this industry. In relation to the contemporary context the lived experience and understandings of the interviewees reveals knowledge about Māori participation within the building and construction industry today. In regards to the trade training, building and construction industry, the researchers accept that the lens we use in the gathering of korero through to the analysis is very Māori. Kaupapa Māori methodology influences the way thinking constellates around all dimensions of this study from the ways we understand iwi, their involvement in, and views of the industry, to how teaching and learning occurs. In this research, Kaupapa Māori enriches and validates Māori innovative perspectives in relation to the ways iwi are currently engaging in trade training.

Methods

Two key methods were undertaken in this scoping study: a literature review; and the collection and qualitative analysis of interviews with participants primarily from the

three iwi groups in this study. Interest from three iwi groups were canvassed through our existing whānaungatanga relationships.

Within kaupapa Māori research it is a given that the researchers will have some relationship with the Māori communities (in this case iwi groups). It is for this reason that the researchers specifically chose to collaborate with Ngāti Whātua, Ngāi Tahu and Waikato-Tainui. The researchers have been working with Ngāti Whātua on a previous project, one of the researchers has whakapapa to, and close connections to key and relevant contacts with Waikato-Tainui and, in the case of Ngāi Tahu, a lead researcher has strong links with this tribal group. Each iwi was contacted to discuss the potential of the research and invitation to participate. Interest from these iwi was expressed in response, and subsequently followed by kanohi ki te kanohi (face to face) which was important in the establishment of relationships with iwi participants.

In brief, the two key methods entailed:

1. The literature review included a historical review of past Māori Affairs policy and Māori Affairs-led programmes for trade training provides to provide an insight into the effectiveness of participation by Māori within the building and trades industries. The investigation of the effectiveness of pastoral care and other support services such as apprenticeships and pre-employment or work-based training was an important part of this review.
2. Each iwi was invited to select five relevant participants to this study. Once the participants were identified, a lead researcher conducted all the interviews with each respective group. These were:

Waikato-Tainui: Rihi Te Nana (Lead researcher)
Ngāti Whātua Ōrākei: Dr Tia Reihana (Lead researcher)
Ngāi Tahu: Rau Hoskins (Lead researcher).

Interviews were set up with each participant, and began with discussion of the intent of the research, and opportunities to answer questions and go through the ethics documentation, and secure formal research consent.

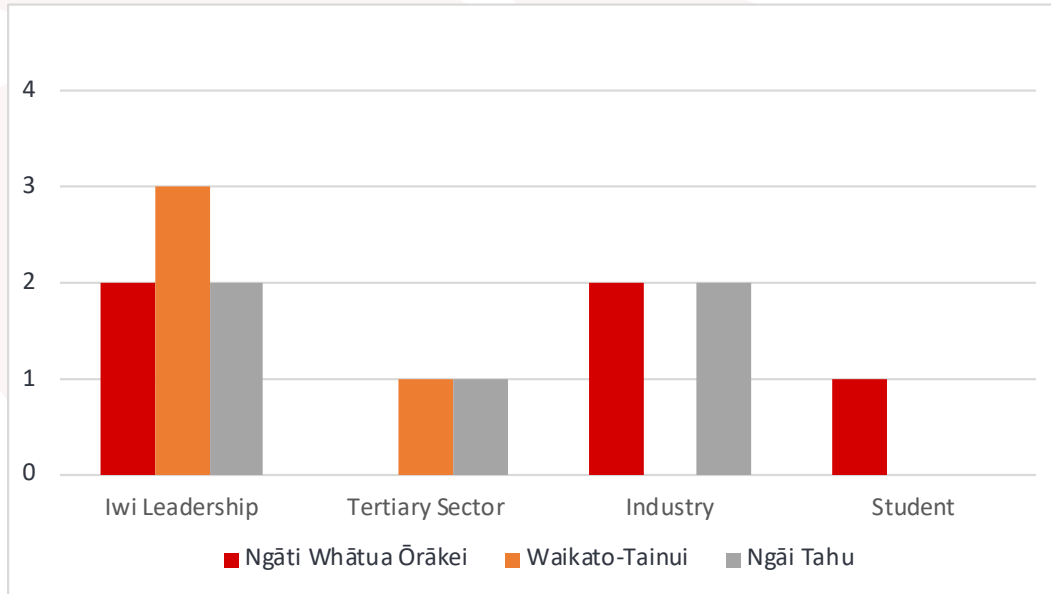
Interviews were conducted with 14 participants in total, one interviewee was unable to complete the interview due to time constraints. There were eight male, and five female participants, and two non-Māori. Interviews took place at a time best suited to respondents, with representation by participants from the three iwi and hapū showing a diverse intersection of roles within the trade training, building and construction industries.

Ethical considerations

All participants were given the opportunity to select whether they wanted to remain anonymous, rather all agreed to be named in this study. Hence, all quotes are attributed to the respective participants, acknowledging the knowledge and expertise they bring to this study. Ethics approval from the Unitec Research Ethics Committee (UREC) was sought and approved for this project. UREC is an institutional Ethics committee accredited by the Health Research Council of New Zealand.¹

¹ The reference number for this project is 2018-1074. Should there be any questions or concerns, please contact ethics@unitec.ac.nz quoting the above reference number.

Iwi & Hapū



Iwi participants

An introduction of each iwi group is provided here as a way to contextualise their participation in this study.

Ngāti Whātua Ōrākei

Ngāti Whātua Ōrākei are one of the hapū (sub-tribe) from the wider Ngāti Whātua iwi (tribe) with approximately 5,000 hapū members throughout Aotearoa (New Zealand) and around the world. Occupation of Ngāti Whātua in Tāmaki Makaurau began in the 17th Century under the leadership of our rangatira (chief) Tuperiri. As such, every member of Ngāti Whātua Ōrākei can trace their whakapapa (genealogy) to Tuperiri and are descended from the 3 hapu (sub-tribes): Te Tāōū, Ngāoho and Te Uringutu, collectively referred to as Ngāti Whātua Ōrākei. Today, the collective affairs of the sub-tribe are looked after by the Ngāti Whātua Ōrākei Trust. (Ngāti Whātua Ōrākei, 2019).

With growing land holdings of over 160 hectares, Ngāti Whātua Ōrākei focus on providing hapū opportunities to create income through distinct trade training developments. This involves the ideology of a 'circular economy', which generates employment, housing, education and business wealth, welfare and wellbeing.

According to the 2013 Census, approximately 15,000 members were identified as Ngāti Whātua, of which 5000 are recognised as solely Ngāti Whātua Ōrākei hapū members, located throughout Aotearoa and the world. As an iwi, Ngāti Whātua have stated that they have almost 10,000 people that are able to engage in the workforce, of whom 67% are currently in work. Twenty-six percent state that they part owned or owned a home (Stats NZ, 2013).

Ngāti Whātua Ōrākei have recently been engaged in further thinking around future proofing a variety of housing options for NWO whānau at the Ōrākei papakāinga. By

¹ The reference number for this project is 2018-1074. Should there be any questions or concerns, please contact ethics@unitec.ac.nz quoting the above reference number.

incorporating innovation in the designs according to cultural norms and blue skies thinking about how NWO imagine living together as an extended whānau in new housing situations, the tribal office is able to provide housing options for their whānau with which to negotiate and navigate their future papakāinga housing models. Current initiatives include targeted workshops for kaumātua and rangatahi, formal surveys of housing aspirations and development of new papakāinga builds in medium density and high density typologies as a means to circumvent the house price to land price value ratio within close proximity to the Auckland CBD.

Waikato-Tainui

The traditional ancestral lands of Waikato-Tainui stretch from the South Head of the Manukau Harbour to the Mokau River, with interests further afield. This territory, along with that of Ngāti Maniapoto, was the heart of the King movement, or Kīngitanga, formed in 1858. The Kīngitanga – a movement to create a unified Māori nation under a Māori king – was formed after consultation among tribes throughout Aotearoa/New Zealand. Pōtatau Te Wherowhero, ariki of Waikato-Maniapoto, was chosen to become the first Māori King in 1858 (University of Waikato 2019).

