KAITAKA PAEPAEROA

Māori Workforce Development Plan
for Construction and Infrastructure

Kaitaka Paepaeroa: Māori Workforce Development Plan for Construction and Infrastructure

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MĀORI DATA SOVEREIGNTY

All information compiled within this report was conducted in full support of tribal sovereignty, and the realisation of Māori and Iwi aspirations towards Mana Motuhake.
The kaupapa of this mahi is to assist Te Iwi Māori towards Mana Motuhake. The Privacy Act 2020 reaffirms New Zealand's commitment to protecting the privacy of individuals and regulating the collection, storage, and use of personal data.

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Cover image: Kaitaka aronui (cloak), Nelson Bays, maker unknown. Gift of Mrs T.S. Adams, date unknown. © The copyright holder. Te Papa (ME003788)

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This research project is for Māori, by Māori, with Māori, and to Māori.

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Whakarāpopototanga matua

I te tau 2022, i tautohu a Waihanga Ara Rau i tētahi āputa nui i tōna Ohu Ahumahi Workforce Development Council. Ahakoa ka taea te toro atu ki ngā raraunga tatau mō te iwi Māori, e kore tonu e rangona te reo ahumahi o ngāi Māori i roto i te ahumahi hangahanga, anga hoki, ā, ko te āhua nei e kore e rangona i roto i ngā Rōpū Whakamahere Rautaki (Strategic Reference groups) kua whakarewatia. Nā tērā i marohia ai tētahi Mahere Whakawhanake Hunga Kaimahi (Māori Workforce Development Plan), ka whakaaetia e te Kaunihera o Waihanga Ara Rau i te marama o Whiringa-ā-nuku 22, ā, ka whānau mai te Kaitaka Paepaeroa.

Hei Māori Workforce Development Plan tuatahi mō Waihanga Ara Rau, i hoahoatia tēnei kaupapa ki te hopu i te reo ahumahi o ngāi Māori kei roto i te ahumahi hangahanga, anga hoki, waihoki rā ko te whāinga ko te whakanui me te whakatinana i ngā mātāpono o Te Tiriti, me te pātuitanga Tiriti.

E rima ngā tāhuhu matua i tautohua mai i te tātari, arā:

1. **He toiora ringarehe**
2. **He ara rau**
3. **Kia whakangungua koe**
4. **He pārekereke rangatira**
5. **He mahitahi, he whiwhinga**

Ko Kaitaka Paepaeroa – Waihanga Ara Rau Māori Workforce Development Plan (MWDP) tētahi kaupapa rangahau inekounga e hopu ana i te reo ahumahi o ngāi Māori. Ko te aronga i tēnei rangahau, ko tētahi aronga matarau, kei raro i te anga mātāpono rangahau Kaupapa Māori.[1]

E ono tekau ngā kaiwhaipānga Māori (SME Māori, kaiārahi Māori, rōpū whakangungu tūmataiti/PTE) i uiuia, kanohi-ki-te-kanohi puta noa i te motu, mai i Te Hiku o te Ika, ki Te Taurapa o te Waka. I tātaritia ngā raraunga mai i ngā uiui 60, ā, ka kīia ko te 'Reo Ahumahi,' (Industry Voice) kei roto i te pūrongo. Nā te rangahau me te tātaritanga, ka puta he tūtohu mō te kōkiri whakamua.

Kei roto hoki i te Kaitaka Paepaeroa Māori Workforce Development Plan tētahi Iwi Environmental Scan (i oti i te tau 2023-2024). Ko te Iwi Scan tētahi kaupapa rangahau ā-Ipurangi ko te aronga kia whakamōhio i te MWDP, kia tautoko hoki i ngā Kaimahi Māori i ā rātou whakapāpātanga ki ngā Iwi. Kei roto i te pūrongo he pārongo hei tautuhi i ngā hua matua me ngā whakaarotau mō te iwi Māori kei roto i te mahi hangahanga, anga hoki, mātauranga hoki, whakawhiwhi mahi hoki puta noa i Aotearoa. Nei rā, ko te Mana Motuhake[2] te tino whakaaturanga o te tūturutanga o te ahurea, ka tino rerekē te ara ki te Mana Motuhake[3] mō tēnā iwi, mō tēnā iwi, ā, ka whaikiko hoki te rapuara a ētahi ki ō rātou wawata.

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1   Smith, G.H., Hoskins, T. and Jones, A., 2017. Kaupapa Māori theory: Indigenous transforming of education. Critical conversations in Kaupapa Māori, pp.70-81.

2   Ibid.

3   ibid.

Te Tiriti o Waitangi

Ko te whāinga o te whakarewatanga o Kaitaka Paepaeroa Māori Workforce Development Plan ko te hāpai i te pātuitanga Tiriti.

He pai te Pātuitanga Tiriti ina ū ngā mātāpono o Te Tiriti ki te ahurea o te hinonga. Ka whakaaturia, mā te ngoi o te mahi tahi me ngā kaimahi Māori, ngā hapori me ngā kaiwhaipānga, tae ana ki ngā iwi me ngā hapū ka whakawhanake i ngā hononga whaitake. Kia riro mā mātou hei tiaki ō rātou mātauranga, kia ū rawa ka rangona ō rātou reo, ā rātou take hoki, ā, ka whakawhanakehia hei hua ōkiko e whakamana tonu ai i te pātuitanga Tiriti.

I te tau 2022, i tautohua e Waihanga Ara Rau, e kore pea e hopukina te reo ahumahi o ngāi Māori e ngā Rōpū Whakamahere Rautaki (Strategic Reference groups). Nā tērā i i tukuna ai tētahi marohi kaupapa ki te Kaunihera o Waihanga Ara Rau, kia whaiwhakaaro ai mō te tuku pūtea ki tēnei kaupapa. I te marama o Whiringa-ā-nuku 2022, i whakaae te Kaunihera ki te marohi kia whanakehia tētahi Māori Workforce Development Plan, ā, ka whānau mai ko Kaitaka Paepaeroa.

E ū ana mātou ki te tautoko i ngā ākonga Māori i ā rātou e tāpae ana ki ngā kaupapa ahumahi i ō rātou hinonga me ō rātou wāhi mahi, o ngāi Māori, o ngā Iwi, o ngā hapū, o te rāngai ahumahi hoki. E ū ana ngā Ohu Ahumahi (WDCs) kia wawatatia tētahi rāngai mātauranga ringarehe hou, mā te ārahi me te waihanga i tētahi pūnaha e whakamana ana i Te Tiriti o Waitangi.

Executive summary

In 2022, Waihanga Ara Rau identified a significant gap within their Workforce Development Council. While quantitative data was accessible for Māori, the absence of Māori industry voice within the Construction and Infrastructure industry was obvious and not likely to be captured within the current Strategic Reference groups that had been established. Therefore, the development of a Māori Workforce Development Plan was proposed, approved by Waihanga Ara Rau Council in October 2022, and Kaitaka Paepaeroa was born.

As the first Māori Workforce Development Plan developed by Waihanga Ara Rau, the project was not only designed to capture Industry voice of Māori within the Construction and Infrastructure industry, but also a deliberate endeavour to acknowledge and uphold Te Tiriti principles and Te Tiriti partnership.

Five key themes were identified from the analysis:

6. **Workforce wellbeing**
7. **Pathways**
8. **Training**
9. **Nurturing Māori leaders**
10. **Collaboration and procurement**

Kaitaka Paepaeroa Māori Workforce Development Plan (MWDP) is a qualitative research project which captures the voice of Māori Industry. The research was conducted using a mixed method approach under the framework of Kaupapa Māori research principles.[4]

Sixty Māori industry stakeholders (Māori SMEs, Māori leaders and Private Training Establishments) were interviewed kānohi-ki-te-kānohi throughout the country from the far North to the far South of Aotearoa-New Zealand. Data from the 60 interviews was analysed and is referred to as 'Industry Voice,' throughout the report. Research and analysis provides recommendations for a way forward.

Kaitaka Paepaeroa MWDP also consists of an Iwi Environmental Scan (completed in 2023-2024). The Iwi Scan was an online research project used specifically to inform the MWDP and support Kaimahi Māori with their Iwi engagements. The report contains information to identify key outcomes and priorities for Te Iwi Māori within the areas of construction, infrastructure, education and employment throughout Aotearoa. With Mana Motuhake[5] being the ultimate expression of cultural survival, the journey towards Mana Motuhake[6] can vary significantly among Iwi, with some Iwi navigating their way towards their aspirational goals effectively.

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4   Smith, G.H., Hoskins, T. and Jones, A., 2017. Kaupapa Māori theory: Indigenous transforming of education. Critical conversations in Kaupapa Māori, pp.70-81.

5   Ibid.

6   Ibid.

Te Tiriti o Waitangi

The inauguration of Kaitaka Paepaeroa Māori Workforce Development Plan endeavours to uphold Te Tiriti partnership.

A good Te Tiriti Partnership exists when Te Tiriti principles are integrated into an organisation's culture. It is demonstrated by actively engaging with Māori staff, communities and industry stakeholders including hapū and Iwi to build meaningful relationships. It is being entrusted with their knowledge and ensuring that their voice and concerns are acknowledged and developed towards tangible outcomes that continuously honour Te Tiriti partnership.

In 2022, Waihanga Ara Rau identified that the voice of Māori in industry was unlikely to be captured within their established Strategic Reference groups. As a result, a project proposal was put forward to the Waihanga Ara Rau Council to consider allocating funding to this project. In October 2022, Council approved the proposal for the development of a Māori Workforce Development Plan, and Kaitaka Paepaeroa was born.

We are committed to supporting Māori learners as they contribute to skills-based industries within their businesses and workplaces, including Māori, Iwi, hapū and industry. New Zealand's Workforce Development Councils (WDCs) are committed to reimagining vocational education through leading and building a system that honours Te Tiriti o Waitangi.

Purpose of the Education and Training Act 2020

The purpose of the Education and Training Act 2020 (the Act) section 4(d) highlights honouring Te Tiriti o Waitangi and supporting the Māori Crown relationship. Te Tiriti o Waitangi provides the framework that guides how these aspirations will be enabled:

→ Kāwanatanga: Governance

→ Tino Rangatiratanga: Sovereignty

→ Mana Ōrite: Full citizenship and rights of Māori

By embedding 'honouring Te Tiriti o Waitangi' and 'supporting the Māori Crown relationship', the Orders in Council echo section 4(d). This legislation portends a new era and approach to vocational education and how that will be achieved in te ao Māori.

The aspirations of this legislation are echoed in the following government strategies:

→ Tertiary Education Strategy

→ Ka Hikitia – Ka Hāpaitia, the Māori education strategy

→ Tau Mai te Reo, the Māori language in education

→ Maihi Karauna, the Crown's Strategy for Māori Language Revitalisation 2019 – 2023

→ He Kai Kei Aku Ringa, the Crown–Māori Economic Development Strategy.

Kupu whakataki
Introduction

This report presents the findings of Kaitaka Paepaeroa: Māori Workforce Development Plan.

The preceding Iwi Environmental Scan report was completed to inform Kaitaka Paepaeroa Māori Workforce Development Plan and contains information to identify key outcomes and priorities for Te Iwi Māori within the areas of construction, infrastructure, education, and employment.

The findings focus on key priority areas and recommendations identified from the analysis of qualitative research provided from 'Industry Voice' (whakaaro collated from 60 interview participants in 2023). The research themes and report were endorsed by 15 Māori Advisory Group members who met in March and June 2024.

Project mission

The Project will ensure Māori industry voice, perspectives and strategies are captured to inform industry plans, policy and advice that are reflective of Māori business owners, Iwi and hapū within the C&I and wider industries.

This project seeks to answer three questions:

1. What are the themes in iwi strategic plans relating to construction, infrastructure and education that Waihanga Ara Rau can support and enable through advice and brokerage within the vocational education ecosystem?

2. What actions are critical to the implementation of the identified strategies and system changes, and who has a role in implementing them?

3. What strategies and system changes do employers and iwi believe would assist them to enhance enablers and break down barriers to the participation, success and progression of Māori in the Construction and Infrastructure sector?

Project management

Kaitaka Paepaeroa: Māori Workforce Development Plan (MWDP) was a collaborative project led by Waihanga Ara Rau—Workforce Development Council for Construction and Infrastructure. Kim Te Awhi Jones (Te Whatu Taketake—Senior Māori Research Analyst) led the project, with Petra Fieten (Te Whatu Kōkiri —Senior Strategy Advisor) as co-lead.

Mary Te Kuini Jones and Jen Takuira (Kaupapa Māori Researchers – Wahinetwork Limited) were commissioned to write the Iwi Environmental Scan, and to provide research support and guidance throughout the Kaitaka Paepaeroa project. Mary and Jen are research consultants who specialise in Kaupapa Māori research, evaluation, Māori governance, education, and business advisory services.

Tikanga
Methodology

Research design

A mixed method approach was used to achieve the research purpose of this project which consisted of the following stages:

→ Interviews with Māori industry leaders, business owners and Iwi leaders.

→ A desktop literature review (Iwi Environmental Scan database and report).

→ Establishment of Kaitaka Paepaeroa Māori Advisory Group.

→ Creation of Kaitaka Paepaeroa Māori Workforce Development Plan report.

Iwi Environmental Scan database and report

The Iwi Scan Database was completed in August 2023, and the Iwi Scan report was completed in March 2024. The Iwi scans contained Iwi strategic goals, regional partnerships and collaborations to identify key outcomes and priorities in the areas of construction, infrastructure and vocational education as well as cyclone recovery work. The purpose of the Iwi scans was to inform the Māori Workforce Development Plan report, Māori Engagement Plan and prepare Waihanga Ara Rau staff for engagement with Iwi.

Research approach

A kaupapa Māori approach[7] was utilised throughout the research process and the establishment of question sets and data was always considered through a Māori lens. A Kaupapa Māori approach asserts subjectivity or methodology and theory, and how Māori contexts and realities are not only

important but essential to interpreting Māori ideals and theory.[8]

Qualitative research

Qualitative research was conducted by Kim Te Awhi Jones and Petra Fieten with the support of project sponsors Garyth Arago-Kemp (General Manager-Māori) and Robbie Paul (Poumatua). 60 interview participants from throughout the country were selected to conduct kānohi ki te kānohi interviews. Interviews were conducted within a kaupapa Māori context with tikanga integrated wherever possible, and participants were encouraged to share their whakaaro of professional and personal experiences within the Construction and Infrastructure sectors.

Kaitaka Paepaeroa Māori Advisory Group

In 2024, Waihanga Ara Rau inaugurated 'Kaitaka Paepaeroa Māori Advisory Group'. The Advisory Group was comprised of 20 Māori industry members from Māori SME business owners, operators, and private training establishments. They met in March and June 2024 to wānanga for endorsement of Kaitaka Paepaeroa Māori Workforce Development Plan 2024.

Research need

The purpose of Kaitaka Paepaeroa (MWDP) was to identify and provide a set of key priorities and recommendations that would support the development of Te Iwi Māori within the Construction and Infrastructure sectors. The purpose of the Iwi Environmental Scan was to inform Kaitaka Paepaeroa (MWDP) by identifying key outcomes and priority areas for Te Iwi Māori within the areas of construction, infrastructure, education, employment and cyclone recovery.

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7   Above, n.1.

8   Smith, L., "Decolonising Methodologies: Research and Indigenous People's" Otago University Press (1999).

The research reveals a number of key priorities, and also that as Iwi groups receive redress of their treaty settlements and achieve a sustainable economic base, it enables them to move closer towards Tino Rangatiratanga (self-determination), and aspirations of investing in the building, construction, infrastructure industries

Research ethics

Research ethics involve considering various ethical principles and guidelines to ensure that the rights, dignity and well-being of participants are protected throughout the research process.
Waihanga Ara Rau does not have a formal research committee or ethics policy. However, their current research working group are working towards establishing both and Kelly Van Marrewijk and Carina Meares provided ongoing ethics guidance throughout this project.

The project required an extensive number of qualitative interviews with interview participants consisting of Māori business owners, Iwi and Industry leaders who offered their time and whakaaro (expertise) in contribution to Māori development within the Construction and Infrastructure sector. Kaitaka Paepaeroa project interview information and consent forms, processes and collation of information was established in line with professional ethical standards.

It is important to emphasise the importance of collaborating with experienced Māori researchers during the design phase. They provide valuable insights and guidance on ethical considerations, research methodologies and potential implications of the research findings. More importantly, their input can provide realistic expectations of timelines and workloads for cost estimation of research projects (especially in the preliminary stages of the research design process).

Incorporating these practices into future research projects can help ensure that research is conducted in a manner that is both timely and ethical, ultimately enhancing the credibility and impact of the findings to ensure that the research is conducted with integrity.

Figure 1   **Kaitaka Paepaeroa Māori Advisory Group**

Kaitaka Paepaeroa

'Kaitaka Paepaeroa' has been thoughtfully chosen as the ingoa for this Kaupapa by matatau in Kairaranga , Hana Wainohu of Ngāti Kahungunu, Ngāti Pāhauwera, Ngāi Tāmanuhiri and Ngāti Tūwharetoa.

The term 'Kaitaka' signifies a prestigious cloak that's serves as the kaitiaki of this kaupapa, embodying protection, prestige and cultural identity. The word 'Paepaeroa' refers to the paepae, Māori orators' bench. Symbolising the collection Māori industry voice gathered within this report. This name honours both the Kaitiakitanga and eloquence of Māori traditions and wisdom.

Kaitaka Paepaeroa cloaks were worn by early Māori, woven from the finest quality muka or whitau (flax fibre). The cloaks are noted for their intricately patterned tāniko boarders, crafted from traditional dyes such as paru, tānekaha, hinau and raurēkau. In later times, Māori incorporated other fibres such as wool and fur. This demonstrates the weavers' readiness to incorporate new materials as they became available, showcasing their adaptability and innovation while maintaining traditional practices.

Kaitaka Paepaeroa
is the kākahu that keeps
the voice of the people warm.

Figure 2   Kaitaka aronui (cloak), Nelson Bays, maker unknown. Gift of Mrs T.S. Adams, date unknown. © The copyright holder. Te Papa (ME003788)

Ngā kaupapa me ngā tūtohunga
Themes and recommendations

Te tuku ihotanga o te mātauranga ringarehe Māori
The heritage of Māori trades education

Author: Kim Te Awhi Jones

Kia whakatōmuri te haere whakamua.

I walk backwards into the future with my eyes fixed on my past.

This *whakataukī* or 'proverb' speaks to Māori perspectives of time, where the past, the present, and the future are viewed as intertwined, and life as a continuous universal process.[1]

Acknowledging the past and recognising the strengths of Māori is crucial for giving mana and integrity to the participants in this study. The urban migration was responsible for many Māori moving from the rural areas of their marae and hapū in pursuit of training, employment, and future careers within the trades. Recognising the context of urban migration as a significant factor is necessary to understand the cultural challenges that many Māori learners are facing today. While the majority of Māori now reside in urban settings, the retention of a traditional Māori worldview and cultural values demonstrates the resilience of self-determination throughout history despite the systematic challenges experienced by Māori.

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1   Walker, R.J., 1993. A paradigm of the Māori view of reality. In Paper delivered to the David Nichol Seminar IX, Voyages and Beaches: Discovery and the Pacific (pp. 1700-1840).

Māori commerce

"A traditional Māori cultural worldview, like other Indigenous and tribal peoples, was based on the Māori cosmogony (creation stories) that provided a blueprint for life setting down innumerable precedents by which communities were guided in the governance and regulation of their day-to-day existence.2 Māori worldviews generally acknowledged the natural order of living things and the kaitiakitanga (stewardship) relationship to one another and to the environment. The overarching principle of balance underpinned all aspects of life and each person was an essential part of the collective. Māori worldviews are therefore ones of holism and physical and metaphysical realities where the past, the present and the future are forever interacting. The maintenance of the worldviews of life are dependent upon the maintenance of the culture and its many traditions, practices, and rituals" (Parson, 1949, p. 8)

The Māori economy flourished in pre-European times with thriving communities such as hapū (sub-tribal) and iwi (tribal) where commerce, entrepreneurship and business enterprise were a core part of Māori life. Their production and trading of goods and services with other groups, which included the building of well-constructed dwellings and meeting houses were all integral to the well-being of whānau, hapū, and iwi.[2]

Māori enterprise was not only aimed at providing an economic resource base, but also to enhance and protect the physical, social, and spiritual well-being of whānau, hapū, and iwi groups as well. All members were expected to engage in whānau, hapū, and iwi business. Economic outcomes were measured in terms of assets (including access to land, and water resources), production of goods, trading activity, the ability to host guests well, and the generation of fine arts.

Desired social outcomes included health and well-being, peace and productivity, and development. People valued knowledge and expertise in the sciences of navigation, horticulture, aquaculture, agriculture, food preparation and preservation. Knowledge and skills in carving and weaving, entertainment arts, fishing, hunting, and trapping, food gathering, defence, and warfare were carefully preserved and taught to selected students, such as the eponymous ancestor Kahungunu, who was known to be "a hardworking and highly skilled ndividual who developed many skills such as building pā[3], irrigation, whakairo,[4] crafting waka and becoming an influential leader."[5] Spirituality was integral to all aspects of Māori life, including the economic sphere. Spiritual acknowledgement and balance, as well as scientific knowledge was embedded in all activities from construction, agriculture and fisheries to arts and warfare.

Early encounters

During the early years of European settlement Māori outproduced the settlers and supplied most of the new townships with food and other materials, and in addition Māori commerce and trade were

not limited to New Zealand. Large numbers of European-style ships were bought and built by Māori and with the new technology, Māori were networking and trading around Australia and the

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2   "Historical Context." Senior Secondary.tki.org.nz. https://seniorsecondary.tki.org.nz/Social-sciences/Business-studies/Maori-business/Historical-context (accessed April 12, 2024).

3   Pā - villages

4   Whakairo - carving

5   Whaanga, M. "Ngāti Kahungunu" https://teara.govt.nz/en/ngati-kahungunu/print/1000 (Accessed 23 October 2023).

Pacific, travelling as far afield as Britain and North and South America by the mid-1800s.[3]

Tactically, the settlers did not want to see Māori becoming (or remaining) the land-owning aristocracy, so a way to overcome this was to deprive Māori of their land. The large-scale alienation of Māori land through government confiscations, pre-emption and individualisation of title and sales, coupled with a shrinking population ravaged by introduced diseases such as influenza and measles left Māori with reduced human resources and vastly reduced land holdings.[6]

Land losses continued and large numbers were forced into poverty by landlessness.

These disruptions brought about considerable change in the balance of power including how and where Māori lived.

Post-colonisation, the signing of the Treaty of Waitangi and rapidly diminishing Māori land holdings saw the balance of economic power change significantly. By 1891, many Māori had already been alienated from their land when a Royal Commission established that Māori virtually owned no land in the South Island and less than 40% in the North Island.

Figure 3 **Hectares of land remaining in Māori ownership** [7]

Year	Acres
1840	66,400,000
1852	34,000,000
1860	21,400,000
1891	11,079,486
1911	7,137,205
1920	4,787,686
1939	4,028,903
1975	3,000,000

Much of the land that remained in Māori ownership was unproductive and by the end of the nineteenth century, land 'reserved' for Māori was governed by restrictive laws and managed by Government officials. Māori were (and in many cases are still) not able to utilise their collectively owned lands and other assets in the same ways as other landowners.

Colonialism often led to the undermining of the traditional communal way of life and many of the underlying customs based on that knowledge were lost due to the massive societal disruption.[4] By the twentieth century it was more common for whānau to live in a single dwelling rather than sharing communal resources such as kāuta[8] and pātaka[9] with the broader hapū. Such changes were often applauded by Pākehā officials, who seemed oblivious to the detrimental effects of the loss of community. [2]

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6   Christoffel, P. (2022). *Historical Māori Housing Policy: The State and Māori Housing in the Early 20th Century*. Wellington: Ministry of Justice.

7   Asher, G. &. (1997). *Māori Land*. Wellington: New Zealand Planning Council.

8   Kāuta – Communal kitchen or cook house.

9   Pātaka – Communal food storage house or facility.

The Māori migration aka the 'urban drift'

By the mid-twentieth century, the urban migration saw Māori moving out of traditional settlements to provincial and urban centres to find work in industries, driven by government strategy to establish a labour force for growing industries such as factories, freezing works, farms, and orchards (established by settlers). Since then, Māori employment has been largely concentrated in unskilled or semi-skilled sectors of the workforce.[2] The commonly used term 'urban drift' fails to convey the government's role in encouraging Māori to leave their rural papakāinga,[4] which later revealed to become a major contributing factor to the cultural dissonance many Māori face today. [10]

In 2013, 84% of Māori lived in urban areas and one in five Māori had migrated overseas in search of better employment opportunities and improved lifestyle for their families. Many continue to associate with their Iwi[11] and hapū[12] 'back home'. However, in 2013, one in six people with Māori descent did not know their tribal affiliation, and many have come to regard themselves as 'urban Māori'. The effects of cultural dissonance will be unveiled through this study, thereby highlighting the importance of integrating cultural capability into Vocational Education Training (VET). This integration is not only beneficial for Māori, but also favourable for the industry as a whole.

The Māori Affairs Trade Training Scheme[13]

The initiative was the result of a pilot scheme operating on and off from 1944. Originally proposed to give talented young Māori in the then 'native' schools an opportunity[14], it was aimed to enable young Māori to become skilled tradespeople. Commencing after the Second World War, the initiative was a collaboration between the departments of Māori Affairs, Labour, and Education (through the technical institutes) and various church organisations.

It dovetailed with several of the Labour and later National governments' Māori Affairs' policies, including urbanisation, integration, employment and housing. The rapid growth of the post-war New

Zealand economy provided the perfect conditions to implement the initiative.[15]

By the late twentieth century the New Zealand government had formalised the delivery of education to rural Māori through the native schools which had a strong curriculum emphasis on manual, technical and domestic training. Young men were prepared for unskilled labour and young women were trained in domestic duties that would serve them well as wives and mothers. The commonly held belief that Māori were 'better calculated by nature to earn their living by manual rather than by mental labour' persisted well into the twenty-first century (strongly influenced government policy).[16]

10 Paul Meredith, 'Urban Māori - Urbanisation', Te Ara - the Encyclopaedia of New Zealand, http://www.TeAra.govt.nz/en/urban-maori/page-1 (accessed 29 April 2024)

11 Iwi – Tribe.

12 Hapū – Sub-tribe.

13 White, C. K. (2021). Te pou Herenga waka o Rehua: The story of Rehua Hostel and Marae: The first 50 years. Edited by A. Rogers. Preface by Dr. T. Ryan. St Albans, Christchurch, New Zealand: Te Whatumanawa Māoritanga o Rehua Trust Board. [Photo: Rehua apprentices assisted with the construction of Te Whatumanawa Maoritanga o Rehua (1959-60), Rehua Archives, Rev. Wilf Falkingham slide collection]

14 Berwick, P. (1995). Impact of the Māori Affairs Trade Training Scheme. Department of Management Systems, Massey University. Occasional Paper: 1995, Number 2.

15 White, C. K. (2021). Te pou Herenga waka o Rehua: The story of Rehua Hostel and Marae: The first 50 years. Edited by A. Rogers. Preface by Dr. T. Ryan. St Albans, Christchurch, New Zealand: Te Whatumanawa Māoritanga o Rehua Trust Board.

16 Ibid.

The strategic goal of Māori Affairs was *'to promote the welfare of the race whose interests are bound up inextricably with the life of the nation of which they form an integral part and in which they are invited to share in the fullest possible measure'.17*

A study conducted by Patricia Berwick in 1995 of one hundred trade trainees and former trade trainees of which were formally interviewed. She noted that most apprentices who entered the scheme in these urban areas stayed away in large numbers. Most married towards the end of their apprenticeships in the areas they were employed. The promise of better opportunities seemed more tangible in the city areas. The majority communicated with home by phone or visiting. Both methods were expensive and so the contact over time gradually reduced.[7]

The Māori affairs trade training scheme exemplified the process of urbanisation and assimilation, with minimal consideration to hapū and iwi affiliations. While Māori youth living outside of cities was considered a barrier to employment, it was difficult for Māori to obtain apprenticeship in many trades that were delivered in the cities as the costs of board was higher than the starting wage paid to apprentices.[18] High accommodation led to the establishment of several Māori trade training hostels throughout Aotearoa. Their purpose was twofold: to provide accommodation and alleviate many of the pastoral care challenges Māori were experiencing, thereby strengthening the effectiveness and success of the programme.

Figure 4   **Rehua apprentices - Te Whatumanawa Māoritanga o Rehua (1959-1960).**

17 Ibid.
18 Ibid.

The Māori Affairs welfare officers

> *I want to see the explanation of how we got here…and where we are now."*
> Walter Wilson, Former Māori Affairs Officer – Whakakī

The Māori Affairs welfare officers were instrumental in nominating trainees for selection and liaising between the hostels and Māori Affairs. They also worked with the Department of Labour to find placements for the trainees with the firms where they would serve their apprenticeships. Their work was to help 'the Māori to master the culture of the Pākehā for his worldly wellbeing ... [and encourage] him to retain the essentialsof his own culture as a sheet anchor in his development'. As a 1952 report noted, the 'spread and extent' of a welfare officer's duties was 'remarkable'. They were called upon to handle accommodation, housing, education, employment, child welfare, health, social security, Courts of Justice, probation, rehabilitation, Māori Land Court adoptions, burials, and interviews in which advice on almost any topic may be asked.

The Māori Trades Training scheme stood as a major point of discussion during the interview process, as several participants throughout the country had been participants of the Māori Trades Training themselves. It was evident that the scheme was a pivotal time not only in their lives, but also their whānau, children, and for all Te Iwi Māori. Despite the Māori Trades Training scheme being disestablished almost 20 years ago, its legacy has carried on through the comradeship, stories, and mentoring by former Māori trades trainees, with the initiative now being viewed as an integral and highly influential piece of history for the following generations. Many interview participants expressed confusion and disappointment, questioning why such a successful initiative for Māori came to an end. While some assumed that its disestablishment was a strategic move to hinder the progression of Māori, nevertheless, the flow-on-effect has been intergenerational, with aspects of the scheme adopted and revitalised in various forms over the following years.

For the relevance of themes identified in this report, it is important to acknowledge and pay homage to a pinnacle moment of Māori history and share the participants' experiences of their time in the Trades Training Scheme.