Today, Waikato-Tainui iwi grouping population includes all people of Māori descent who gave Ngāti Haua (Waikato), Waikato, or Tainui as their iwi or as one of several iwi. Of the total population of Māori descent, 55,995 people or 8.4% affiliated with at least one iwi in the Waikato-Tainui iwi grouping. For people in the Waikato-Tainui iwi grouping and living in New Zealand on 5 March 2013: 46.7% (26,175 people) were male and 53.3 percent (29,823 people) were female; the median age (half are younger and half are older than this age) was 21.7 years; 44.4% affiliated with one iwi within the grouping, while 55.7% affiliated with more than one iwi, either within the grouping or outside the grouping; 29.4% could hold a conversation about everyday things in te reo Māori (Stats NZ, 2013).

Waikato-Tainui have invested in areas of tribal development that include providing housing initiatives for their beneficiaries and as stand alone commercial focussed housing builds. The current initiatives include home ownership literacy and discounts on house prices in new urban subdivisions built by the tribe's commercial arm. Previous builds within the suburbs of Hamilton have been commercially focused however there is a deliberate environmental footprint used in the builds and naming of streets and suburbs to provide a cultural landscape as background to the new subdivision.

Waikato-Tainui wants to be an iwi that is strong in Te Reo Māori and Tikanga, an iwi that aspires to lofty heights of excellence and leadership, and is educated and trained to the level that their people feel they need to be. An iwi that grows its hard-won estate and cares for its natural resources. An iwi with marae that are self-sufficient and people who are socially and economically successful (Te Ara Whakatupuranga, 2019).

Ngāi Tahu

Ngāi Tahu are a resilient, entrepreneurial people who made their home in Te Waipounamu (South Island) over 800 years ago. It is said that their ancestors were the first long-distance seafarers, riding the ocean currents and navigating by stars on

voyaging waka (canoes) from Hawaiki Nui. They populated the islands of the South Pacific, eventually making their way to Aotearoa and Te Waipounamu.

Waitaha, the first people of Te Waipounamu, journeyed on the Uruao waka and settled in Kā Pākihi Whakatekateka o Waitaha – the Canterbury Plains. Ngāti Māmoē and then Ngāi Tahu followed. Through warfare, intermarriage and political alliances a common allegiance to Ngāi Tahu was forged. Ngāi Tahu means the 'people of Tahu', linking them to their eponymous ancestor Tahu Pōtiki. Within the iwi there are five primary hapū, being Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki. In the 21st century, Ngāi Tahu identity continues to evolve and adapt as it has always done. The responsibility of current generations is to honour the deeds and values of their tīpuna and to create an inheritance for future generations. Ngāi Tahu has a responsibility to be steward; to grow and use the resources they have fought to reclaim in order to achieve the culturally rich, boundless future their tīpuna dreamed they could achieve (Ngāi Tahu, 2019).

The Ngāi Tahu / Kāi Tahu population includes all people of Māori descent who gave Ngāi Tahu / Kāi Tahu as their iwi or as one of several iwi. Of the total population of Māori descent, 54,819 people, or 8.2% affiliated with Ngāi Tahu / Kāi Tahu. For people affiliating with Ngāi Tahu / Kāi Tahu and living in New Zealand on 5 March 2013: 46.1% (25,296 people) were male and 53.9% (29,523 people) were female; the median age (half are younger and half older than this age) was 25.5 years; 66.4% identified Ngāi Tahu / Kāi Tahu as their sole iwi affiliation, while 33.6 percent were also affiliated with other iwi; 11.2% could hold a conversation about everyday things in te reo Māori. For people aged 15 years and over affiliating with Ngāi Tahu / Kāi Tahu and living in New Zealand on 5 March 2013: 51.1% stated that they had never been a regular smoker; 77.0% held a formal qualification. The median income (half received more and half received less than this amount) was \$27,500; 72.5% living in main urban areas (populations of 30,000 or more) were in the workforce (Stats NZ, 2013).

Part 2: Devaluing of Ringa Raupā: An overview of the literature

Introduction

This literature review provides a background to better understanding the potentiality of iwi in the trade training, building and construction industry. The review begins with a discussion of whānau and hapū, pre-colonial teaching and learning practices. The next section considers the effects of colonisation on these practices and therefore iwi Māori autonomy and wellbeing. The Native Schools is also examined as means to understand the introduction of labouring, housing and construction skills that were introduced to young Māori men during that time. A historical overview of the Māori Affairs department trade schemes is also offered. This section includes information on the department's trade training scheme, and its approaches to Māori apprenticeship schooling. The final sections are discussions of current iwi led schemes in trade training. Ako Aotearoa and distinct programmes and research in Te Wai Pounamu are also reviewed.

Pre-colonial teaching and learning

Whakapapa connects iwi to ancestors who travelled from ancient Polynesia to Aotearoa some 1000 years prior to the arrival of Captain James Cook in 1769 (McLachlan, 1996; Royal, 1998). Tupuna had their own distinct customs and structures of learning (Royal, 1998). Community leaders - rangatiratanga and tohunga - were knowledgeable, people of status and spiritual leaders responsible for mediating everyday life that exists in relationships between atua and tribe, welfare, ritual and genealogy. Tohunga included those with expertise in designing, identifying and preparing the materials, and constructing houses for the kainga.

The role of the tohunga² changed dramatically throughout the 19th century due to the colonisation of Aotearoa and the eventual passing of the Tohunga Suppression Act in 1907. During this period, a succession of political policies informed by the coloniser's educational, social, economic and religious perspectives resulted in Māori knowledge systems of teaching and learning being marginalised in favour of a British schooling system.

Impact of colonisation

From the signing of the Treaty of Waitangi in 1840, to the mid-1970s, Māori went from an "industrious, vibrant, economically viable and entrepreneurial society" to a "dispossessed, marginalised, threatened and involuntarily minority in their own country" (Consedine & Consedine, 2001, p. 236). Royal, (1998) writes that Māori knowledge suffered with the loss of te reo Māori, while Bishop (1996) contends that Māori and Pākehā relations since the signing of the Treaty have not been those of partnerships, but of domination and marginalisation where "prevailing ideologies of cultural superiority 'dominate' social, economic, political and educational institutions" (p. 12). The loss of traditional housing construction knowledge and capability can be directly attributed to the impact of colonisation. Missionary perceptions of Māori

² Tohunga is often translated to mean 'expert' (Robinson, 2005), however, Marsden (2003) says that it is derived from the word tohu, which means chosen or appointed one.

intelligence, historical New Zealand education policies and the Native school curriculum pigeon holed Māori being best suited for labouring and domestic work. This positioning of Māori skill and capability served a Pakeha agenda where Māori as a race of people could be easily domiciled 'valued servants.'(Simon and Smith 2001 p. 249)

Māori pedagogies

Through this research, understanding how trade training may occur within Māori communities reveals a rich complexity of praxis and pedagogy that is distinct to each whānau, hāpu and iwi. Although there is no prescriptive way to advance Ako (Lee 2008), there are themes identified from our interviews as being key characteristics of knowledge acquisition in Māori communities and educational discourses.

According to Hemara (2000), the investigations of Māori approaches to pedagogy, both traditional and contemporary, encompassed distinct teaching styles in which it was crucial that "various skills, positive attitudes to work, and moral codes that ensured the wellbeing of whānau and hapū" existed (p. 11). Success as an experience for the collective was, and is, paramount. As such, teaching and tutoring was conducted by whānau members as a means to support each other and the progression of family members. In the whare wānanga (houses of learning) (Best, 1954; Hemara, 2000), specialist subject areas were delivered that were distinct to hāpu in regards to participants and curricula.