> *Over the 2 years we were also building our own houses in Christchurch for Māori Affairs. We were building our own. We had 6 months at the Polytech and 6 months out in the field building. Over that period of 2 years, we built six houses. Which was brilliant. That's a lot of houses. Right from scratch. Right from the dirt. Our training was brilliant. You could not fail that's the thing. You could not fail. They made sure you learnt it and you passed. That's how good it was. You could not fail."[19]*

> *When I was sixteen, back in the day your jobs were either fencing, shearing, or chasing sheep. My father persuaded me to take on Māori trade training and my brother who's nine years older than me, he went down that path too. So, I ended up in the Māori trade training in Christchurch. When I was young, I didn't even know where Christchurch was. I went down there at 16, been building for the last 46 years."[20]*

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19 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 1
20 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 22

" *I went through Māori Affairs Scheme. First year was learning what carpentry was all about. You met guys from all over the motu. They all congregated in Waikato, and we all became good mates. A lot of us didn't even know what a stick of timber was; learning all that. Then the second year of our training we built about a dozen houses. That sort of opened the whole spectrum for us, I guess. As young Māori males getting the big box of new tools, like a big present. It was a bit of a 'wow' factor. It gave us a good purpose in life to look at what we just got and look at where we can go. Yeah, and it was brilliant because it just laid that foundation right from day dot. If we had Māori Trade Training still going, they wouldn't have an issue with shortages in a lot of these areas."[21]*

" *That's pretty much what got me into building. I wish I had a similar experience to Dad where you go into Māori Trades training and get that exposure to building. Like how Dad said, building houses in their second year. We didn't get none of that. I think a big thing that would help our rangatahi would be re-implementing Māori Trade Training."[22]*

" *I'm a very strong, always will be a strong advocate for trades. And I'm glad I came through Te Tira Ahu Iwi, the Māori Affairs training programme because if I hadn't come through there, I don't know, I probably wouldn't be here, not in this trade, not today. It gave us such a good grounding of things so that's a real taonga. I'll wear that with pride."[23]*

The Māori Affairs Trade Training Scheme ended with the closure of the Department of Māori Affairs in 1989. At its pinnacle, it provided training within a wide variety of trades (some 14 trades) and several other programmes for both males and females between 1944 to 1989.[24] Those Māori trainees who obtained their certifications in the scheme became the first generation of vocationally trained Māori tradespeople within their whānau. While many of the trainees settled in urban areas, several of the participants in this study returned home to work and upskill members of their hapū and Iwi.

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21 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20
22 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20
23 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13
24 Berwick, Impact of the Māori Affairs Trade Training Scheme, 12.

1.

He toiora ringarehe
Workforce wellbeing

Author: Kim Te Awhi Jones

This theme explores the strengths, barriers and necessary support needed for Māori businesses to maintain the wellbeing of their people. Māori business owners integrate kaupapa Māori values, models, and principles into their everyday lives. They emphasise the importance of creating a whānau-centric workplace that is culturally, physically, and spiritually safe for the wellbeing of their employees and whānau. Māori business owners also express challenges in recruiting from diverse demographics and highlight the need for further financial support to retain and upskill their employees.

Despite the challenges, Māori in the industry are striving to advance their employees towards sustainable careers. The genuine care and effort demonstrated by the participants interviewed exemplify their dedication and commitment to providing opportunities for their employees, whānau, and hapū to flourish.

1.1   Te Whare Tapa Whā[1]

Te Whare Tapa Whā is a holistic model most familiar and frequently referenced by the participants interviewed. Developed by leading Māori health advocate Sir Mason Durie in 1984, the model describes health and wellbeing as a wharenui (meeting house) with four walls.

These walls represent:

→   taha wairua (spiritual well-being)
→   taha hinengaro (mental and emotional wellbeing)
→   taha tinana (physical wellbeing)
→   taha whānau (family and social well-being).

Our connection with the whenua (land) forms the foundation. When all these things are in balance, we thrive. When one or more of these is out of balance, our wellbeing is impacted.[2]

Figure 5   Māori Health: Te Whare Tapa Whā model

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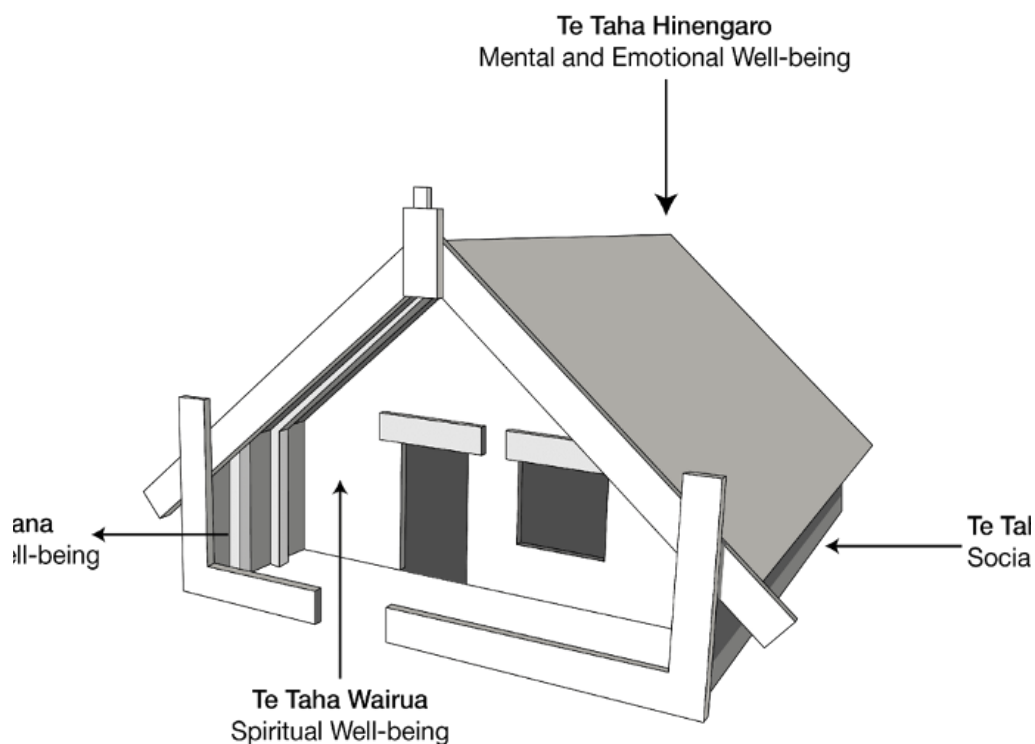
1   Figure 1. Māori Health: Te Whare Tapa Whā model. (2024). Te Whare Tapa Whā. Retrieved from https://thisisgraeme.me/2014/04/14/revisiting-te-whare-tapawha-for-adult-literacy-and-numeracy-teaching/

2   Mental Health Foundation of New Zealand. (2024). Te Whare Tapa Whā. Retrieved from https://mentalhealth.org.nz/te-whare-tapa-wha

1.2   Pastoral care for Māori

The term 'pastoral care' received a negative response when mentioned in the interviews with participants. The terms 'manaakitanga' or 'whanaungatanga' were more favourable and familiar. However, for the purpose of this report and funding eligibility, the term 'pastoral care' will be used.

Pastoral care for Māori is approached collectively through cultural values such as whanaungatanga and manaakitanga. This was a significant point of conversation throughout all interviews conducted in this study. Participants are providing varying degrees of pastoral care for their workers and in most instances, are covering the majority of the costs and efforts to meet their workers' needs. The main concern is the cultural differences among Māori, non-Māori, education providers, and social services regarding the practical understanding of pastoral care. Conflicting interpretations and the inability to provide further financial support to Māori business owners perpetuate a flawed system that adversely affects the labour skills shortage in New Zealand.

Māori are a communal people who value collective participation and membership. Traditionally, participation and membership were founded on genealogy, lineage, and descent. Each member of the collective had set roles, responsibilities, and functions that contributed to the tribe's day-to-day living. These notions recognise common interests to encourage and build community pride, identification, and ownership. Relationships and connections reflect the importance of social interactions between people and people, and people and the environment. Whanaungatanga refers to notions of membership and participation within communities.[3]

Manaakitanga is an important cultural tradition. Hospitality and kindness extended toward neighbours and visitors to establish strong relationships. The ability of a host community to receive, provide for, and welcome visitors can enhance or spoil the reputation and status of a host community. The ability to nurture and protect inhabitants is also an important element of manaakitanga. The design of communities must consider aspects of manaakitanga to ensure they are places where people feel accepted and safe.[4]

Participants highlight their concerns with mental health across their sectors. They prioritise transforming the culture and stigma, especially regarding Māori men who are overrepresented in suicide statistics in the Construction and Infrastructure industry.[5] Māori business owners undertake the issues with their employees collectively by following a holistic model such as Te Whare Tapa Whā.

> " *When you're a workforce predominantly made up of male, and like I said with our apprenticeships, Māori and Pacifica, they deal with a lot more than your average male Pākeha would in the industry, a lot of stigma. When you can't actually be open about who you are as a person, and I mean literally and holistically, that impacts their mental health".[6]*

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3   Awatere, S., Pauling, C., Rolleston, S., Hoskins, R., & Wixon, K. (2008). *Tū Whare Ora – Building Capacity for Māori Driven Design in Sustainable Settlement Development* (Landcare Research Contract Report: LC0809/039). Prepared for Nga Pae o te Maramatanga University of Auckland.

4   Ibid.

5   Waihanga Ara Rau, Access Trades Workforce Development Plan interview series (2023).

6   Waihanga Ara Rau, Access Trades Workforce Development Plan interview series (2023). Retrieved from https://www.workforce.nz/access-trades-themes/equity-considerations. (Accessed May 29, 2024).

Participants were very familiar with the external charitable service 'Mates in Construction,' which provides support and guidance for mental health and suicide prevention. Mates in Construction (MATES) was established in New Zealand in November 2019, in response to the alarming number of suicides in the industry.

Adopted from Australia, MATES provides early intervention training and support services aimed at promoting mental health and suicide awareness, as well as encouraging help-offering and help-seeking among construction workers.[7]

Participants highlighted the importance of being attuned to the needs of their employees and their whānau. They take mental health very seriously, highlighting the significance of creating a culturally safe working environment that looks beyond the individual. This conveys the importance of providing appropriate pastoral care that meets the needs of Māori, as the diverse effects of neglecting such care can be detrimental to the wellbeing of the apprentice.

> *There's obviously stuff that we need to learn and respect around some of the mental health. If you've got the family there, they're part of that solution. I don't have the solutions. I just have an opportunity to work together and between us, the village, then the iwi, then the employer, being Building and Construction Industry Training Organisations (BCITO) or Te Pūkenga and be that community around them, their whānau; they're the solution."[8]*

1.2.1 Pastoral care from tertiary education providers

The Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021 sets out clear expectations for the safety and well-being of work-based learners (WBL). Most Māori business owners interviewed were unaware of the tertiary education provider obligations and policy requirements regarding the delivery of pastoral care for WBL and apprentices.

As stated, *"Pastoral care support from the tertiary education provider is tailored according to the capabilities of the employer to support and mentor their apprentice.[9] The tertiary education provider monitors and reports on the apprentice's progress against the training plan on a regular basis to both the apprentice and employer. Where possible the*

tertiary education provider assists the apprentice and the employer to overcome any barriers to training and assessment to support the apprentice. The tertiary education organisation ensures the apprentice receives appropriate education and pastoral support. As pastoral support needs change during the apprenticeship, the tertiary education organisation ensures the support is responsive to the apprentice's needs. The tertiary education organisation also needs to ensure that pastoral care is provided in accordance with the Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021, which sets out the expectations that tertiary education providers must meet for learners' safety and wellbeing."

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7   Prof Marc Wilson, Dr Kate Bryson, and Janette Bartolo-Doblas, "MATES in Construction New Zealand: A Longitudinal Assessment of Suicide Prevention Programme for Construction Workers," Project LR12647 (2021) https://mates.net.nz/wp-content/uploads/2021/10/MATES-in-Construction-NZ-A-longitudinal-assessment-of-suicide-prevention-programme-for-construction-workers.pdf.

8   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 9.

9   Education and Training Act 2020. (2021). Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021. Retrieved from https://www.enz.govt.nz/assets/Education-Pastoral-Care-of-Tertiary-and-International-Learners-Code-of-Practice-2021.pdf

Participants were also unaware that pastoral care for WBL was an integral part of the Training Advisor (TA) role. They expressed that TAs were assessing the apprentices but showed little to no regard or understanding of the pastoral care aspects of their role, as mentioned in the following statements.

> *With the BCITO rep, it's kind of like he's just there to do your assessment and then that's it. There's no-one to really help you if you're struggling. I think just having that extra support person there would be a big help. Even if you're going through things at work."[10]*

> *I don't even think the TAs knew what was within their scope, and I don't know where the comms breakdown is coming from. We were told that they were supposed to be doing the pastoral care, but we weren't seeing it. I did rark them up a bit when I figured out that they were supposed to be assessing our guys and any external needs to support them, but they weren't. I don't know what they're doing now because we're doing it ourselves."[11]*

1.2.2 Opportunities for improvement through cultural capability

In the following statement, the participant explains the positive shift in delivery of pastoral care due to the guidance of their former BCITO[12] Kaitakawaenga Matua[13], Garyth Arago- Kemp, whose role was to support the TAs with regard to Māori success pathways of work-based learners. Garyth was also a former trainee of the Māori affairs trade training scheme, whose pastoral care approach reflected that of the Māori affairs training officers.[14] By providing this cultural guidance to BCITO, Garyth was able to bridge the relationship between provider, TA, and business owner. This demonstrates there are opportunities for improvement and learning, thus highlighting the importance of enhancing cultural capability within the industry.

> *The change- Yeah, I think Garyth made that connection, meeting a few times with us and letting BCITO know what we were needing support with and our ideas regarding training qualifications. After those engagements, the TA from BCITO stepped up massively. She started to listen to what we were asking of her. She actually went away with our ideas and set up the credentials our employees needed. I don't know how she did it but that's where the micro-credentials came in.*
> *We were telling her we were wanting to put our trainees onto their level 4s, but before we do, we need to have an introductory theory programme to slowly get them into the book work instead of just lumping in with their Level 4 books on day one. We wanted to ease them into it. They loved it. There were these small little courses that they could smash out, tick off, and then move on to the next one, instead of having a three-to-five-year program where they can't see the end in sight. I think we allowed 12 months for our trainees to finish that suite of micro-credentials and they've done them in six."[15]*

10 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 11

11 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

12 BCITO: Building and Construction Industry Training Organisation

13 Kaitakawaenga Matua - Senior person, who works between groups.

14 Waihanga Ara Rau. Kaitaka Paepaeroa Heritage of Māori Trades Training - Māori affairs welfare officers. Pg 4-5.

15 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

Based on the evidence provided, this suggests that some tertiary education providers may not be fulfilling their obligations set out in the Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021. This calls for a re-evaluation of provider services and their definition of pastoral care to cater to all diverse learners[16], not just the 'ideal' learner who is self-sufficient.

Further training and guidance are needed on a nationwide scale to enhance cultural capability among training advisors to support these businesses for successful apprenticeship programmes.

1.2.3 Pastoral care in the recruitment of Māori

Participants are considering pastoral care at the recruitment and interview stages when taking on new apprentices. This involves understanding their whānau dynamic, age, whether they have children, their relationship status, are actively participating in their communities, marae, hapū and Iwi,

as well as where they see themselves within these communities. These factors offer insights into the lives of apprentices, providing business owners with an idea of how to care for and mentor their apprentices.

> *Ever since the start I've always felt pastoral care was the most important part of recruitment. The business model in recruitment, time equals money. But for me, I was always about if we look after our own and we nurture and offer our whānau and manaaki them as much as possible then guess what? They are going to repay that favour by word of mouth and bring more whānau on board. I know our people. You look after them, they look after you and so on and so forth. That's in our genes. That's all we're like. It's always whānau first, whanaungatanga, it's all of it."[17]*

> *We created a whole team that their job is just dedicated to pastoral care for our whānau. Their purpose is progression and retention. Obviously, retention's first, we've got to retain our whānau and work. And the best way we feel like retaining them in employment is progressing them. What we mean by progressing, it's a holistic progressing approach. As a practical person or professional, it's how they feel now, how they're going to progress in their mahi, that's financially, that's responsibility, that's leadership, that's all the good stuff, and the education, the training, the development, but then importantly they've got to go home and feel good too and then be able to return to work the next day feeling good as well."[18]*

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16 Diverse means various backgrounds, experiences, and beliefs and a variety of needs across a range of learning contexts. Diversity in the learner population includes, but is not limited to, learners of varying ages, cultures, religions, sexual orientation, gender identities, international learners, refugee background learners, disabled learners, distance learners, and learners with care-experience.

17 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 15

18 Ibid.

1.2.4 Pastoral care involving whānau

The collective approach to pastoral care for Māori, as expressed by all participants, is described as a whānau-to-whānau methodology - 'the village takes care of the village.' In most cases, immediate and extended whānau of Māori business owners address and support issues that arise with apprentices.

This approach often stems from financial limitations, leading many businesses to share the responsibility across the organisation. However, some businesses have taken steps forward by employing a specific whānau member or team as full time pastoral care support on-site.

> *My sister's our pastoral care worker, manager. So, she manages all the issues outside of your normal employment agreement that our trainees face and tries to help them with it. So, it's very much a whānau organisation and then all our guys, they've just become part of our whānau. Some of them have been with us for five years now, six years. All Māori, 100% Māori, our staff".[19]*

> *Brought the whānau in to help turn him around. Had difficult conversations with him, like just laying it out for them as far as, you know, having trouble at home with their spouse or whatever and saying to them, "Well, if you don't come to work, do your problems at home get better or worse without any money?" "Oh, they get worse." "Yeah, that's right. I understand you're having problems at home. If you tell us, you can have some time off, but don't just not come to work. Don't just not turn up and put more stress on yourself and your family because you've got no money to actually help out. The day-to-day stuff is only going to add to your issues as far as, you know, dealing with issues with mums or whatever. So, you know, having those conversations with them, I think that just comes from that to me that's pastoral care."[20]*

1.3 Supporting demographic diversity

There are many well-established training programmes funded by the Ministry of Social Development (MSD), aimed at assisting the unemployed in transitioning to work. Participants in these programmes get the opportunity to decide whether they wish to enter the industry to gain work experience and life skills for their future careers.[21]

A funding initiative that provides aspects of pastoral care most familiar to Māori businesses is

the 'Mana in Mahi' programme by MSD. While this initiative assists Māori in gaining employment and pursuing a career in the industry, it poses a higher risk to the employers, thus shifting the risk from the state to the individual or business owner. MSD acknowledges the need for wraparound support by running their In-work support[22] programme which aims to provide pastoral care to all recipients transitioning from unemployment outside the parameters of work.

19 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

20 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

21 Civil Contractors New Zealand. (2022). Developing a Skilled Civil Construction Workforce. Retrieved from https://civilcontractors.co.nz/filescust/CMS/Documents/Developing_a_Skilled_Civil_Construction_Workforce_final_report.pdf

22 Work and Income New Zealand. (2024). In-Work Support. Retrieved from https://www.workandincome.govt.nz/work/working/your-rights-at-work-and-advice/in-work-support.html

However, the definitions and perspectives of pastoral care for Māori vary significantly between MSD, social services, providers, and industry. There is a major disconnect between these groups. Currently there is no system that provides clear definitions and guidance to address the on-going needs of Māori transitioning from unemployment, and business owners are drawing the short end of the stick.

To meet the needs of a sustainable workforce, participants have expressed that the scope of pastoral care from MSD must be defined and broadened with more consideration to the complex needs of their recipients.

Participants explain some of the challenges they face regarding pastoral care and the current systems in place:

" *It's only fixing a short time span. Getting them in is one thing. It's the rest of that progression that's unpaid for, that you must do for yourself as a business. Or it was MSD. Their perspective on their funding was just a headache, having to constantly deal with it. They wouldn't fund you for a period or for an amount of people, like 100. They'd fund you for 10 at a time. Then you'd have to constantly go through that cycle. The pastoral care component of it was only 3 months. We know that pastoral care is a lifetime for some of these individuals."[23]*

" *I don't think they know what pastoral care is. Same as with MSD, when we did the Mana in Mahi programme, part of their funding was to provide pastoral care for those trainees that we had. I think there is a lack of connection between the pre-employment programmes that those social services provide."[24]"*

" *MSD told us that we've got funding for pastoral care too, so if there's any issues you guys have with the trainees, let us know and we'll help. So, we asked them to provide workwear, like boots and stuff, and that was a struggle to get out of them.[25] An issue that we thought was obvious was support in terms of drugs, because we took on these 12 guys, obvious gang, and drug backgrounds, so we rang up MSD and asked them where we send them for a drug test. They emailed a link to buy our own drug test kit and go and buy it ourselves and then test them. Okay, I thought that was pastoral care, but obviously our definitions are a little bit different." [26]*

" *The biggest problem we have here is MSD gives us people, but when they drop them at our door, they just take off and leave them. I said it's going to take that person; it's like pushing a car, right? It's tough to start, but when it starts to roll and get momentum, it's a lot easier. If we get someone from MSD, it's going to be six months before they can roll by themselves. You know that's 6 months of us having to ring them up. We've got 260 staff here; I can't deal with everyone, you know? So they go straight into the disciplinary process if they don't turn up. That's not what I want. That's a waste of their time, it's a waste of our time."[27]*

23 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 7

24 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

25 Ibid.

26 Ibid.

27 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

> *We tried with three organisations. We had Mana and Mahi after MSD. They said they do pastoral care, but they don't. Then we started to work with another local organisation - I won't say their name - but they were the same. They were being funded for pastoral care and they weren't delivering. So after that, we just always do it ourselves then figure it out along the way."[28]*

While participants express their awareness of the risks involved in recruiting from social services, they do so with the expectation that when high-risk recipients are transferred to an employer, they will be accompanied with financial support and ongoing wraparound services to alleviate the risk and pressures on the employer.

1.4   It takes a village

Participants have highlighted positive examples where initiatives with MSD and social services are proving effective, once again emphasising the value of whanaungatanga in fostering interpersonal relationships with all involved parties. There are regional MSD service hubs building sustaining relationships with Māori businesses and providers in their respective regions.

By taking formidable steps to transition their recipients into employment, these hubs understand their whānau dynamics, backgrounds and the potential support needed for long term, sustainable employment. These efforts include maintaining an open-door policy through regular communication to closely monitor emerging issues.

> *I think that the idea of collaboration is something that I've only just gotten used to as well. We tended to just sit here in our office on-site and work away , trying to figure everything out ourselves. But it wasn't until I started branching out and meeting with a good Māori training advisor and having a good relationship with BCITO [that I began to see the value in working together with others]."[29]*

> *I think the local organisations themselves are out there forging those relationships. We get visits from Manaaki Ora when they have guys that they think will fit with us. But we're on MSD's radar. We're on those agencies' lists of wanting employees, Māori employees, and they are having to come directly to us."[30]*

1.4.1   Iwi collaboration

Waikato Tainui

Stuart Lawrence, ko Uenuku te iwi, is Director-Programme Kaitautoko at Whatukura Ltd, a boutique consultancy firm where he has led several workforce development initiatives, pastoral care and community projects focusing on Māori and Pacific development. He previously spent 13 years as National Manager-Māori for The Skills Industry Training Organisation.

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28 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10
29 Ibid.
30 Ibid.

Mr Lawrence holds a number of governance positions including being chair of Māori Pasifika Trades Training (Auckland), an advisory board member of Project Retrain – Increasing Gender Equity, and a committee member for a number of community organisations.[31]

> "It's about understanding your audience are Māori and Te Reo[32] is a big space for that but more importantly it is "Do you know me?" and understanding the learners. The driver is that there are opportunities out there. It needs someone to broker that opportunity. BCITO help us and my job is to broker between the employer, the tauira[33] and their whānau. We've got a flip model. The Partners are Waikato-Tainui, Te Pūkenga, BCITO, MITO and the primary sector as well."[34]

Te Waharoa (Gateway into the Trades)

Te Waharoa (Gateway into the Trades) is a collaborative initiative that works in partnership with Whatukura Ltd, Waikato-Tainui, BCITO, MITO, MSD and business owners in the Waikato region. This collaborative effort resulted in some of the most effective pastoral care efforts amongst all participants interviewed, as the responsibility was shared across stakeholders to ensure learners had the right support and were work-ready for the business owner.

The programme caters to tribal members aged 16 to 24 years who are not engaged in employment, education, or training. It was co-developed with BCITO to address the employment needs of younger tribal members, providing an opportunity to create meaningful and sustainable pathways.

Part of the programme induction included visits to sites of significance and learning about tribal whenua projects that involve the trades.

Participants are also given the opportunity to experience first-hand the various trades through visits to building and construction sites, and manufacturing warehouses to view the entire process of different materials in action. They are also provided paid work experience with different industry partners. In 2018, Waikato-Tainui signed a kawenata[35] with 11 Industry Training Organisations and in 2019, secured funding from the Provincial Growth Fund to help deliver the programme.

To continue enhancing the working relationship MITO has with Waikato Tainui, the next cohort of eight Waikato-Tainui iwi members commenced Te Waharoa (Gateway to the Trades) in September 2023. This work-readiness initiative was delivered in collaboration with MITO and the Ministry of Social Development. The initiative aims to raise awareness of the opportunities in the mining and quarrying industries, provide potential talent for employers and provide opportunities for those interested in a career in the sector. Te Waharoa was a great success, with multiple members of the cohort receiving job offers at the end of the 10-week initiative.[36]

As of 31 March 2023, 101 tribal members have been supported into work readiness:

→   158 received pastoral care support
→   190 tribal members supported into employment
→   25 tribal members secured apprenticeships
→   10 secured internships
→   15 received employment opportunities[37]

31 Ōhū Ahumahi. (2024). Stuart Lawrence | Hanga Aro Rau. Retrieved from https://ohuahumahi.nz/team/stuart-lawrence-hanga-aro-rau/.

32 Te Reo refers to the native language of Māori - The Indigenous people of Aotearoa, New Zealand.

33 Tauira: Students

34 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 9

35 Kawenata: any undertaking that binds the parties in a permanent and morally irrevocable relationship.

36 MITO End of Year Report 2023. https://www.mito.org.nz/assets/PDFs/End-of-Year-Report-2023.pdf

37 Waikato Tainui "Whakatupuranga Waikato Tainui" (2007) https://waikatotainui.com/resources/publications/ (Accessed 11 October 2023)

> *The success of the programme is a result of the village approach. That village is MITO, Waikato-Tainui, the Ministry for Social Development and Whatukura Ltd."*
>
> Stu Lawrence, Whatukura Limited Director

Tairāwhiti

Hauora Tairāwhiti focused on increasing Māori representation within the workforce, prioritising a skills-based approach to employ Māori first and locals second.[38] During 2020/21, Hauora Tairāwhiti completed its workforce strategy, aiming to provide a consistent approach to ensure that the right person is in the right place at the right time. Hauora Tairāwhiti often faced challenges in ensuring vulnerable workforces were supported to ensure their long-term sustainability. It continues joint programmes of "growing our own" and "growing on our own."

Tūranga Ararau

Tūranga Ararau is an Iwi Education provider of Te Rūnanga o Tūranganui ā-Kiwa, offering trade training and qualifications within a culturally safe learning environment.[39] For Iwi to better advance, manage and control their cultural and economic resources, they need the necessary knowledge and qualifications. Evaluations are based on quality outcomes of qualifications, employment, and advanced learning.

Mahi Tū Mahi Ora

Mahi Tū Mahi Ora is an iwi developed programme "for Māori delivered by Māori" aimed at supporting Māori businesses to recruit and retain Māori in employment. The programme includes on-the-job training, relevant industry tickets, licences, apprenticeships, and/or qualifications.[40]

Twenty-three businesses interviewed knew of and were utilising the services within the Iwi organisations in their region. It took an average of three years of trial and error in seeking pastoral care services for their apprentices until active collaboration and shared services were developed. Most participants were unaware of the iwi services offered in their area, despite both participants and Iwi entities engaging and supporting welfare recipients' pastoral care.

A focus group of ten Māori apprentices was also interviewed, and only one apprentice knew the name of the Iwi organisation in their region, with little to no knowledge of the services they provided, even though the Iwi group was running successful trades training programmes for their constituents.

While some Iwi throughout the country are providing wonderful opportunities to their iwi members, Māori business owners are calling for more visibility, engagement, and collaborative efforts to support their businesses, as these efforts also contribute to the development of Iwi.

> *Iwi and hapū need to be at the start. They need to find the guys, get them to investigate their culture, slowly introduce them to the industry, it needs to be Iwi led, not industry-led because we're not teachers."*[41]

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38 Hauora Tairawhiti - Annual Plan. "Manaaki Tairāwhiti" https://www.hauoratairawhiti.org.nz/assets/Uploads/202021-Hauora Tairawhiti-Annual-Plan.pdf (Accessed 21 July 2023) (pg.6).

39 Māori Trade Training - Mahi Tū Mahi Ora: Tūranga Ararau: https://turanga-ararau.org.nz/services/maori-trade-training/ (Accessed 23 June 2023).

40 Ibid.

41 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10.

" *I think in terms of the outcomes, industry needs to lead it, because we know what we want out of employees, and I think that's the end goal. But for Māori success, it must have that connection to hapū and iwi. What we said is that it should start with the hapū and iwi. The hapū and iwi should be engaging, finding the young fellas, putting them through those marae-based wānanga that we do, and then after that, come into their training programme, once they've had that reconnection back to their culture. But I met with a few of our own local iwi, and their first question was who was paying for it? So, I said we'll just do it ourselves.[42]*

1.4.2 What does pastoral care actually look like for Māori?

To give a clear understanding of pastoral care for Māori, those interviewed provided examples of how they approach the pastoral care needs for Māori employees and employees from diverse demographics.

These examples demonstrate the challenges Māori businesses face in upskilling, supporting, and retaining their workers:

→ Interviewing with the whānau during recruitment.

→ Incorporating traditional Māori practices

→ Paying them well.

→ Re-connecting whakapapa and taking them home to their haukāinga.

→ Providing accommodation to workers and learners with unstable homes.

→ Supervisors actively look for red flags during daily start-up meetings.

→ Working with the whānau of their workers if there are any signs of whānau or personal struggles.

→ Making home visits to workers struggling with their mental health.

→ Introducing their employees to the gym, exercise, meditation to increase well-being, confidence, self-image and outlook on life.

→ Providing whānau-centric activities such as barbeques, beach days, hunting, and kai gathering,

→ Celebrating birthdays, wedding celebrations, and whānau fundraisers.

→ Supporting and attending tangihanga, helping at the marae, providing kai, giving koha (gifting) and allowing kaimahi (employees) to attend tangi as well – moving as a group.

→ Employing a dedicated staff member or team to provide pastoral care.

→ Sourcing pastoral care externally if the issues cannot be resolved internally.