Research by Metge (1984), describes various teaching and learning strategies where 'onsite' approaches may have occurred. Having students of the whare wānanga responding to, and problem solving, immediate scenarios raised by tutors or teachers emphasises the important role of everyday situations and the resolution or independent problem-solving in the delivery of content and knowledge acquisition. Learning 'onsite', or by doing, therefore emerges as a generational educational tool long utilised in teaching and learning by Māori tūpuna (ancestors) on the pā.³

Although well beyond the capacity of this scoping research, the teaching and learning approaches of tūpuna Māori and the traditional whare wānanga provide important insights into distinct iwi aspirations of trade training within the tertiary education sector. Current research (discussed further in Section 2) into trade training in the building and construction sector (Greenwood & Te Aika, 2008; Kerehoma et al., 2013; Savage, 2016; Schulze & Green, 2017), reveals the authority of learning styles, framed by culturally relevant traditions of iwi. In relation to how this may inform critical reflections within trade training, apprenticeship, tertiary and vocational education, researchers Hemera (2000), Macfarlane (2004), Macfarlane et al (2008), Penetito, 2010, G. H. Smith (2004; 2005), L. T. Smith (2001), and Waitere (2011) promote that the following elements foster culturally appropriate success that is authentic in its realisation of Māori aspirations and wellbeing: teacher and student relationships that foster reciprocity; validation of cultural protocols, and having content that is intrinsically connected to everyday life; group learning opportunities; multi-stimulus that is inclusive of onsite

knowledge acquisition; intergenerational learning; a deepened facilitation to a Māori worldview.

The impact of native schools

Missionary-run schools offered literacy skills to students participating in a curriculum which had assimilative aims (Condesine & Condesine, 2001; O'Malley, Stirling & Penetito 2010; Smith, 2003a, 2003b). The assimilative agenda continued in the native school system established in 1867. English was stipulated as the sole language spoken and in 1877 the responsibility of these schools was then transferred to the newly established Department of Education.

As previously mentioned, while Māori attending the Native schools were taught and trained to fulfill labour and domestic roles, it was also within this environment that those basic skillsets enabled the students to develop a generic skills that underpinned the beginnings of being able to build basic structures. This was particularly apparent in the housing sector where, thanks to the acquisition of carpentry skills Māori were able to build their own homes. While Māori learnt to build houses, these skills, were by definition ranked of lesser value, the target group for the acquisition for these skillsets was Māori students. This racial stereotyping served to undermine Māori intelligence. This positioning is best highlighted by the following citation from Education Inspector W.W. Bird 1907:

(t)he natural genius of the Māori in the direction of manual skills and his natural interest in the concrete would appear to furnish in the earliest key to the development of his intelligence (Simon and Smith 2001 p. 253)

Challenges for Māori within the building and construction industry

Research by Tran and Tookey (2011) has identified the poor performance of the construction industry in comparison to other industries, where "education, training, declining skills [and] declining popularity of apprenticeship schemes" (p. 49), have immediate effects on the "affordability of housing in the country" (p. 41). The concerns raised by Tran and Tookey (2011) remain relevant. While the government is actively pursuing importing skilled construction workers from overseas to help address this situation, a pan-iwi dialogue is also emerging based on a strong desire to support rangatahi and second- chance adult learners into trades to help progress iwi.

In addressing the progress of Māori in trade training, research by Durdyev and Mibachu (2011) also considered the key constraints of onsite labour productivity. Outcomes for iwi were concluded as being limited. The feedback of Māori student workers identified inequitable experiences within the sector. Durdyev and Mibachu (2011) worked to ascertain points of convergence and contention between educator, employer and employee.

Fitzgerald and McLaren (2006) conducted a five-year research project to investigate sustainable employment and the “impact of the increasing variability of employment pathways on workers and employers” (p. 6). Focusing on how people understand access to employment, and how employers manage and obtain labour, Fitzgerald and McLaren (2006) included feedback from schools, polytechs, universities, wānanga and marae-based training. Thirty Māori employers across a range of industries were also asked to give feedback regarding how relevant they found the training of students to be. The research by Fitzgerald and McLaren (2006) highlighted a disconnection between education, training and employment assistance programmes. Revealing a demand that the labour market is unable to meet, their research raises significant points of departure for this scoping research.

Māori trade training scheme

There exists a history of public services in Aotearoa that have been responsible for acting as a liaison between iwi and government. From 1906 this organisation was known as the Native Department, and in 1947 it was renamed The Department of Māori Affairs. Since this establishment, the Māori Affairs Department has transitioned through different social and political frameworks which have been reflective of respective government and cultural discourse pertaining to iwi health and community frameworks (Butterworth & Young, 1990; DMA, 1976; Henare, 1985).

In the 1940s the Department of Māori Affairs introduced pre-apprenticeship training in carpentry and plumbing. Operating under the department’s housing programme, training courses that were aimed at Māori youth were offered, and from 1959 the department steadily increased its pre-apprenticeship trade training, and other special courses for Māori school leavers. A carpentry training school for Māori boys was established, from a first small intake of only 10 boys that increased to 30 several years later (Butterworth & Young, 1990). Another scheme implemented by the government also began the ‘relocation’ of Māori from rural country areas for pre-training and apprenticeships. In the delivery and enrolment of the carpentry courses most trainees were male. Enrolments were sought in country areas, and as such the men were expected to live in hostel accommodation funded by the Department.

In the two-year carpentry courses, trainees participated in the “first two terms mainly in workshop and theoretical training set up at the technical institutes. The trainees would then spend the next three terms [receiving] practical instructions from departmental building instructors working with them in gangs to build houses which [were] later sold by the department” (DMA, 1976, p. 7). These houses were built for Māori families, as a means for the Department to assist residents in finding jobs and adjusting to urban living.) In the following terms trainees would then return to educational institutions before being placed in employment to gain practical experience (MAIAD, 1970).

⁴ The Hunn Report - J. K. Hunn’s report on the Department of Māori Affairs was released to the public in 1961. This report provided a review of the Māori Affairs Department and involved contentious recommendations on social reforms affecting iwi. For example, recommendations where Māori were encouraged to move from rural areas into towns and cities.

In 1960 the release of The Hunn Report,⁴ although deficient in its ethical representation of iwi, had revealed ongoing disparities of Māori representation in the workforce. From the late 1960s, “Māori began to challenge social policies that they saw as oppressive” (Morehu, 2009, p. 3). Through to the 1970s and the rise of the Tino Rangatiratanga movement, there emerged an agency for the government to respond to “these protests by re-appraising the validity of an assimilation Maōri policy and the role of Māori Affairs department in servicing Māori needs” (Fleras, 2008, p. 34). As such the Department placed increased focus on iwi participation, and by 1976 The Department of Māori Affairs had advanced a large increase of Māori participating in trade-training apprenticeship schemes.

The appointment of Kara Puketapu as commissioner in 1977 led to the cultural audit and review of the Department. This critical report revealed an ongoing incapacity to facilitate culturally relevant, equitable and ethical relationships and support services for iwi that validated community needs and wants (Morehu, 2009). Butterworth and Young (1990) noted the significance in the appointment of Puketapu, stating he “understood both the mood within Māoridom and the socio-economic situation of the Māori” (p. 112). As such, the power of community to foster the self-determination of Māori in social and educational policy was considered. In particular, the Tu Tangata⁵ policy that, according to Fleras (2008), focused on “the social and economic advancement of Māori as Māori...socioeconomic equality with the pākehā on the one hand, and retention of their cultural identity, language and land on the other hand” (p. 34), represented a significant shift of culturally responsive philosophical thinking for the Department. This scheme moved away from previous welfare ideologies of Māori Affairs that maintained deficient approaches to iwi wellbeing. Within five years of its establishment, approaches to trade training for Māori occurred through increased facilitation of community development. This approach was considered different to previous deficit welfare frameworks and structures (Butterworth & Young, 1990; Hill, 2010; Morehu, 2009).

In 1989 the Department was replaced by two interim bodies, the iwi Transition Agency and the Ministry of Māori Affairs. Te Puni Kōkiri (TPK), the Ministry of Māori Development, replaced both these agencies in 1992. At the end of the 1980s, after 30 years of operation, the demise of the Māori Affairs Trade Training scheme resulted in a marked drop off in Māori participation in the construction industry, with many former trainees lamenting the loss of the scheme and the critical pastoral care model associated with the trade training residential hostels. Barriers to successful Māori engagement in the current New Zealand Apprenticeships scheme have been identified as a lack of pastoral care for trainees, compounded by the stresses of urban living, including the high cost of rental accommodation in proximity to Industry Training Providers (Savage, 2016).