→ Mentorship, Tuakana / Teina programmes.

→ Offering leadership opportunities to progress into high skilled roles.

→ Paying for access to therapy.

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42 Ibid.

1.4.3 Steering whānau in the right direction

Business owners share their experiences and efforts to steer employees towards better pathways and career opportunities. There is little to no discrimination towards those who come from difficult backgrounds and lifestyles; participants show empathy and understanding to the cultural dissonance their employees have experienced. They express the importance of changing harmful life habits with the restoration of Kaupapa Māori values, tikanga, and support.

> *It's about getting to them earlier and showing them there's another way, another pathway into working for them, getting into work. And before they choose gangs, because if you try and get them at fifth form or fourth form they're already gone. Already doing something else. But being able to offer some sort of courses earlier on in the piece, when they first go to high school, I think is a good way to be able to grow their minds, something else they can go to if you know school's not for them."[43]*

> *Because we've taken on employees from borderline gangs and gangs in the past, if they come through again, we can move them to Palmerston because we've got that branch running there with an awesome manager who is wāhine. She's awesome. So, we could do that again."[44]*

> *From a cohort of 12, none of them had any cultural grounding. They didn't know where they were from. Their whānau life wasn't the greatest; they were in and out of jail and gangs. And the one guy that stuck it out and is still with us today, he lives with his grandparents, grew up with his grandparents, grew up on the marae, doing marae stuff, and had his culture. We found that that was what set him apart. He had a work ethic; he had all the different values we wanted to see in someone to take through. He's on his way to his level 4 carpentry apprenticeship now. So, we figured out that when we moved forward and took on new boys with that same background - the gangs, the drugs, and the crime - we tried to replace that with tikanga and their culture, and it worked. We've still got a couple that hang around with gangs, but we've said to them, "It's either your patch or your job." So, they're here turning their back on that life and looking after their kids now, and they haven't been in jail since they've been with us. The first week we had them, we were in and out of court writing reference letters, trying to let them know that they are coming to mahi. So, I think that the cultural aspect is what grounds our boys, gives them that strong foundation to start with."[45]*

43 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

44 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 24

45 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

1.5   The strengths of diversity

Wāhine Māori make up 14% (8,989) of Māori in the Construction and Infrastructure Workforce. If the current growth rate of 3.61% continues, the number of wāhine Māori in the workforce is expected to increase from 8,989 in 2022 to approximately 12,815 by 2032. This represents significant growth over the next decade, highlighting the increasing presence of wāhine in the workforce.

Ten wāhine Māori business owners in Construction and Infrastructure were interviewed for this study. These wāhine showed qualities of strength, resilience, determination, and the willingness to embrace failure as a pathway to success.

Figure 6   Wāhine Māori in the workforce[46]
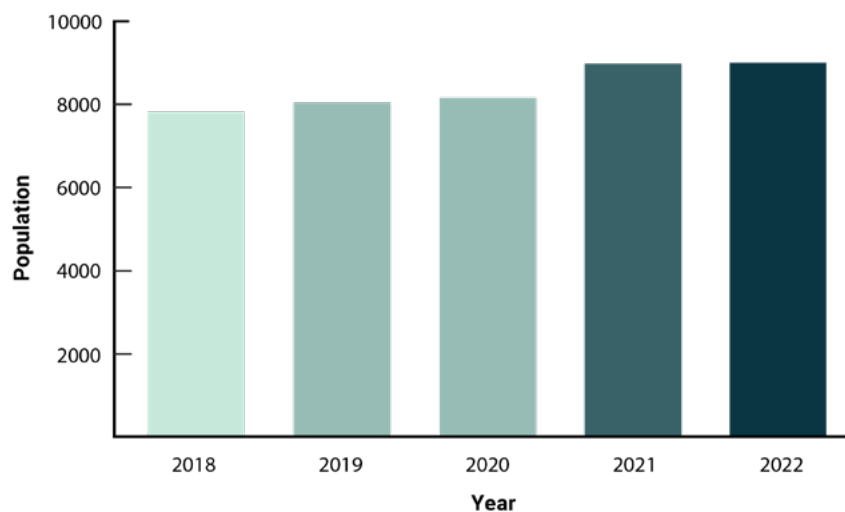
Wāhine leaders have voiced their struggles in breaking the glass ceiling into the industry. However, through years of hard work and grit, wāhine Māori have gained recognition for their excellence in the trades despite the biases and challenges they have encountered

> ❝ *You need to spark interest with the contractors to make them realise the value of Māori women, from a student aspect, use the examples of the current wāhine Māori that are in the industry, as a beacon to say, 'well I've done it, you can do it too.' It's hard work but it can be done. I'm an example of that."*[47]

> ❝ *"I think a lot of the perception needs to change. Contractors and employers need to be made aware of the value, there is inherent value with engaging Māori wāhine into the industry."*[48]

46 Figure 5 Wāhine Māori in the workforce. Data sources: WIP https://wip.org.nz/demographicssnapshot?year=2022&data_breakdown=gender&graph_view=Percentage&graph_type=Snapshot (Accessed 05 August 2024)

47 Ibid.

48 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

> *I've had two wāhine Māori apprentices and they were excellent. You know straight away if you've got a woman in front of you that wants to learn, they've already jumped through so many hurdles to get there. You know that they've ticked so many boxes."*[49]

Leaders emphasise the need for collective action to bring about transformative change.[50] Several wāhine industry leaders acknowledge that some of the biases experienced by women in the industry stem from the behaviour of the older generation, who continue to exhibit boisterous behaviour. However, they highlighted a positive trend among new entrants in industry, particularly among younger men who are taking the lead in calling out inappropriate behaviour on-site. Attitudes are shifting and with the right support more women will pursue a career in the trades as expressed by participants.

> *Māori wāhine applicants are head and shoulders above a lot of the other applicants because they just have the focus to be there. We've got heaps that want to get into construction, so that's been special lately. A lot of them want to be builders. A lot of them want to be engineers. A lot of them want to be sparkies."*

1.5.1　Wāhine Māori need to see themselves in the industry

Kat Kaiwai is an entrepreneurial single mum of three who wants to keep growing and upskilling local talent as her business grows.

A leading advocate for wāhine, Kat was honoured with a King's Service Medal in June 2024 for services to women and the civil construction industry.[51]

> *"Girls can't be what girls can't see. I go into local colleges for the Girls with Hi-Vis programme to talk about job opportunities in the industry. I like to show women and even men that you can have the visions and dreams going forward and still have your children."*[52]

Figure 7　Kat Kaiwai and Kaimahi on the mahi [53]

49　Ibid

50　Industry Leaders. Waihanga Ara Rau, Access Trades Workforce Development Plan (2023). Retrieved from https://www.workforce.nz/access-trades-themes/equity-considerations. (Accessed May 29, 2024).

51　Ibid.

52　Kat Kaiwai, owner of Tairāwhiti Contractors, quoted in Te Puni Kōkiri, "The wahine business owner fixing up East Coast roads and school lunches," https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/the-wahine-business-owner-fixing-up-east-coast-ro2

53　Te Puni Kōkiri. 2023. Kat Kaiwai. https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/the-wahine-business-owner-fixing-up-east-coast-ro2 (Accessed May 29,2024).

Tairāwhiti Contracting is one of 100 Māori businesses being supported through Te Puni Kōkiri and Ministry of Business, Innovation and Employment's Capability Uplift Programme to help them succeed in the government procurement world. Kat Kaiwai created her business when she moved home to Ruatōria and there were no jobs – becoming the only wāhine Māori owned civil construction roading business since 2020.[54]

Wāhine interviewed were well attuned to the needs of their employees and communities. They spoke to the New Zealand Procurement process, stating a need for more regard to the broader outcomes to give Māori business owners the autonomy to upskill and recruit locally to raise the economic value of their regions.

> " *These women are at the forefront of these pakihi Māori and often make a community impact like Kat. They are also more likely to employ Māori and bring a unique wahine view to business."[55]*

"Te Puni Kōkiri (Ministry of Māori Development) Progressive Procurement lead Kellee Koia says its rewarding supporting wāhine Māori-owned businesses like Tairāwhiti Contractors and seeing them continue to grow and thrive. Progressive procurement encourages government agencies to look beyond just price to the wider social, economic,

and cultural value of diversifying their suppliers, starting with Māori businesses. Government agencies in Aotearoa New Zealand spend more than $51.5 billion on goods and services every year and Māori businesses are under-represented in that spend"[56]

1.5.2   What does support look like for Wāhine Māori?

There were many examples of whānau being at the centre of the recruitment phase of employment by Māori business owners and operators. As mentioned previously, feeling supported by whānau

to explore a career in the trades is important to wāhine Māori. The largest percentage of women career seekers looking for opportunities in the trades are women over 25.[57]

> " *We're getting more and more women through. We had two women out of our five or six yesterday on a Wheels, Tracks, Rollers course. Companies love women; they're slow and concise, and when you're slow and concise, you're actually quicker. So, when you're driving a forklift and you're making those turns smoothly and slowly and doing all of that, you're actually quicker than re- manoeuvring and all the rest of it. I think our industry is good for them to get into because they can have families around a career in industry."[58]*

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54 Ibid.

55 Te Puni Kōkiri Progressive Procurement lead Kellee Koia, quoted in Te Puni Kōkiri, "The wahine business owner fixing up East Coast roads and school lunches,". https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/the-wahine-business-owner-fixing-up-east-coast-ro2

56 Te Puni Kōkiri Progressive Procurement lead Kellee Koia, quoted in Te Puni Kōkiri, "The wahine business owner fixing up East Coast roads and school lunches,". https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/the-wahine-business-owner-fixing-up-east-coast-ro2

57 Morgana Watson, "Wāhine in the Trades" (2021) Trade Careers.

58 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 26

Understanding the whānau dynamic as an employer of wāhine Māori in the whanaungatanga stages of employment is essential. Many wāhine coming through are mothers looking for a stable and secure career. Once wāhine Māori have secured a job in the trades, whānau and friends can further support wāhine in whakatau (settling in), uiui me te kaitautoko (interviews and a support person), mahi awhina (ongoing help).[59]

There were mentions of wāhine Māori feeling isolated from other wāhine in the trades, especially in rural areas where wāhine in industry may be few and far between. To bring about more communalism and strength in numbers, a female leader in the Access Trades highly encourages women to join The National Association for Women in Construction (NAWIC), demanding further funding to support women entering the industry.

> *Women who join trades should have a membership to NAWIC immediately paid by either the industry or the employer. $90 a year. Women need a mentor and support to help them with the ongoing issues."*[60]

NAWIC is a non-profit association of women who work either in the construction industry or for business organisations who provide services to the industry.[61] NAWIC encourages women to pursue, establish and sustain successful careers in the construction industry. There are more wāhine Māori joining the industry than ever before. Intentional progressive procurement processes, promotion and transformative workplace cultures will see more qualified Wāhine Māori in industry.

> *I think that this is their season. This is their time, Māori wāhine are intelligent."*[62]

1.5.3 How are Iwi supporting Wāhine Māori in the trades?

Ngāi Tahu Māori Trades Training programme: He Toki ki te Rika

Wāhine Māori are an important part of our communities and the trades sector, and we are working to grow their access and leadership. We are supporting the next generation of Māori leadership in trades by building Māori capability in the building and infrastructure industries in Te Wai Pounamu.[63]

K3 Kahungunu Property Development

K3 Kahungunu Property Development is a wholly owned company of Ngāti Kahungunu Iwi Inc. Developed in September 2020, K3 is a solution to the Housing Crisis within our rohe – a Ngati Kahungunu Māori Housing Movement.[64]

K3 Property aspires to provide solutions for good quality, affordable homes for whānau through creating beautiful communities. Our ethos is more than just construction and is driven by the desire to uplift and grow Māori skill and business ownership.

59 Trade Careers, Wāhine in the Trades, retrieved from https://www.tradecareers.co/articles/workplace-culture/wahine-in-the-trades/.

60 Waihanga Ara Rau, Access Trades Workforce Development Plan. Interview series (2023) https://www.workforce.nz/access-trades-themes/equity-considerations

61 The National Association of Women in Construction (NAWIC).2024. https://www.nawic.org.nz/.

62 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 17

63 He Toki: https://hetoki.co.nz/ (Accessed 11 July 2023).

64 K3 Kahungunu Property Development "Who are we?" https://www.k3property.co.nz/who-are-we (Accessed 20 Jan 2024).

Through collaboration, improve the cultural, social, physical, and economic health and wellbeing of Māori whānau which will lead to a prosperous future, and positive and sustainable change for whānau Māori.

Another K3 partnership success leads to growth

To begin with, K3 identified and recruited as many Māori owned construction companies as they could and then began to reach out to everyone else, in keeping with its Kaupapa of 'by Māori for Māori' and helping to grow Māori ownership. K3 supports 27 Māori and 16 non-Māori businesses. Young people who come into the support scheme are already studying through Te Pūkenga, or Vertical Horizons have started an apprenticeship with a construction company. Then K3 comes in and offers extra guidance, taking pressure off employers and ensuring apprentices don't fall through the cracks.

> We can't have apprenticeships without successful sustainable businesses, and we support many of these Māori businesses through workshops too," says James. While apprentices don't have to identify as Ngāti Kahungunu, the vast majority do. Wāhine are also encouraged and supported through Hinekura, and to date, seven women have accessed the support scheme. There are even dedicated workshops for wāhine taught by a female carpenter in things like self-defence and first aid."[65]

> With the shortage of tradies, the women's trade force will be needed more than ever. We need everyone. Wāhine in trades are going from strength to strength, and businesses are saying, 'We wish we did this ages ago!' because it cleans up a lot of that typical male behaviour on-site. They also treat their equipment nicely, they're more punctual and they get their bookwork done."[66]

To date K3 has had 65 apprentices in the bespoke apprenticeship support programme, with 43 contractors feeding apprentices into the scheme across Hawke's Bay, Wairoa, and Wairarapa – most in Napier and Hastings. K3 worked closely with trades employers and industry training organisation (ITO) to provide a three-pronged approach to training apprentices.

65 James Thurston, K3 Manager, K3 Kahungunu Property Development, "Another K3 Partnership Leads to Growth," K3 Property, https://www.k3property.co.nz/news/growth-k3maoriapprenticeships (accessed 20 January 2024).

66 Ibid.

1.5.4 Tāngata whaikaha[67]

> *Tāngata whaikaha means people who are determined to do well or is certainly a goal that they reach for. It fits nicely with the goals and aims of people with disabilities who are determined in some way to do well and create opportunities for themselves, as opposed to being labelled, as in the past."[68]*
>
> - Maaka Tibble, founding member of the Māori Disability Leadership Group.

Challenges for tāngata whaikaha in education

Te Kupenga found tāngata whaikaha Māori had lower levels of trust with the education system (with only 37% of 15 – 54-year-olds having high trust, compared to 45% of non-disabled Māori). Rangatahi that were tāngata whaikaha Māori also reported having fewer positive experiences at school.[69]

This includes:

→ 73% feeling like a part of school, compared to 81% of disabled Pākehā and 88% of Māori non-disabled.

→ 57% seeing a positive future for themselves, compared to 59% of disabled Pākehā and 69% of Māori non-disabled.

→ 70% reporting feeling safe at school, compared to 79% of disabled Pākeha and 89% of Māori non-disabled.

Lesser discrepancies existed when it came to rangatahi reporting teachers' having expectations that they do well, with 93% of tāngata whaikaha Māori reporting this was the case, compared to 95% of tāngata whaikaha Pākehā, and 96% of Māori non-disabled.