⁵ Tu Tangata Policy - In 1977 Kara Puketapu, was appointed head Maori Affairs. Considered an advocate of 'taha Maori', Puketapu established meetings with Māori to consider the needs of Iwi as means to design and implement policy. The Tu Tangata (stand tall) programmes were an outcome of these relationships and were centered on community-based Maori development. Overall the aim of Tu Tangata was to address the aspirations of Māori, and move towards recognition of rangatiratanga (self-determination)

Ako Aotearoa

Ako Aotearoa is a government-funded organisation that focuses on education, training and research within the tertiary sector. In relation to this research project Ako Aotearoa provides research pertaining to the trade training sector and the involvement of iwi. There are several research projects that reveal important points of reference in which to develop this scoping project in the future. In particular, Ako provides culturally centred considerations of how Māori experience the trade training sector within the polytechnic training and curricula settings.

Greenwood and Te Aika's 2008 investigation considered exemplars of success for Māori in tertiary education. Although this research was not focused on the building and construction sector, it did deploy a wider lens that was inclusive of the narratives and experiences of teaching staff, students and members of iwi. Research conducted also attended to literature and documentation that included charters, strategic plans, programme documents and media files.

Four key areas emerged from the research. Post analysis identified the importance of programmes being supported collectively by iwi and the institution; the agency of Māori protocol and values in teaching and learning; leadership, unity, ongoing critical self-reflexivity of praxis, and having available Māori mentors; and finally attending to barriers that prevent cultural wellbeing, and access to study.

In further research by Ako Aotearoa, Kerehoma et al. (2013) delivered A Model for Success: Māori Learners in Workplace Settings. In regard to investigating the success of Māori in trade training and the significance within the building and trade training sector, Kerehoma et al. (2013) argue that "that there is far less literature focused on the experience of Māori learners within workplace settings - especially in industry training" (p. 2). In response to concerns raised by Kerehoma et al. (2013), this scoping research that involves interviews with construction-sector workers - who themselves may have been participants and facilitators of past Māori Affairs Trade Training programmes - reveals knowledge relevant to workforce settings and the wellbeing of Māori. That trade training is intrinsically linked to industry in this scoping research is significant, in that it provides widened yet distinct conversations, and innovative suggestions for the development of iwi trade training programmes.

Kerehoma et al. (2013), focused on Māori experiences of apprenticeships in the trade training industry and culturally relevant strategies to support the completion of apprenticeships by Māori in the trade training industry, and as well as the fortification of pathways that facilitate the entry of Māori into the trade training industry. Reaffirming research outcomes from Greenwood and Te Aika (2008), Kerehoma et al. (2013), also highlighted the significance of culture in the prosperity and success of Māori learners engaged within trade training education. In particular, Kerehoma et al. (2013) analysed distinct features of culturally preferred pedagogies, stating that:

These distinctive features emphasise the importance of Māori cultural values, behaviors and practices to the teaching and learning process. Understanding

the cultural background of these learners is a key factor in ensuring the most appropriate approach to achieving successful learning outcomes. (p. 3)

Ako Aotearoa research, Tuakana-teina e-Belonging Report, conducted by Rawlings and Wilson (2013), unpacks how we might critically consider the 'aspirations' of iwi, and of Māori students within the tertiary trade training sector. Focusing on apprenticeship entry, retention and success of Māori learners, the report by Rawlings and Wilson (2013) provided research that was situated in online peer mentoring for long-distance Māori learners. Considerations of tuakana and teina relationships that are facilitated online, provided investigations of how tertiary education was currently engaging in long-distance and online education.

Online curricula as a means to deliver content is also a consideration in this research for the innovation of culturally relevant teaching and learning success for Māori within the trade training, building and construction sector. Although Rawlings and Wilson (2013) suggest that low tech may be more relevant for participants and students, when considering extended aspirations of the building and construction communities, online environments and the delivery of culturally responsive content are essential in considering innovative approaches to trade training and the success of iwi.

Research that also investigated apprenticeship success in trade training, and in particular the cultural revitalisation seen in the way the building sector established and maintained relationships with Māori students and iwi was offered by Savage (2016). This Ako Aotearoa research project, Supporting Māori Apprenticeship Success Through Mentoring and Building Employer Capacity, provides information pertaining to sector and iwi relationships that can have an immediate impact on the engagement and success of Māori participation and completion of construction and building apprenticeships.

In this research, Savage (2016) identifies the re-establishment of trade training in Christchurch, through Toki ki te Rika (a pre-trade training initiative), and key building and construction sector relationships with Hawkins Construction, Te Rūnanga o Ngāi Tahu and Ara Institute of Canterbury. In the establishment of such relationships, what emerged was evidence that despite iwi participation, students were not completing their training. Therefore, research emphasis was placed on the completion of trade training courses that led to employment in the building and construction sector whereas ideally, Savage (2016) argues, "focus would be on organisational cultural change rather than changing the apprentice", advancing that Māori success in apprenticeship and work placement was "less about the individual and more about how the individual was learning" (p. 2). Returning to culturally relevant and equitable pedagogical and professional approaches within the building sector, Savage (2016) reveals contentions of cultural disparities between sector values and iwi aspirations.

Savage (2016) also suggests that the relationships with contractors revealed limited cultural competence and awareness in working alongside Māori cultural frameworks, tikanga and ideologies. Insecurities around being able to facilitate a culturally equitable environment also revealed that leading contractors desired more knowledge and skills in how to work with Māori in a culturally responsive and relevant way.

In this research, Savage (2016) reveals how more culturally meaningful frameworks within sector organisations were facilitated. Mentoring skills and relevant resources were significant tools to improve workplace relationships. As Savage (2016) states, site culture in the building sector where Māori experience and develop professional onsite practices can “have a significant impact on Māori apprenticeships” (p. 3). In particular, key factors of the research suggested that culturally responsive mentoring was essential, a more equitable “culture of learning” (p. 5) needed to be developed to disrupt stereotypes, racism, and negative attitudes towards Māori apprentices. Thoughtful accountability placed on organisations encouraged more culturally ethical and equitable environments where reciprocity fostered success for Māori and their employers. More importantly, employers could facilitate Māori working collaboratively whilst operating in roles of leadership.

The resources offered by Savage (2016) provide insight into the often contentious relationships that occur between Māori and institutional frameworks, sectors that are limited in ‘knowing how’ to deliver culturally relevant training to Māori. Iwi aspirations, cultural protocol and connection to place are underlying philosophical ideologies in discovering how iwi can engage in the building and construction sector. The work by Savage (2016) provides a distinct insight into Christchurch trade training.

Te Wai Pounamu trade training partnerships

Further initiatives in trade training facilitated by iwi has been undertaken by Ngāi Tahu in Christchurch. Following the earthquake in 2011, Hawkins Construction, Te Rūnanga o Ngāi Tahu, and the Christchurch Polytechnic Institute of Technology (Ara), entered into partnerships to create ‘He Toki’ in 2014 (Savage, 2016). The He Toki ki te Mahi Apprenticeship Training Trust was created to support Māori students through their apprenticeships. This relationship within the trade training, building and construction sector provided culturally responsive knowledge, pedagogy, and methodological frameworks to meet community needs whilst fostering equitable career pathways for Māori and Pasifika. Prendergast-Tarena (2015) posits that He Toki ki te Mahi is “focusing on social change around whānau potential and what happens if we are not supporting those who need it most; and that has massive economic value” (p. 2). The He Toki ki te Mahi apprenticeship training scheme also provides valuable narratives of Māori currently undertaking an apprenticeship in the trade training, building and construction sector.

Summary

This overview of the literature in relationship to the devaluing of ringa raupa highlights the history of Trade Training educational structures, and government policy in Aotearoa. Socio-historical and political discussions of Māori pedagogical approaches and the impact of colonisation conveys key areas where current involvement and autonomy of iwi in this sector is significant. Past and present investigations of iwi experiences

further indicated the disparity faced by Māori in this sector and the commitment of iwi to assert their own Rangatiratanga as means to realise aspirations and flourish as whānau and hapū.