The challenges faced by tāngata whaikaha carry through to the workforce, these include difficulties in accessing transportation, lack of workplace support and supervision, limitations on benefits, discrimination, and stereotyping, as well as limitations within existing systems and providers that discourage employment.

There are very few businesses that have taken initiative with their approach towards being inclusive. One of which is Industrial Site Services Ltd (ISS), a family-owned company specialising in rigging, scaffolding, engineering, and heavy transport, is renowned for its customer-centric approach and award-winning solutions in the industry.[70]

> *The trades are for everyone, regardless of ability, age, background, ethnicity, or gender. With the right support and understanding from employers, Disabled people can thrive in our sectors."[71]*
>
> - Philip Aldridge, CE of Waihanga Ara Rau.

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67 Tāngata Whaikaha- disabled people who identify as Māori.

68 Maaka Tibble, Mana Whaikaha korero (2024) https://manawhaikaha.co.nz/about-us/mana-whaikaha-korero/#:~:text=Disabled%20people%20are%20known%20as,meaning%20behind%20the%20suggested%20brand

69 Whaikaha – Ministry of Disabled People, "Tāngata whaikaha Māori Data» (2018), https://www.odi.govt.nz/guidance-and-resources/tangata-whaikaha-maori-data/

70 Industrial Site Services Co Ltd (ISS), https://www.iss.co.nz/

71 Waihanga Ara Rau. (2024). Reducing Barriers for the Future Workforce. Retrieved from https://www.waihangaararau.nz/reducing-barriers-for-the-future-workforce/

Nicky Forsyth, the Human Resources Coordinator and co-owner of ISS, shared insights into the company's endeavours in creating inclusive employment opportunities for individuals with disabilities and outlining challenges tāngata whaikaha experienced in the workplace:[72]

Transportation
Tāngata whaikaha often face difficulties in accessing transportation to and from work, which is exacerbated by high staff turnover and resource limitations at support facilities.

Workplace Support
The need for full-time supervision and tailored support at the workplace is often unmet, making it challenging for individuals with disabilities to integrate into the work environment.

Benefit Limitations
There is a delicate balance to be maintained between hours worked and the retention of benefits, as exceeding certain thresholds can adversely affect the support services received by Tāngata Whaikaha.

Discrimination and Stereotyping
Discriminatory attitudes and stereotypes about the capabilities of individuals with disabilities can lead to fewer opportunities and lower expectations in the workplace.

System and Provider Limitations
Existing systems and providers often inadvertently discourage employment for individuals with disabilities, especially full-time positions, due to concerns regarding the loss of benefits and potential mental health impacts.

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72 Interview with. Nicky Forsyth. Waihanga Ara Rau, Access Trades Workforce Development Plan (2023) https://www.workforce.nz/access-trades-themes/equity-considerations

Government actions to improve employment outcomes for disabled people

The NZ Disability Strategy 2016-2026, the Disability Action Plan 2019-2023, and other programmes of work underway have been developed to realise the potential of disabled people, enabling them to enjoy life in Aotearoa in a way that all New Zealanders expect and aspire to achieve.

The Action Plan includes programmes such as MSD's Disability Employment Action Plan launched in August 2020.

This action plan ensures disabled people and those with health conditions have an equal opportunity to access good work and is organised around three core objectives:

→   supporting people to steer their own employment futures.

→   backing people who want to work (and employers) with the right support, and

→   partnering with industries to increase good work opportunities.

Significant progress has been made, for example, on prioritising employment pathways for disabled school leavers and supporting the employment of disabled people in the Public Service.

Mana Whaikaha - Enabling Good Lives

Creating opportunities for employment will make a real difference in the living conditions of disabled people, in turn leading to better outcomes.[74]

Mana Whaikaha will be rolling out a transformation of the disability support services system using an Enabling Good Lives (EGL) approach across the whole country. Monitoring, evaluation, analysis and learning approaches are an important part of this change. An EGL aligned approach to all our systems would be transformational for disabled people, Tāngata whaikaha Māori and whānau.[75]

Opportunities to connect with tāngata whaikaha

Kaitūhono/Connectors work alongside disabled people, tāngata whaikaha Māori and whānau to help build an aspirational Good Life plan, connect with community, and prepare for the future.[76]

The Mana Whaikaha strategy provides opportunities for businesses owners to connect with Tāngata Whaikaha through a community connector, widening the scope of possibilities and enabling them to enjoy life in Aotearoa in a way that all New Zealanders expect and aspire to achieve.

Waihanga Ara Rau and Hanga-Aro-Rau Workforce Development Councils have engaged 'All is for All'[77] as the research partner for a project seeking to better understand the obstacles and challenges faced by disabled people within the industries we support. There will be a focus on tāngata whaikaha and Tagata sai'limalo in this research, as well as those based regionally. The findings from this research will be available in August 2024.

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74 Whaikaha – Ministry of Disabled People, "Programmes and Strategies: MEAL Strategic Framework," https://www.whaikaha.govt.nz/about-us/programmes-strategies-and-studies/programmes-and-strategies/meal-strategic-framework#scroll-to-2

75 Ibid.

76 Manawhaikaha. "Kaitūhono/Connectors." (2024). https://manawhaikaha.co.nz/what-we-offer/kaituhonoconnector/

77 All is for All, About Us, retrieved from https://allisforall.com/about-us#:~:text=Grace%20started%20All%20is%20for,the%20name%20of%20creating%20change

He toiora ringarehe Workforce wellbeing
Recommendations

1. Update the definition of pastoral care

→   Review and update the definition of pastoral care at a national level.

→   Review "The Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021" and the evidence detailed within the theme of this report.

→   Co-design with Māori communities to assure cultural alignment.

→   Ensure the new definition of pastoral care is inclusive of the specific needs of:

- **Māori** – Culturally responsive pastoral care tailored to needs of Māori.
- **Wāhine Māori** – Responsive to specific needs of wāhine Māori workplace needs.
- **Other diverse groups**– Develop pastoral care tailored to needs of specific groups, such as tāngata whaikaha (disabled people).

2. Update pastoral care provisions for Māori holistic workplace wellbeing

→   Review and update government provisions to support the integration of kaupapa Māori holistic workplace wellbeing (as part of pastoral care provision updates).

→   Integrate traditional Māori practices (eg. karakia, whanaungatanga) for a supportive work environment.

→   Co-design with Māori communities and Iwi to assure cultural alignment.

3. Promote wāhine Māori workplace conditions

→   Promote flexible work conditions to support work/whānau balance.

→   Co-design with Māori communities and Iwi to ensure cultural alignment

4. Ministry of Social Development funding for Māori, Pacific Peoples, and tāngata whaikaha

→   Review funding provisions to Māori business owners for training, mentorship, and support services.

→   Allocate further funds to Māori business owners for training, mentorship and support services

5. Expand Social Procurement to be specifically inclusive of tāngata whaikaha

→   Promote flexible work conditions to support tāngata whaikaha in employment policies.

6. Collaborate with iwi and Māori communities.

→   Collaborate with iwi stakeholders to address -local workforce needs and create tailored employment opportunities and pastoral care support for their tribal members.

→   Co-design with Māori communities and iwi to ensure cultural alignment.

2.

He ara rau
Pathways

Author: Kim Te Awhi Jones
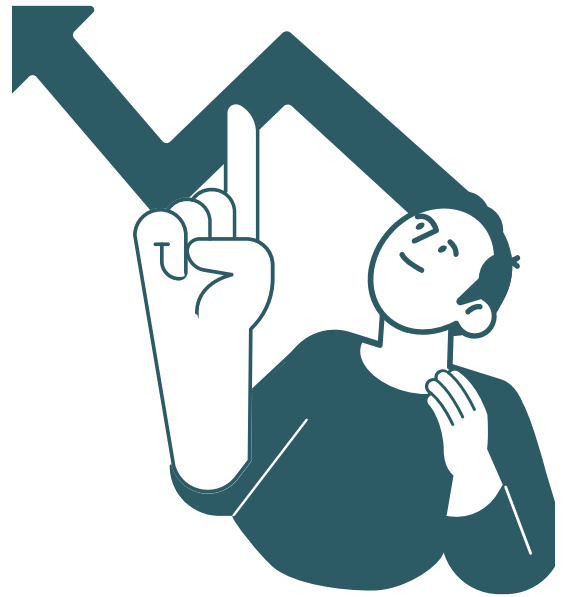
2.1   Career development for Māori

There are numerous deciding factors to consider that guide Māori learners in making career decisions. This shifts towards a values-based system of beliefs, confidence in their abilities and access to the right information from the right sources with the support of their whānau and peers.

Understanding core beliefs of Māori culture is essential to understanding a Māori world view and their influence on career decision making.

Interconnectedness

Wairua exists within the individual, not within the workplace or the type of employment, job or career. Whatever work is done, how it is done and why it is done contain elements of wairua for that person with many other dimensions and values to consider. For Māori, work and career are synonymous. It is about discovering the "me" within the "we and the us" of Te Ao Māori.

Connection with the land

The connection between people and the environment are one and the same with identifying oneself as Māori. "The physical and spiritual well-being of Māori is linked to the land that you belong to and relate to."[1] Literally, this means people belong to the land rather than the land belongs to people. A Māori introduction may therefore contain the following expressions of oneness with the land, e.g. Maunga (mountain), awa (river), hapū (sub-tribe) and iwi (tribe).

Connection with ancestors

Māori acknowledge tūpuna or ancestors. All those who have come before, both living and deceased, have gifted the person with the legacy of whakapapa or ancestry. This legacy is connected to the whenua (land) of where a Māori person is from, indicating tribal geographical location within New Zealand. Whakapapa can be used to determine who will take up the occupational traditions. Understanding the special gifts, abilities, and talents of tūpuna, or ancestors, may mean that a continuance of such skills is assumed. It may be that the iwi has declared a need for more skilled people in new fields to sustain future generations and enhance current resources the iwi are responsible for. Time is allowed in hope that individuals will realise the career direction themselves, but there is belief that the right moment will present itself. Such points in time are often related to significant events, e.g., a tangi or death of a significant person, a crisis within the whānau, etc. As a collective, the whānau and hapū will discuss the impact of such events to determine a way forward. The revelation of shared and privileged information is sometimes viewed as a catalyst for career decision-making by both the individual and their immediate whānau and hapū.

Relationships

Relational identity is a key component of Māori well-being at all levels: individual, whānau, hapū and iwi. Connections, interaction, and participation across these levels are integral to a Māori worldview. Marae encounters conceptualise relationships within a context of ways of doing things that have both historical and contemporary significance.[2] Focussing on how relationships are viewed and valued could support Māori with career development.

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1   Pere, R. (1984). Te Wheke: A Celebration of Infinite Wisdom. Wairoa, New Zealand: Ao Ako Global Learning.pg.18.

2   Durie, M. (2007). Counselling Māori: Marae Encounters as a Basis for Understanding and Building Relationships. New Zealand Journal of Counselling, 27(1), 1-8.

Whānau

Whānau have the most significant impact on career choice for young Māori learners overall. Māori learners are more likely to seek advice for career development from their own whānau and peers, over teachers and career advisors. [3] The barriers identified were related to the right information not being given by those asked, the overwhelming amount of information available, and the lack of expertise and effectiveness in searching for information.

"Whānau have a responsibility to ensure that they are available to support their teenagers in the process of seeking this information, so their information needs can be met. To ensure that the information that students obtain from these individuals is accurate, schools need to place a higher emphasis on engaging with experts in career fields of interest to students and facilitating opportunities for the students and their whānau to meet with them. Ensuring that there is an effective transition from education to careers for Māori youth is ultimately in the best interests of all New Zealanders as our future economic, social and cultural well-being will be highly dependent on their success."[4]

Figure 8   **Career Progression - student/whānau**
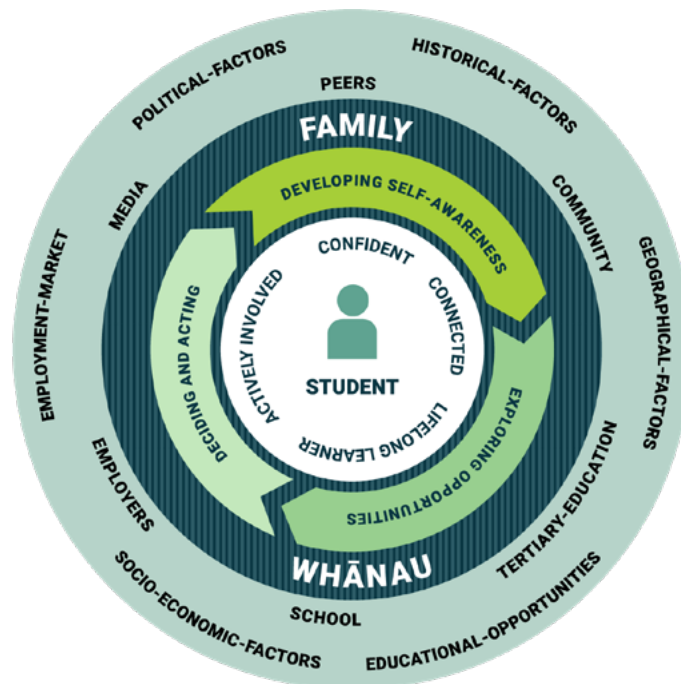
This diagram was developed from the contextual model in "Examining the context of adolescent career decision making", M.L. McMahon (1992), Australian Journal of Career Development, Nov 1992.

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3   Lilley, S. (2013). Māori information behaviour, Māori information barriers, Māori youth, Māori career development. MAI Journal, 2(1), 33-45.

4   Ibid.

2.2   Pathways in school

Participants stated that the pathways into the industry remain unclear and learners entering the workforce do not have the necessary skills to get straight into work. Even if a school leaver finished their education with the highest possible marks, they would still leave lacking the skills and knowledge required to achieve an Infrastructure Works Level 2 qualification.[1] For example, many school leavers graduating from secondary school are not ready for entry into the civil industry. They do not have driver licences and are not prepared for the nature of the work. More work-ready programmes are needed to train civil construction-specific skills and develop students to the next level ready for the work.[2]

This theme is set out to provide clarity of the Career Progressions for Primary and Secondary students in the New Zealand Curriculum, with signposts for engagement from industry. Participants have expressed the need for schools to provide more opportunities to gain further exposure and connection to career opportunities and the multitude of pathways it encompasses. It is evident there is more to consider and the barriers cannot be resolved in schools alone. Collaborative strategic planning by the board of trustees at Primary and Secondary schools with support from industry is the best foot forward to bridge the gap.

2.2.1   Career education and guidance in New Zealand Schools

> *Career-related learning at an early age is not intended to have children make premature choices over future careers; rather it is a process that encourages children to broadly consider a multitude of options that are available and not to restrict or limit their possibilities for their future aspirations.[3]*

There are explicit expectations of career development competencies in the New Zealand Curriculum 'Career Education and Guidance in New Zealand Schools'[4]. These specific learning outcomes start as early as year one carrying through to year thirteen. These competencies (developing self-awareness, exploring opportunities, deciding, and acting) focus on transferable life skills to seek information, broaden awareness, and develop confidence for students to make informed decisions.

While this is a great tool to develop the understandings, skills and attitudes people use to develop and manage their careers, it is underutilised and difficult to find. For this reason, it is essential to provide a clear summary of what these expectations are for industry, whānau, communities, and schools.