The literature investigations of current schemes and their relevance and recognition of iwi aspirations within the trade training, building and construction sector in New Zealand presented substantial insights to how iwi are asserting culturally relevant pedagogy, curricula and structure within this sector.



Part 3: Discussion and Findings

Introduction

The scope of this research is predicated on the positioning of iwi within the context of upskilling Māori in the trades and allied professions. Given that this research is aimed at determining iwi aspirations for rangatahi and second-chance learners in the building and construction industry, and discovering how a collaboration between iwi, the construction industry and the ITP sector can develop a high-quality Māori construction workforce development programme. It was agreed by the researchers and iwi in this study that they would determine who they would like the researchers to interview. As a result of this iwi-driven process, and of reviewing the interviews, the six themes below were found to be common threads across all three iwi:

- Rangatiratanga and importance of iwi aspirations
- Intergenerational flourishing and whānau wellbeing
- Valuing the mahi and upskilling the people
- Ensuring iwi-led career pathway development
- Iwi managed relationships
- Māori workforce contribution to the New Zealand economy
- The complexities for iwi

These themes are indicative of the evolution of iwi educational strategic development, with a strong focus on the upskilling of their iwi membership, from career pathway planning through to the growing of trades to professional skills and capabilities.

Rangatiratanga and the importance of iwi aspirations

The reputation of the original Māori Affairs trade training scheme and its success in developing a skilled Māori construction workforce during the twenty nine year period between 1960 to 1989, is a reminder of a Māori apprenticeship programme that developed a flourishing Māori workforce. The pastoral care models based on residential hostels, academic support and work-based placements were significant contributors to Māori success. By drawing on this knowledge and experiences in response to current aspirations that are communicated by iwi, students, whānau, tertiary educators, and professional construction and building sector participants, this research endeavors to provide a relevant insight for future pathways, structures, strategies and curricula for trade training in Aotearoa.

Within the strategic visions and priorities of iwi, strengthening and maintaining iwi rangatiratanga is inherent and forwarding iwi self-determination is part of their daily operations. This being so, iwi have taken a more expansive view that actually goes beyond trades training. Iwi have become fully invested in developing transformative and sustainable career pathways for their rangatahi and adult learners.

For example, Ngāti Whātua are very clear about how they envisage the rangatiratanga direction for their people. It is their aspiration that their people will be significant contributors in all areas pertaining to the development of any given build project

that they have in the Tāmaki Makaurau area. Jamie Cook from Ngāti Whātua Ōrākei emphasises:

Tino rangatiratanga value is getting us to a place of self-determination, where my hope within the trade training or vocational skills, is that we have our own planners, our own architects our own civil contractors, our own builders, our own everything, right through to plasterers, roofers, concreters, landscapers. So we're in a position in six years' time where, if we're still building for example a development anywhere around Tāmaki that we are in a position to absolutely go from A to Z, ko tērā tōku wawata, tōku moemoeā mō tā mātou iwi, so that's the dreams and aspirations I have to enable us to get there.

It is apparent that iwi hold a clear strategic vision for their people within the capability-building space. They wish to see all their iwi members growing their tribal connectedness as well as growing meaningful career pathways. Raewyn Mahara (Waikato-Tainui General Manager-Education and Pathways) from Waikato-Tainui states:

Ko Te Mana Mātauranga is our education plan, the three priorities (within this strategy) are meaningful pathways, tribal connectedness and reo and tikanga. So saying that in a mātauranga space if all tribal members have that then they are going to be successful in whatever they choose to do. In that space too we are lifelong learners and leaders who determine our own futures, so it speaks a lot of autonomy and driving our own thinking around what it is we are passionate about; our role then is to support them to do that, so that is in the broader sense.

Waikato-Tainui have developed a sophisticated educational database of their people. They have begun to build meaningful relationships with those schools and tertiary providers who have a genuine interest in the educational advancement of their iwi members. In the building and construction industry they have a clear intent to ensure that the relationships they build in that space are of the highest quality; that they have a respectful relationship with their people and finally that they receive quality training.

Ngāi Tahu holds a similar position to the other two iwi. However, in their opinion, too much 'hand holding' by institutions tends to encourage them to become significantly reliant on their iwi leadership. The thinking of leadership is that members develop their own agency. Te Marino Lenihan (Director Māori Development, Ara Institute) from Ngāi Tahu says:

Iwi are now saying that what they'll do is influence the educator, grow capacity in their rank and file so they can take on all responsibilities for the student including cultural. So the tribe's role is strategic leadership, because what 20 years has shown Ngāi Tahu is that concentrating on holding people's hands and doing the do for them, well they won't build their own capacity and they'll just lean on you, then the next minute you'll have a hundred people leaning on you and you won't do anything well.

Tino rangatiratanga and iwi aspirations are a natural given for all three iwi, and the relationships which they develop within the building and construction industry are of the highest quality. Iwi leaders are committed to building their members' educational capabilities within this industry, as they (iwi) are significant players in the building/housing development space. It is clear that all three iwi are determined and committed to growing a highly skilled and educated Māori workforce. Anahera Rawiri from Ngāti Whātua Ōrākei summarises this well:

It is about understanding, making sure that this is a future-proofed and sustainable industry that we're getting into, so when I talk about that to building and construction, trade training in particular. That we can ease the pathway for rangatahi to come through here as well to come through this space. We need to be doing all that we can just so they can focus on their studies or focus on their employment and wrap...a whole lot of other support services around them, in order to be successful at that, where they can see the light at the end of the tunnel, we just need to get them through that tunnel.

Intergenerational flourishing and whānau wellbeing

For all three iwi, whānau ora and wellbeing is a strategic priority. Iwi know that one of the critical areas that will see whānau prosper will be their commitment to the education, training and upskilling of their membership. Ngāti Whātua Ōrākei interviewee Anahera Rawiri Project Manager Whai Māia, articulates her thinking about intergenerational wealth creation:

Yes, and for Ngāti Whātua we really do focus on intergenerational wealth, whatever that looks like. Not everyone is going to get a degree, not everyone is going to get a trade but what does intergenerational wealth look like? That is something that we are trying to make sure that there are lots of pou that people can go and seek support from so they can reach that goal or can find their way to intergenerational wealth for themselves and their family, wellbeing, all of those things.

Following on from this notion of whānau intergenerational wealth creation, Anahera further articulates the importance of how the iwi strategic priorities and structures can effectively interface with whānau. Their iwi support is aptly described in the quote below:

It is almost like we become the cultural support, the economic support and then we are building houses for our people so it's sort of almost returning to that old-style economy, tribal living where we are the provider and the nurturer and we can do all those things and that's a reality for us and that's the exciting thing, that sort of keeps us in here driven to an outcome so that our people and especially for our kids, our babies are seeing their mums, their dads, their brothers, their sisters and their cousins working the whenua, living good lives, speaking their language and having a skill, in front of their eyes, it's normal, this is the way we are and I don't know any different.

Their thinking has a strong focus on growing a sustainable iwi economy where whānau are active participants in the operationalising of their economic strategy. This is visible within the iwi education strategies where upskilling the iwi membership is definitely an ongoing priority.

As previously stated, the 'Ko Te Mana Mātauranga' strategy of the Waikato-Tainui is about increasing whānau capability, with whānau members actively engaged in their own career pathway development. This has been achieved by developing a range of employment-oriented programmes and taking advantage of the Ministry of Social Development incentive schemes to take their membership from unemployment to employment. Raewyn Mahara says:

We run a pre-employment programme that is a Waikato-Tainui focused one, and how do we prepare them better? We work with MSD to get our whānau off benefits into employment, but that work readiness needs a lot of work.

Waikato-Tainui are very keen for their people to engage meaningfully in a career pathway of their choice. If they choose to develop skills in the building and construction industry, then the career pathway planning is developed with that industry in mind. Raewyn states:

Most importantly, support tribal members and whānau to be able to engage meaningfully in a career pathway, if it's the building construction industry.

Waikato-Tainui are working very hard to explore the different ways they can get people into the building and construction industry; like other iwi they know that it is vital for their whānau to be housed in warm homes. To that end, they have a vision to see their people building suburbs, like Rotokauri and Ruakura. It is important that whānau see themselves in this space, firstly as members of the building and construction workforce and then secondly as owners of homes that iwi wish to build in the future.

Ngāi Tahu, like the other two iwi, are keen to be active participants in the building and construction industry. In order to achieve this, emphasis has been placed on the training of their people. Ngāi Tahu interviewee Te Marino Lenihan states:

At the moment, with Hītoki students, the cultural element of being a trade trainee at Ara is outside of the classroom largely, so we need to influence the academic delivery as well as content and pedagogy. How do we do that? Well my thinking at the moment is very similar, we anchor in experts or guides or navigators who can advise the academic support team or whoever to start building capacity amongst everyone.

It is clear that all three iwi aspire to develop their own strong iwi workforce, that proactively contributes to their own iwi priorities and to the overall New Zealand economy.

Valuing the mahi and upskilling the people

Each participating iwi and hapū are key partners for industry growth in Aotearoa. Therefore, having relevant and respectful relationships between iwi, educators and contractors is a primary aspiration. Key to this is that any educational and/or industry partnership must be ready to engage in reciprocal and innovative iwi-led programmes that privilege a critical cultural identity component.

For the building and construction sector to be competent and responsive to iwi, it is important for the sector to further develop strategies that will revalue Māori skills, knowledge, pedagogy, structure and policy within the sector as a whole. Participants communicated that the areas of the industry that included education providers and company organisation structures were unprepared to meet the agency of iwi and hapū. Ngāti Whātua Ōrākei suggest, with regards to sector relationships that acknowledge the value of Māori, as Anahera Rawiri says:

Generally speaking, it has been very slow and, hand on heart, is the industry ready for this influx, probably not. I think too when the iwi facilitates there is an onus on the iwi to front up with a portion of what this could be. For example, if construction companies probably have 80% of their workforce Māori or Pacific, but they have become subordinates, whereas when you are leveraging from an iwi to partner with a, say, civil firm there is as much onus on the iwi to front up, as there is on the partner.

The equitable reciprocity that is proposed by Ngāti Whātua Ōrākei involves the disruption of prior assumptions, policy and structures. The expectations that iwi are as advanced as Ngāti Whātua Ōrākei, a “partnership [that is] no longer [about] handouts. We want leg-ups and we want partnerships.” That such partnerships are shaped by the aspirations of iwi is a critical point of convergence with external providers. Therefore, the current climate of the building and construction sector that involves trade training needs to revitalise and revalue iwi.

It is important to create new partnerships that have an equitable and innovative capacity for Māori in all areas of the sector. These would establish and foster positions to critically engage teaching, leadership, policy planning and strategy designs, and contractor and executive management. A fundamental objective for further research should be the frameworks for long-term strategic planning that must be set up alongside the establishment and maintenance of such partnerships with external organisations and educational providers.

Currently iwi are uncertain about the benefits to whānau in such relationships. In particular, participants raised contentions that questioned the benefits of iwi participating in external education programmes with ITP providers. Ngāti Whātua Ōrākei participant Anahera Rawiri argues:

One of the things that industry partnerships offer is paid positions. You would have to ask; you know sending an 18-year-old or a 25-year-old to a trade training programme where they are collecting debt is a big thing. From an iwi

perspective, we can create partnerships that...are going to get our people employed with a tohu at the end of it. You would have to say, it's a bit of a weigh up here if they are going to walk out in five years having supported their whānau and lived a life along the way and get a tohu at the end of it, it's hard to see where the benefits are in terms of doing a course.

In regards to the role of ITP education providers, the latter statement is an important provocation. Iwi are challenging the value of sending whānau members to ITP providers. Sustainability, success, resources and financial stability are all subjects of contention.

Waikato-Tainui participant Kawena Jones states:

We started moving towards pushing the tribal members along that "earn while you learn" pathway simply because it gave them the opportunity to gain a formal qualification and earn money. We wanted to make sure that our tribal members were positioned in such a way that if opportunities come up for them to move up to more senior roles, that they are in a far better place of doing that because they had gained a formal qualification... one of the cadets who we first worked with to go into to BNZ as a cadet, he is now the iwi strategist for Opus.

The ITP providers in this scoping research have also raised issues that add complexity to Māori experiences of formal trade training and education. In discussions with Ngāi Tahu participants, it is clear that the challenge to provide culturally relevant, responsive and sustainable trade training that reflects iwi aspirations, are ongoing. A Ngāi Tahu interviewee, Hayley Devoy comments:

Whether it's wānanga, ITOs, ITPs or universities, they really need to be able to understand essentially how iwi aspirations can be contextualised into their core businesses. Obviously, what some of the long-term impacts of that space actually are, there needs to be a realistic expectation from iwi and a genuine understanding from iwi as to what our businesses actually do and also how we are measured. Sometimes there appears to be a bit of a disharmony between the iwi and the education sector not having a genuine understanding as to what each party does and what they can contribute.

Ngāi Tahu ITP education participants encounter issues with limited teaching resources, career advice and mentorship, culturally responsive teaching approaches, and financial incentives and burdens that hinder ITP enrolment and success of whānau. Ngāi Tahu participant Ariana Te Whetu states, "We know that 50% of our apprenticeships never finish. This has been an ongoing discussion for two years solid, directly with BCITO, skills in our Māori jobs, Conexus, Competenz." These statistics from iwi feedback reveal specific dilemmas faced, and research that further investigates this data is important to support current approaches by iwi and related partnerships.

In discussion with iwi and hāpu, their experiences also suggest that to revalue Māori within the building and construction industry; understanding, implementation,

and competency of cultural values and knowledge are essential. Valuing the skillset of Māori, and their unique perspectives, were also key themes for the success and development within the industry. Feedback from the work sites where young Māori apprentices work with Māori labourers and contractors identified having whānau settings and values on the work site as key factors for Māori success.

In discussing his experiences of working in a whānau setting during his apprenticeship, Ngāti Whātua Ōrākei participant Jacob Pihema discussed how the unique skills and particular expectations of his uncle and employer were fundamental to his learning of the trade. Jacob states: “Uncle is like an old school builder so he’s got heaps of old tricks, he’s like an old guy. But he is also a good teacher because you just do it and have a try...and that’s your uncle and you also trust if you show up late he’s gonna kick your butt.” The relationships that occur within a whānau, hapū setting provide enriching and essential knowledge, experience, and motivation for rangatahi. The value of such relationships are pivotal in the further development of the sector.

Greater culturally relevant success for Māori inherently means more success for Aotearoa. That this success is immediately accessible through the equitable and sustainable inclusion of Māori is demonstrated in the voice of apprentices and ITP mentors involved in this scoping project.

Ensuring iwi-led career pathway development

In the revaluing of mahi for the trade training, building and construction industry, there has also emerged an agency to reimagine and revitalise iwi career pathway opportunities. Iwi participants identified that these career pathways needed more attention and development for Māori, in order to provide the necessary knowledge and accessibility for career options and directions as future contributors to the industry. In particular, participants identified the secondary state school,⁸ and kura kaupapa⁹ environments as pivotal partners and sites for whānau career support. How Māori experienced positive career mentorship and whānau support was significant for engagement, enrollment and success.

Ngāi Tahu-nominated participant from Ara Institute of Canterbury, Hayley Devoy, suggests:

That to meet the needs of Māori it needs to be a kura-to-career journey and I think the first thing is having iwi registration, knowing who you are and where you belong to. I think that not necessarily interventions but that connection of belonging, whether it’s through cultural narrative or cultural activity, I think that they should journey along somebody’s life cycle. I think it’s a kura-to-career kind of thing and it starts with whanau at day one as well.

In response, Ngāi Tahu participant Ariana Te Whetu adds further complexities, stating that despite the recommendations from Hayley Devoy there is “a disconnect with the schools, with the career advisers and it seems Māori students aren’t accessing them or you turn it around the other way, the career advisers aren’t.”