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1   Civil Contractors New Zealand. (2022, April). Developing a Skilled Civil Construction Workforce. Retrieved from https://civilcontractors. co.nz/filescust/CMS/Documents/Developing_a_Skilled_Civil_Construction_Workforce_final_report.pdf

2   Ibid.

3   Herr, E. L., Cramer, S. H., & Niles, S. G. (2004). Career guidance and counselling through the lifespan: Systematic approaches (6th ed.). Boston, MA: Allyn & Bacon.pg.6.

4   Ministry of Education. (2009). Career Education and Guidance in New Zealand Schools. Retrieved from http://nzcurriculum.tki.org.nz/ careers.

2.2.2 New Zealand Curriculum career progressions across year levels

The career progressions provide schools, whānau, and industry the opportunity to collaborate effectively in alignment with the developmental stages of the students. A proactive approach on all fronts is needed to ensure whānau are educated on the career opportunities available for their children, and industry is providing opportunities to connect and develop relationships with schools and communities in their regions. Industry leads are wanting early exposure to career development from year nine, when in fact the progressions should be supported from the time children start school in year one.

There are three core career management competencies in the current New Zealand Curriculum[5]. These competencies are the basis for the suggested learning outcomes for career education. Schools can use the competencies and their knowledge of students' acquisition to design learning programmes that are appropriate for their students and inclusive of their cultural identities, values, and contexts. [6]

The core career competencies are as follows:

Developing self-awareness
Young people need to be able to understand themselves and the influences on them.

Schools assist students to:
→ build and maintain a positive self-concept.
→ interact positively and effectively with others.
→ change and grow throughout life.

Exploring opportunities
Young people need to be able to investigate opportunities in learning and work and relate them to themselves.

Schools assist students to:
→ participate in lifelong learning to support life and work goals.
→ locate information and use it effectively.
→ understand the relationship between work, society, and the economy.

Deciding and acting
Young people need to be able to make and adjust their plans, to manage change and transition, and to take appropriate action.

Schools assist students to:
→ make life- and career-enhancing decisions.
→ make and review learning and career plans to act appropriately to manage their own careers

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5   Ibid.
6   Ibid.

2.2.3 Strategic planning

Career education and guidance is most effective when it is integral to the school's curriculum, pastoral care systems and planned so that it is sustainable over time. This is more likely to happen if the board of trustees establishes a vision for career education and guidance in the school, and a set of annual goals.[7]

Strategic planning for career education and guidance should:
→ Embody the school's vision for the future.
→ Provide a vision for career education in the school.
→ Address the particular needs of and desired outcomes for the school's student community – one size does not fit all.
→ Be clear about how progress will be evaluated and updated as the school progresses toward its goals.

For schools to provide effective and sustainable career education and guidance, commitment and support are needed from:[8]
→ The schools board of trustees.
→ Principals, senior managers, and career education leaders.
→ Deans and staff providing pastoral care.
→ Curriculum leaders and classroom teachers.
→ Students.
→ Parents, caregivers and whānau.
→ The community, Hapū and Iwi
→ Tertiary education and training organisations.
→ Business and industry.

As noted, the career progressions are adaptable and have multiple enablers to support effective implementation and collaboration. The following table is an example of how to align the career progressions in accordance with the career management competencies and developmental stages of the students. Providing clear opportunities for industry to engage with schools at an earlier stage.

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7   Ibid.
8   Ibid.

Table 1   Career progressions in school: collaborative exemplar

Iwi/ Hapū provide opportunities to support their people		
Whānau can support their child's education and career planning by showing interest through on-going conversations, being actively involved in learning and transition decisions, including subject choices, and leaving school. **Whānau** can increase their understanding of various career pathways and assist their children in accessing reliable career information and providing opportunities for engagement with industry experts.		
Career progressions	**Schools**	**Industry**
Boards of trustees → The board of trustees is responsible for ensuring that the school is giving effect to the New Zealand Curriculum or Te Marautanga o Aotearoa[9], the national education goals and the national administration guidelines. → This includes ensuring the school provides appropriate career education and guidance for all students in year 7 and above. [10]	**Principals and senior managers** Make sure that the school develops and reviews appropriate policies and programmes. → ensure that the career education and guidance needs of all students and the aspirations of their communities are reflected in the school's strategic planning and reporting. → ensure that the school's community, in particular-Māori and Pacific, have opportunities to contribute to career education and guidance strategies. → ensure there is an appropriate level of funding and resources to meet the career education needs of the students. → encourage a whole-school approach to career education.	**Businesses and industries** Can contribute to a school's career education and guidance programme by: → engaging with Kāhui Ako[11] in your local region. → working with the school's to design and implement career education programmes relevant to the works in their industry and region. → providing mentors for students interested in particular career pathways 'Inspiring the future'.[12] → Industry-School Partnerships (Trades academies, Cadetship programmes, Youth Guarantee courses)

9   Te Kete Ipurangi. Te Marautanga o Aotearoa. Retrieved from https://tmoa.tki.org.nz/Te-Marautanga-o-Aotearoa

10 Ministry of Education. (2009). Career Education and Guidance in New Zealand Schools. Retrieved from http://nzcurriculum.tki.org.nz/careers.

11 Ministry of Education, About Communities of Learning/ Kāhui Ako, retrieved from https://www.education.govt.nz/communities-of-learning/about/.

12 Inspiring the Future, Inspiring the Future, retrieved from https://www.inspiringthefuture.org.nz/#/.

Opportunities for collaboration

Years 1-6: Developing self-awareness

Kō wai au: Develop awareness of self and community.

→ Learn decision making skills.

→ Develop a sense of competence and contribution.

Integrated Unit Plans[13]

→ Industry specific unit plans incorporating reading, writing, math, and technologies with relevant links to their specific vocational pathway.

Career awareness activities

→ Hands on activities, building simple structures with blocks or creating basic engineering projects.

→ Arrange visits to sites or virtual tours to show a variety of roles within the industry.

→ Introduce various careers in the industry through storytelling.

→ Planning and decision making: Engage students in simple planning activities, such as designing their own playground.

→ Roleplay

Community engagement

→ Partner with local communities, hapū, and iwi to work on small-scale projects like community gardens, enviro schools, BP Challenges.[14]

→ Teach students about the effects of construction projects on their local environment and community.

Career awareness

→ Engage with students through interactive sessions, site visits, school visits or virtual tours. Highlight the diverse roles, the necessary skills needed for those roles and the importance of planning and decision-making in these fields.

Community Engagement

→ Collaborate on regional projects that involve the local community, hapū and Iwi. Explore the needs for regional and Iwi development. This can help students understand the impact of Construction and Infrastructure projects on their communities.

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13 Technology Online, Technology unit planning, retrieved from https://technology.tki.org.nz/Technology-in-the-NZC/Planning-programmes-and-units-of-work/Technology-unit-planning.

14 Starters, BP Business Challenge, retrieved from https://starters.co.nz/bpchallenge-index.html.

Years 7-8: Exploring opportunities

Kō wai au: Develop awareness of self and community.

→   Increase awareness of strengths and interests.

→   Envision positive future selves.

→   Explore adult roles and occupations.

→   Understand links between education and work.

→   Develop skills in research, goal setting and decision making.

→   Prepare for transition to secondary school.

Integrated Unit Plans

→   Industry specific unit plans incorporating reading, writing, math, and technologies with relevant links to their specific vocational pathway.

Career awareness activities

→   Continue with more complex hands-on activities.

→   Site visits/ Virtual tours: Arrange visits to sites or virtual tours to show a variety of roles within the industry.

→   Introduce various careers in the industry through storytelling.

→   Involve students in project planning and decision and problem-solving activities.

Community engagement

→   Partner with local communities, hapū, and iwi to work on small-scale projects like community gardens, enviro schools, BP Challenges.

→   Deepen discussions on the environmental and social impacts of C&I projects and their contributions to Iwi development in relation to their sense of self.

→   Start developing practical life skills needed to enter the workforce.

Career Awareness

→   Engage with students through interactive sessions, site visits, school visits or virtual tours. Highlight roles and the necessary skills needed for those roles and the importance of planning and decision-making in these fields.

Career Workshops

→   Conduct or attend workshops or career days that showcase different careers in Construction and Infrastructure . Provide hands-on activities or simulations to help students explore these roles and career opportunities.

Community Engagement

→   Collaborate on regional projects that involve the local community, hapū and Iwi. Explore the needs for regional and Iwi development. This can help students understand the impact of Construction and Infrastructure projects on their communities.

Years 9-10: Exploring opportunities

Kō wai au: Develop awareness of self and community.

→ Build understanding of strengths, interests, and values.

→ Consider how these influence life choices.

→ Gain confidence as learners.

→ Articulate aspirations for the future.

→ Explore career options and high school courses.

Integrated Unit Plans

→ Industry specific unit plans incorporating reading, writing, math, and technologies with relevant links to their specific vocational pathway.

Career awareness activities

→ Continue with more complex hands-on activities.

→ Site visits/ Virtual tours: Arrange visits to sites or virtual tours to show a variety of roles within the industry.

→ Introduce various careers in the industry through storytelling.

→ Involve students in project planning and decision and problem-solving activities.

Community engagement

→ Partner with local communities, hapū, and iwi to work on small-scale projects like community gardens, enviro schools, BP Challenges.

→ Deepen discussions on the environmental and social impacts of C&I projects and their contributions to Iwi development in relation to their sense of self.

→ Start developing practical life skills needed to enter the workforce.

Career Awareness

→ Engage with students through interactive sessions, site visits, school visits or virtual tours. Highlight roles and the necessary skills needed for those roles and the importance of planning and decision-making in these fields.

Career Workshops

→ Conduct or attend workshops or career days that showcase different careers in Construction and Infrastructure . Provide hands-on activities or simulations to help students explore these roles and career opportunities.

Community Engagement

→ Collaborate on regional projects that involve the local community, hapū and Iwi. Explore the needs for regional and Iwi development. This can help students understand the impact of Construction and Infrastructure projects on their communities.

Years 11-13: Deciding and acting

Kō wai au: Develop awareness of self and community.

→ Use self-knowledge to consider pathways after school.

→ Articulate career aspirations with whānau and friends.

→ Explore high school courses and qualifications.

→ Discover how talents and skills relate to work.

→ Describe and name growing skills and abilities.

→ Explore interests and identify training and education possibilities.

Integrated Unit Plans

→ Industry specific unit plans incorporating reading, writing, math, and technologies with relevant links to their specific vocational pathway.

Industry-School Partnerships (STAR, Gateway, BCATS, Trades academies)

→ Collaborate with industry for curriculum-linked projects or skills standards that introduce students to career pathways in Construction and Infrastructure .

Career Planning Workshops

→ Conduct sessions focussing on career planning and life skills needed to enter the workforce.

Early School leavers

→ Industry-School Partnerships (Trades academies, Cadetship programmes, Youth Guarantee courses)

Mentorship Programmes (Tuakana/ Teina)

→ Pair students with industry professionals for mentorship opportunities. This can help students envision their future selves in the industry and understand the link between education and work.

Industry-School Partnerships (STAR, Gateway, BCATS, Trades academies)

→ Collaborate with schools to develop curriculum-linked projects or skills standards that introduce students to career pathways in Construction and Infrastructure.

Career Planning Workshops

→ Conduct workshops on career planning, focusing on how students' talents and skills can translate into roles within the Construction and Infrastructure industry.

Early School leavers

→ Industry-School Partnerships (Trades academies, Cadetship programmes, Youth Guarantee courses)

→ Collaborate with schools to develop curriculum-linked projects or skills standards that introduce students to career pathways in Construction and Infrastructure .

Mentorship Programmes (Tuakana/ Teina)

→ Pair students with industry professionals for mentorship opportunities. This can help students envision their future selves in the industry and understand the link between education and work.

2.3   Kura Māori Pathways[15]

2.3.1   Opportunities for Kura Māori

Kura Māori along with the support of Waihanga Ara Rau see an opportunity to create their own self-assurance plans as well as collaborating with Waihanga Ara Rau on different, but more effective, modes of moderating assessments.

Waihanga Ara Rau are also aiming to work in partnership with the governing bodies of Kura Kaupapa and Kura ā Iwi. This partnership will provide Waihanga Ara Rau insights from all Kura Māori regarding current trends and data related to qualifications, pathways, and relationships with industry.

The overarching objective is to ensure that the current qualifications being used and delivered are appropriate and fit for purpose. This entails establishing strong and robust processes around moderation and self-assurance. Most importantly, it involves fostering relationships across Kura Māori, Kura Māori governing bodies, Waihanga Ara Rau and Industry. This approach ensures that a realistic and true pathway for ākonga[16] of Kura Māori into mahi not only exists, but that the opportunities are abundant.

2.3.2   Self-assurance and moderation

Kura have made it clear that the current model of cluster schools' moderation and moderation in general does not work for them. This in turn has highlighted the opportunity to explore diverse methods of self-assurance and a new refined model of moderation in collaboration with Waihanga Ara Rau. There has been an emphasis on moving away from the standard approach of moderation to one that gives Kura the autonomy to submit standards directly and digitally.

Along with teaching and delivering standards through 'Building, Construction, and Allied Trades

Skills' (BCATS), these Kura have identified that the resources are not fit for their purpose. While most use the translated BCATS, these have not been reviewed or updated, and so the language at times is unacceptable or unapplicable. There needs to be a targeted approach regarding whether we continue using the translated BCATS standards or whether we revise those same standards while providing contextualised translations. Another suggestion is to consider a complete overhaul of the standards currently being delivered to Kura and refining them to be more specific, as opposed to the generic translations currently available.

2.3.3   A way forward for Kura Māori

There are very few Private Training Entities (PTEs) capable of providing a viable pathway for ākonga of Kura Māori to gain entrance into the industry. There are currently no relationships between industry and Kura Māori, though the opportunities are aplenty.

Bringing PTEs into the scope of this 'Kura Māori Pathways' project is not only to gauge for Waihanga Ara Rau what the gaps are between leaver students with qualifications and employment. It is to further understand how PTEs have been facilitating this

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15 Te Hapimana King, "Mātauranga Māori & Te Reo Assurance Manager," and Tariao Te Anga "Mātanga Ara Kounga - Mātauranga me Te Reo Māori", Waihanga Ara Rau, 2024.

16 Ākonga- Learners.

process for the last few years and to identify opportunities to partner with Kura seeking pathways for their ākonga into industry.

At the conclusion of the discovery period, the final report will detail what has not been working and why, propose solutions of strategies, outline how these solutions and strategies will be implemented, suggest a trial period with defined steps, actions, and outcomes, and include an online review wānanga after the trial for further feedback, constructive criticism and an assessment of ongoing monitoring and progression.[17]

2.3.4 Culturally responsive pedagogies[18]

> *There are Māori that don't have great literacy and numeracy, but you give them another book to do a literacy and numeracy paper to learn it?".[19]*

Participants have stressed a need for culturally responsive pedagogies, this is considering their learning environment and experiences are culturally competent, valued and respected. There was a consistent perception from all 60 participants interviewed, who felt the schooling system was failing Māori students. Specifically in the areas of literacy, numeracy and life skills. They encourage schools and learning institutions to incorporate more applied based learning that is applicable and relevant to the interests of their Māori learners.