For this reason, having initiatives in place to address the lack of culturally relevant support for whānau who may have an interest or skillset suited to a career within the building and construction industry is paramount.

Examples of how iwi are addressing the concerns of career initiatives were also highlighted in interviews, and provide important points of departure from which to consider further research. Ariana Te Whetu (Ngāi Tahu) says:

We have an initiative and project, Māori Job Squad, which was really trying to gain insight and combat the issues around the career advice or lack of career advice and what would that look like if Māori were in those normal career expos? How would we change that up? We use quite a lot of the data, the regional data around jobs of the future and we would give those to students to go work with. They would talk to representatives and ring all the polytechnics so it was really a career expo but a Māori- focus career expo with back-up of strong data in the area. We really wanted to focus on regions, we went to the West Coast, really low Māori NCEA levels, it's horrific over there but they have some fantastic resources and whānau so it was a really interesting dynamic. Because of the Kaikoura earthquakes we're already working up there on a project. Maintaining that relationship with the whānau and rūnanga, and asking what's next, what do you want to do? So it's about making sure that we've got what's out there next, and making sure there is a little bit of business entrepreneurship. We have strong relations with Hawkins, Downer, and all the trades areas. Engineering has been our new area, and we are looking at doubling numbers in the diploma in that space.

Ariana Te Whetu affirms how organisations are accountable to provide structured pathways for Māori. There is a clear emphasis that these pathways must also foster equitable relationships between students, whānau and hapū. Relationships between organisations and education providers is pivotal. In particular, that education providers provide the relevant support resources to meet the needs and economic aspirations of iwi is important.

Ngāi Tahu-specific narratives that interplay between student, iwi and organisation present a critical lens through which to consider further research. Presenting a more articulate representation of iwi and sector aspirations, as a means to critically engage with disparities that are currently highlighted within the tertiary trade training sectors, is therefore advanced as a key outcome. Engaging employers, whilst maintaining the validation of iwi and whānau aspirations is significant. Relationships are needed that foster culturally relevant teaching and learning approaches, that reveal strategies in which to sustain Māori participation and completion of apprenticeships.

⁸ State secondary schools (also referred to as public schools) are known as English-medium schools in the New Zealand education system. Predominantly funded by the New Zealand Government, state schools implement the New Zealand Curriculum to a diversity of students ranging in age from around 13 to 18 years.

⁹ Kura kaupapa Māori operate within a whānau-based (family) Māori philosophy and deliver the curriculum in te reo Māori (Māori language). Kura kaupapa Māori gained recognition in the Education Act 1989 and from 1990 the Ministry of Education supported the establishment of new kura.

Waikato-Tainui participant Kawena Jones concurs, saying:

It's not just about getting people into jobs, and so with every single tribal member who is supported into mahi they will go through a needs assessment, they will do a career pathway plan and then there is a whole recruitment process that is quite unique that we bring into that.... A lot of it speaks to the education system and so in that space it's our role to advocate on behalf of and to challenge and to bust the barriers as I said before. On the other hand, it is our role to also support our whānau into pathways by giving them opportunities to explore and so opening up doorways for our kids in terms of young engineers in our kura kaupapa Māori.

The role of whānau in the process is essential, and challenges current frameworks for career pathway development that are, as participants communicate, limited in resources. Community involvement, validation of tikanga, and teaching and learning strategies considered relevant for Māori learners, are all important critical sites of discourse for the design of career pathways. Iwi-based programmes that assist students and their whānau to be to become financially sustainable, address the disadvantages faced within the labour market, and privileges the aspirations of iwi in partnerships are significant foci for further research in this area. Critical to pathway development is the relationships that they have built with secondary schools and wharekura. These institutions see the value of iwi engagement with their rangatahi within the career pathway space.

Iwi managed relationships

Ngāi Tahu, Ngāti Whātua Ōrākei and Waikato-Tainui iwi are each heavily involved in property development within their own tribal areas and are committed to expanding the number of their rangatahi within the construction sector. Ngāti Whātua ki Ōrākei participant Jamie Cook states:

So we are shifting into our first phase of being a developer on our land, which opens up a lot of doors into industry partners through construction, through all types of trades because you need to be involved in planning right through to the end product when it comes to developing sites on your own lands. We will be responsible for over a thousand houses, over a ten-year period, that's minimum.

This property-development focus has required direct engagement with a range of construction companies, with a variety of partnerships developed. In each case the intention has been to seek to partner with those companies who are able to share iwi values and focus on long-term working relationships.

Iwi have become increasingly clear about their expectations of their industry partners, Jamie Cook continues:

In terms of our commitment to the trade training pipeline as Ngāti Whātua the commercial company, we will seek partners that we believe will be long-

term partners for us in the industry, where we can create pathways and opportunities for our people to participate. They [building contractors] need to share the same values that we have, which is around whānaungatanga, rangatiratanga, tino rangatiratanga, ahikā.

Waikato-Tainui participant Kawena Jones concurs, stating that:

We drive clear conversations with our industry partners who we work with and the conversations are: How are you going to create an environment where our tribal members can thrive? Those are very much the questions that we ask them and then in the same breath we are clear with them about, if you don't align to our values we are not going to work with you, that's all done at the beginning of the relationship so that they are clear about what this means.

The importance of cultural competencies within industry has become increasingly important, with Waikato-Tainui, for instance, actively providing professional learning development opportunities for their partners.

We've heightened the need to have strong industry employer partnerships and so providing PLD about who our people are, professional learning development for the employers, about who we are. (Kawena Jones, Waikato-Tainui)

Similarly, the cultural competencies within the polytech sector and the commitment of individual staff members were seen to be extremely important to the success of iwi learners.

When I was a trainee, the tutors were extremely important. Who is teaching these kids is important. Why the carpentry is as strong and successful at Ara and has been consistent - and now they have two and a half cohorts, three tutors focusing on these students - is because of the tutors. Jim Keenan, who has been the tutor for all these students all the way through, absolutely gives a shit, they feel it, they know it. (Ariana Te Whetu, Tokina Te Raki Māori futures collective, Te Runanga o Ngai Tahu)

All three iwi expressed some reservations about their relationships with the polytech sector, with these providers generally seen as patchy at best. This appears to stem from the inability of the sector to shape their course structures to better meet the needs of iwi rangatahi learners and wider iwi workforce development aspirations.

Over the five years I've been working here to set up our own Māori trade training, and a scoping was done in conjunction with Wintec out at Hopuhopu. It was a great cost and it kind of never went further than that. It is my preference, knowing the facilities that are already currently present, is not to build our own in terms of the financial outlay and the return, it's not going to be a good space for us to be in, we are better to partner with those who are already in that space but hold them accountable for getting our people through, so again that's the relationships. (Kawena Jones, Waikato-Tainui)

As a result of such experiences, iwi are now more likely to pursue direct relationships with construction companies, with some impressive results as conveyed by a Waikato Tainui interviewee:

Out of that was the development of multiple different strategies but the key one was a recognition around us having to mainly build stronger relationships with construction companies be that in carpentry or civil, and that type of mahi. We were able to support 69 Waikato-Tainui tribal members into apprenticeships, 214 into meaningful employment and probably about 80% of those have primarily been in a building and construction company. (Kawena Jones, Waikato-Tainui)

Some large construction companies in particular have invested heavily in their iwi relationships across Aotearoa and have developed dedicated support and mentoring programmes.

Hawkins Construction is a really good one, that's one I work with in Auckland and they have a number of Waikato-Tainui and they run the only Māori trades training. What they have is specific strategic plan around how they can better support Māori, they engage with iwi, they understand the bigger picture, they have Māori. Every Māori or Pasifika training apprentice that they have, they have a mentor with them from within the organisation and the whole kaupapa is, this is what we lead and whether they are Māori or Pākehā, they are going to do it this way. It's growing a longer part and the true employers, they actually really care, like they know these boys, you know. (Stuart Lawrence, Waikato-Tainui)

While iwi engage in a variety of partner relationships in their development activities, the ultimate aim for iwi is to have their own people working on iwi projects on iwi land, internalising their economies and providing multi-layered benefits to their people.

I think the biggest success for us is that we support our preferred suppliers, whānau businesses, and they go and support our rangatahi, so that whole circular economy. So if we can get our own, working for our own, on our own whenua I think we're winning. (Jamie Cook, Ngāti Whātua Ōrākei)

Māori workforce contribution to the New Zealand economy

From slow beginnings in the 1990s, post-settlement iwi are becoming increasingly respected and sought after as development partners by a range of private construction companies, government agencies and Council Controlled Organisations (CCOs) alike. Research participants identified this changing relationship, Anahera Rawiri says:

I think the industry is slowly waking up to the idea that Māori are a good partner, long-term partner. It's been quite slow having these conversations in this industry that has predominantly been dominated by white corporates.

For an iwi corporate now, along with Waikato-Tainui and Ngāi Tahu, between

the three of us we command about 3.8 billion dollars' worth of assets, so we are a very big iwi player.

By their very nature, iwi take a long-term view on economic development. While they are increasingly diversifying their investment approaches, their local developments are always focused on the best long-term economic interests of the iwi, maintaining or enhancing the quality of the environment and building and broadening their rangatahi skill bases. Investing in their own iwi rangatahi is also closely connected with developing leadership as opposed to purely focusing on skill development. Kawena Jones (Waikato-Tainui) make the following point:

We have just finished our first apprenticeship, leadership cohort and part of that was working with, I guess the application process for that was, Te Tomokanga is the name of our apprenticeship programme, so they had to be a part of that alumni as such and in order for them to be accepted onto the programme they had to have an endorsement letter from their employer to say actually we see them as an up-and-coming leader within our organisation.

While Treaty of Waitangi settlements in the 1990s have allowed the three iwi to comprehensively re-establish their economic and political bases while contributing significantly to local and wider New Zealand economies. It is important to remember that these iwi were initially very prosperous traders up until the early 1860s and are in fact now just beginning to resume their rightful cultural, political and economic roles within their respective tribal domains. In the words of Anahera Rawiri:

I often say we're Auckland's oldest business partner, dating back to 1840 when my tūpuna Āpihai Te Kawau gifted the first 3000 acres to the city of Auckland, so we're in partnership with the city of Auckland. It's that partnership we're after. As long as we're doing that and really sticking to our values around kaitiakitanga, manaakitanga, whānaungatanga, tino rangatiratanga, I think we're winning.

The complexities for iwi

The three iwi in this study have been very open about their strategic and operational plans in education and training for their people. They (iwi) have quietly got on with the business of building capabilities of their many whānau. Whānaungatanga - their innate skill of building meaningful and enduring relationships - has been key to building an infrastructure that allows their people to become engaged in career pathways of their choice. The ability of iwi to keep their people motivated is impressive. Iwi have developed systems to track their people, they have developed relationships with industry, professional bodies and tertiary institutions where there is a strong focus on ensuring that their people are receiving the best education and training, and that they are treated respectfully in their learning environments. Iwi have expressed that they have been challenged by the attitudes of some ITPs (Institutes of Technology and Polytechnics) in that they have been unwilling to develop meaningful relationships with iwi, nor have they shown great interest in improving the learning environments for our people who are their students.

Raewyn Mahara from Waikato-Tainui provides a good example of this dilemma:

The Māori and Pasifika Trades Training itself is specifically aimed at free trades and getting kids ready. What we've found in that space is sometimes the tutors aren't aligned to our kids, there is a bit of a disconnect.

Mahara goes further, to say that they have had learning and teaching issues in the Māori and Pasifika Trades Training environment:

With the Māori and Pasifika Trades Training, it all depends on who is running it and it's all relational. If we have a good relationship, and the relationship is reciprocal, then the learners benefit; and what we have found in some cases, with Māori and Pasifika Trades Training, the relationship hasn't always been reciprocal, that's the bottom line for when we work with anybody.

The other challenge for iwi is trying to determine how much support they provide their people to assure that individual and whānau agency continues to develop alongside their skills and capabilities. Anahera explains:

I think we are still learning about what is our role as a tribal institution, what is Ngāti Whātua Ōrākei's role when we are doing this. One of the roles is yes, we find opportunities and we distribute the opportunities, we take that next step to become the pastoral care component, or the kaitiaki, during that journey to make sure that our people are equipped with the tools and the skills to get them to a point where they can flourish on their own and find their own tūranga within that opportunity or that tūranga that they've taken up. We are still trying to refine, I think, exactly what our role is in that space.

To conclude, while iwi have met challenges in this space, their commitment to building work capability for their people has been exemplary. Their ideas to develop focused, individual-centred career pathways for their members clearly contributes to growing a strong Māori workforce. These innovations have been derived from ancient traditions in Te Ao Māori, and most importantly are founded on solid whānaungatanga and manaakitanga tikanga.

Summary

This research highlights that all three iwi are committed to improving the wellbeing of their people: “kia ora ai a rātou whānau, hapū, iwi.” One of the key areas that they have invested in is growing the skills and capability of their membership. This social investment is particularly visible in the education and training within their employment – trades to profession – pipeline. The broader reaches of their investment span across a spectrum of industries.

Iwi education strategies are broad, they have a vested interest in growing and motivating their people (from rangatahi to adult learners of any age) to choose education or training that they have a strong desire to pursue. To this end the iwi have built meaningful, quality and sustainable relationships with preferred kura, schools, tertiary and industry providers that demonstrate a genuine interest in their people. The development of these quality relationships that iwi have developed have been mutually beneficial to all parties. Iwi rangatiratanga has insisted on pursuing quality in their industry and educational relationships by holding a very firm position about the kind of outcomes they expect from their education and industry partners. Iwi have developed infrastructures where they are able to motivate, track, support and mentor their people in their pursuit of qualifications.

All three iwi have an interest in and/or are involved in some form of housing development, therefore they pursue active engagements with the building and construction industry. Their innovative approaches to education and training have created new pathways to learning for their people. The ability to acquire meaningful qualifications allows their people access to better jobs as well, with the potential to increase their earning power. Within the building and construction industry this has translated into relational business arrangements that have many benefits for themselves and their preferred providers.

Iwi active engagement in the education and training of their members demonstrates their ability to utilise mātauranga Māori and cultural practices to create innovative ways to educate and upskill their people, thus contributing to the growth of a skilled Māori workforce. Such planning and foresight assists in improving the health and wellbeing of whānau, hapū and iwi.

This research has shown clearly that despite the challenges for Māori in Aotearoa, in the education and training space the three iwi who have been part of this research are ‘getting on with the business of looking after their people’. In the tertiary sector they have clearly thought way beyond the offers of mainstream (i.e. ITP) trades training, favouring instead to go directly to industry as is the case in building and construction sector. They want their people to succeed, they have set up their own systems to track their members’ career pathways and they will only engage with organisations who meet their standards and, just as importantly, have a genuine interest in delivering the best training and providing the best places for employment.

Recommendations

As result of this scoping research, it is clear that iwi are committed to improving the educational, social and health outcomes of their people. The three iwi who have been part of this research project have exemplified this by the investments they have made in the execution of these commitments, developing meaningful opportunities to motivate their people to choose career pathways that can significantly change the circumstances of their whānau.

The recommendations of this scoping research project are as follows:

1. That iwi-designed education and training pathways to employment are analysed. A longitudinal study would provide valuable data for iwi, ITPs and industry stakeholders about the growth of Māori in the trade sectors, Māori educational and training aspirations, monitoring the trends of Māori qualifications, and wellbeing of whānau ora when employment opportunities are designed by the people.
2. That inter iwi conversations are undertaken to better understand how out of rohe based rangatahi can best be supported by their own iwi. (eg 84% of Tāmaki Māori are living outside of their own rohe.)
3. That the drive by iwi for tino rangatiratanga in this field is recognised and the implications for the Building and Construction Industry are further investigated. Iwi have been doing exemplary work in developing meaningful relationships with education and industry providers that will assist in the upskilling of their people.
4. That future research with iwi will continue to be kaupapa Māori research, with an emphasis on collaboration and co-design to ensure benefits for iwi and other stakeholders.

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