> *I think more practical courses as opposed to classroom based." [20]*

> *There are a lot of kura that have taken that approach and incorporated that into thematic-based learning". [21]*

> *As a parent on the high school board of trustees, I asked why kids aren't coming to school. For a board of trustees that's been together for so many years, they couldn't answer the question. My understanding and vocational way of teaching kids is through activity. I proposed to the board that we enrol the kids in hunting, diving, and fishing. The first impression from the board was quite an astonishing reaction, "We can't do that because we don't have an NCEA credit for it?". Kao, kei te hea, it falls under the tikanga values which is in the NCEA credits, we can place that under Mātauranga Māori. One, it teaches our kids to live off the whenua and their sense of self within their whenua, Moana and how to respect and understand it. It also teaches our kids the understanding of Aotearoa, of our iwi and hapū, and how we live and cherish our iwi and hapū. Two, it gives them work ethic to feed their whānau". [22]*

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17 Te Hapimana King, "Mātauranga Māori & Te Reo Assurance Manager," and Tariao Te Anga "Mātanga Ara Kounga - Mātauranga me Te Reo Māori", Waihanga Ara Rau, 2024.

18 Culturally responsive pedagogy refers to a teaching style that recognises that all students learn differently. It understands that these differences are connected to language, family structure, background and cultural identity.

19 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 11

20 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 18

21 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 18

22 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 19

> " *I take a lot of our rangatahi out and teach them how to live off the moana and whenua, and then we take a kai back home. It's better for them because they get a lot more mana and pride taking a kai into the house rather than taking kai out of the house".* [23]

> " *Life skills? I don't even know if they teach life skills at school, they should be taught about taxes, interest rates, loans before they get out into the big wide world".* [24]

> " *Students need to know the basic skills of financial literacy and how to manage budgets."* [25]

Māori in industry want schools to contextualise learning so that Māori students and their whānau see its relevance to life outside of school and understand how their career decisions can contribute not only to their own lives but also to the development of their communities, hapū and Iwi. The board of trustees in school settings are encouraged to take on or continue their efforts to work collaboratively with whānau, Māori in industry, hapū and Iwi.

2.3.5 Iwi initiatives for literacy and numeracy

Ngāi Tahu has taken a proactive approach to support the literacy and numeracy needs of their members by providing financial assistance through their Tahua Taunaki Akonga- learner support fund programme. This programme offers out of school tuition to the children of their Ngāi Tahu constituents. [26]

2.3.6 Promoting your Industry through 'Inspiring the future, Aotearoa' [27]

What is 'Inspiring the Future'?

At an Inspiring the Future event, young people hear from volunteer role models in their communities, learn about different jobs and why people love doing them, as well as their pathway and challenges they faced along the way.

Ngā hua - The benefits

For role models who volunteer to take part, Inspiring the Future is a great way to give back to their community and be seen as a positive role model for young people. For schools that hold an event, Inspiring the Future can expand their student's sense of what's possible and deliver to the curriculum at the same time.

Ngā kaupapa nui - How do events work?
→   'Inspiring the Future' events are free to organise and run.
→   Events can be in-person or online.
→   Role models sign up through this website and create a profile.
→   Schools sign up through this website and log in through their Education Sector Logon account, enter the details of their event and send invitations to the role models they've selected.

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23 Ibid.

24 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 19

25 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Internal Affairs Senior Regional Advisor.

26 Ngāi Tahu, Tahua Taunaki Akonga - Learner Support Fund, retrieved from https://ngaitahu.iwi.nz/opportunities-and-resources/for-whanau/find-an-opportunity/tahua-taunaki-akonga-learner-support-fund/

27 Inspiring the Future, Inspiring the Future, retrieved from https://www.inspiringthefuture.org.nz/#/

→ Schools receive a printed resource pack which includes pre and post-activities for the classroom.
→ The events are held with primary to intermediate age children (7-13 years) and 4-8 role models
→ An in-person event runs for 2-4 hours. An online event runs for about 1 hour.

→ During the event the students try to guess the role model's job and, after they reveal what it is, can ask in-depth questions and discuss the role model's work and experiences with them.

2.4   Vocational pathways

> *It's about getting to them earlier and showing them there's another way, another pathway working for them. Being able to offer some sort of courses earlier in the piece, when they first go to high school, I think is a good way to be able to grow their minds in a way that there's something else they can go to if you know school isn't for them".*[28]

There are several identified vocational pathways or entry points for Māori to enter a career in Construction and Infrastructure . It is important to note that while the pathways are not linear, they have been listed in chronological order based on access by age.

Although there are no existing vocational pathways available for students below year 11, it is significant to mention that Waihanga Ara Rau are currently exploring a vocational pilot programme with a New Zealand charter school.

The goal is to develop a pathway curriculum for students in years nine and ten in efforts to bridge the gap for those students who have difficulties persisting in the mainstream curriculum and have interests in the trades.

Gateway (Year 11-13)

The Tertiary Education Commission (TEC) provides Gateway funding to meet the costs state secondary schools, state-integrated secondary schools, partnership schools and Kura Māori incur in arranging and managing workplace learning, including assessment.[29]

Gateway is a government initiative designed to provide structured workplace learning programmes for senior secondary school students (Years 11 and above).[30] Learning on the job equips students with skills needed for work. Gateway provides employers with an opportunity to collaborate with their local

schools and contribute to engaging and supporting youth in their industry. Additionally, Gateway provides students opportunities to explore post-school options while still at school, gain and apply skills in a workplace context, and to engage with people working in the industry.

It is recommended that schools align their Gateway programmes to the Vocational Pathways, where possible. The Vocational Pathways serve as a useful tool for course planning, providing cohesive learning options recommended by industry and helping students plan their future career opportunities.

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28 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview 23

29 Tertiary Education Commission (TEC). (2022.). Gateway funding. Retrieved from https://www.tec.govt.nz/funding/funding-and-performance/funding/fund-finder/gateway/

30 BCITO | Te Pūkenga. (2024). 2024 Guide for Schools. Retrieved from https://example.com/02/2024%20Gateway%20Guide%20for%20Schools.pdf

Building, Construction, and Allied Trades Skills (BCATS)[31] (Year 11-13)

Building, Construction, and Allied Trades Skills (BCATS) programmes are practical and multi-disciplinary programmes for students, providing them with the skills and knowledge to springboard into any career in the construction industry. Rather than focusing on any one trade, they build skills and an understanding of all trades in the construction industry. They also develop literacy, numeracy and communication skills, contributing to NCEA qualifications.

Students who participate in the BCATS programmes can go on to consider apprenticeships in a variety of building and construction industries.

Secondary Tertiary Alignment Resource (STAR)[32] (Year 11-13)

STAR is designed to support a coherent Vocational Pathways programme by enabling:

→ schools to form partnerships with tertiary education providers and employers to provide vocational education and work experience.

→ student exploration of pathways to work or further education.

→ engagement with learning by highlighting the relevance of learning to future employment or study.

→ achievement of NCEA and tertiary qualifications on the New Zealand Qualifications Framework.

Trades academies (Year 11-13)

Students in years 11-13 who are interested in a career in the trades, technology or industry, can use the Vocational Pathways to identify and plan their study options, developing clear pathways to vocational qualifications that are relevant in the workplace.[33] Trades Academies are based on partnerships between schools, tertiary institutions, industry training organisations, and employers.

They are aligned with the Vocational Pathways to deliver an NCEA (or equivalent) qualification and a programme leading to a trade-related nationally transferable tertiary qualification at levels one, two and three.

Youth Guarantee courses (16-24)

Youth Guarantee courses are for 16 to 24-year-old students with little or no prior qualification achievement. The courses aim to enable them to experience educational success and progress to higher level qualifications. These courses are part of the Youth Guarantee initiatives designed to improve the transition from education to the world of work by providing a wider range of learning opportunities, making better use of the education network, and establishing clear pathways from school to work and further study.[34]

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31 Building, Construction, and Allied Trades Skills (BCATS), "BCATS" https://bconstructive.co.nz/ accessed 29 May 2024.

32 New Zealand Ministry of Education. (2021). Secondary Tertiary Alignment Resource (STAR). Retrieved from https://www.education.govt.nz/school/funding-and-financials/resourcing/star/#Purpose

33 Youth Guarantee. (n.d.). Trades Academies. Retrieved from https://youthguarantee.education.govt.nz/initiatives/opportunities-at-school-and-beyond/trades-academies/

34 New Zealand Ministry of Education. (2024). Youth Guarantee. Retrieved from https://youthguarantee.education.govt.nz/

Tertiary Education Providers (16+)

→   Apprenticeship providers
→   Te Pūkenga
→   Wānanga
→   Universities

→   Private training establishments
→   Micro-credential providers
→   Māori and Pasifika Trades Training

Ministry of Social Development funded courses (unemployed)

Another entry point is for a person to become unemployed and enrol in a Ministry of Social Development (MSD) funded course such as 'Mana in Mahi'. There are many well-established training programmes funded by the Ministry of Social Development, which funds this training to help the unemployed transition to work. People in these programmes get the opportunity to decide if they want to join the industry and gain critical life skills for their future.[35]

While MSD funds courses, it's industry, or the employers and trainers to industry, who recruit and run the courses to industry requirements. Here they are likely to get funding support, life skills needed to do the work, and opportunity to attend practical training sessions to help gain the licences and training from private training companies along with support in securing employment and pastoral care to develop skills such as budgeting, meal planning, goal setting and other life skills.

Te Puni Kōkiri Cadetship programme (Progression for Māori in employment)

The Cadetships fund is for kaitono (employers) to fund training and development, and pastoral care for kaimahi Māori (Māori staff) at any stage of their careers, to help them move into higher-skilled and

better paid roles. Cadetships help Māori to develop new skills, improve confidence and leadership abilities, and should lead to better employment.[36]

2.5   Māori Trades Training

2.5.1   Government actions to support Māori Trades and Training

Māori Trades and Training Fund

The Māori Trades and Training Fund (MTTF) is designed to encourage Māori organisations to try different approaches to engaging and keeping Māori in employment-focused training opportunities. The MTTF funds kaupapa Māori projects so they can offer employment-based training alongside support services, such as pastoral care.[37]

The Ministry of Social Development and Te Puni Kōkiri or The Ministry of Māori Development are

working together to approve applications to the Māori Trades and Training Fund. Projects are Māori-led and offer benefits that are specific and relevant to Māori.

Projects will help develop skills:
→   that are in demand in the job market.
→   to enter and progress in sustainable employment.

35 Civil Contractors New Zealand. (2022, April). Developing a Skilled Civil Construction Workforce. Retrieved from https://civilcontractors. co.nz/filescust/CMS/Documents/Developing_a_Skilled_Civil_Construction_Workforce_final_report.pdf

36 Te Puni Kōkiri. (2024). Cadetships. Retrieved from https://www.tpk.govt.nz/en/nga-putea-me-nga-ratonga/education-and-employment/ cadetships

37 Work and Income New Zealand. "Māori Trades and Training Fund. (Accessed 02.May.2024), https://www.workandincome.govt.nz/ providers/programmes-and-projects/maori-trades-and-training-fund.html

Funding is available for Māori entities (which include):
→ Māori authority registered by Inland Revenue (IR)
→ Māori business - more than 50% Māori ownership or a Māori authority as defined by IR.
→ registered charity or incorporated society, with a stated focus on improving outcomes for Māori.
→ statutory Māori Trust Board created by an Act of Parliament
→ Post Settlement Governance Entity (PSGE)
→ commercial subsidiary wholly owned by a PSGE.
→ mandated iwi organisation under the Māori Fisheries Act 2004
→ coalition of Māori collectives, or
→ coalition with a non-Māori entity led by one of the above.

The Fund supports Māori entities to:
→ deliver initiatives developed by Māori, for Māori
→ deliver support in settings that are relevant and applicable to Māori.
→ in partnership and with investment from the Crown, provide tailored, community-led projects.
→ provide paid, employment-based training opportunities.
→ address labour market barriers by providing wraparound support services such as pastoral care.
→ help towards sustainable employment.
→ play a coordination function with one or more employers.
→ provide skills that are in demand in the job market rather than for an immediate project.

2.5.2 Iwi Trades development in the 21st century

Ngāi Tahu/Kai Tahu

Ngāi Tahu were extremely impactful within the Māori affairs Trades Training Scheme and have continued to demonstrate examples of leadership towards the development of Māori within Construction and Infrastructure. They have successfully looked to the past, to implement change for the future. There are other noted Iwi groups throughout the country who are successfully running their own Māori Trades Training Initiatives which is another example of Mana motuhake.

He Toki
This is a collaborative training initiative that incorporates Tokona te Raki (formally Te Tapuae o Rehua). He Toki represents a new era of Māori trade training in Christchurch and has supported over 1100 Māori in tertiary trades training. Te Rūnanga o Ngāi Tahu, Ara Institute of Canterbury, Otago Polytechnic, and industry partner Hawkins Construction. Our partners help with local Māori to engage in educational training and on-the-job work experience to employment. We have programmes for all walks of life.

Te Tairāwhiti

Tūranga Ararau

Tūranga Ararau is an Iwi Education provider of Te Rūnanga o Tūranganui ā-Kiwa who provide trade training and qualifications within a culturally safe learning environment. For Iwi to better advance, manage and control their cultural and economic resources they need the necessary knowledge and qualifications. Evaluations are based on quality outcomes of qualifications, employment and advanced learning.[38]

Mahi Tū Mahi Ora

This is an iwi developed programme "for Māori delivered by Māori" to support Māori businesses to assist them to recruit and retain Māori in employment with on-the-job training including relevant industry tickets, licences, apprenticeships and/or qualifications. The focus industries include building construction and allied trades, civil construction, engineering, transport, horticulture, agriculture, arboriculture, forestry, retail, and the delivery of Māori focused health, whānau Ora, education, tikanga ā-iwi, business administration, media, tourism, and hospitality. A vital component of the programme is the manaaki available to Māori employers and trainees.[39]

Ngāti Toa Rangātira

Te Hoe Ākau

This is an Iwi led career development centre supporting whānau to achieve mauri ora (cultural expression and identity) through education, employment, and training. Focusing on supporting tamariki, rangatahi and whānau in their employment journey. Te Hoe Ākau captures whānau 15 years and over providing work-ready career development and home ownership programmes. Core functions are Outreach – preparing school leavers to be ready for work, Work Readiness – support whānau to move into employment, Career Development – taking your career to the next level, Work & Education Placement – supporting whānau into careers and Māori Trades & Training - supporting Māori successfully into and through trades and training.

Ngāti Whātua Ōrakei

Hawaiki

Ngāti Whātua Ōrākei members start work at Hawaiki as part of an initiative led by the Trust to obtain a building qualification. Hawaiki is a residential development project explained further in the report. These members have apprenticeships with Brightline Construction supporting Vivian Construction in the development. Simultaneously, two qualified builders who are members of the Trust are contracting directly to Brightline. These apprentices commenced Monday 2nd October 2023.[40]

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38 Māori Trade Training - Mahi Tū Mahi Ora: Tūranga Ararau: https://turanga-ararau.org.nz/services/maori-trade-training/ (Accessed 23 June 2023).

39 Ibid.

40 Ngāti Whātua Ōrākei Wai Rawa "Six whānau members from Ngāti Whātua start work at Hawaiki" https://www.ngatiwhatuaorakeiwhairawa.com/news-and-media/our-stories/six-wh%C4%81nau-members-from-ng%C4%81ti-wh%C4%81tua-start-work-at-hawaiki/ (Accessed 20 October 2023)

Waikato Tainui

Te Waharoa – Gateway to the Trades
The programme caters for tribal members aged 16 to 24 years who are not engaged in employment, education, or training. It was co-developed with the Building and Construction Industry Training Organisations to address the employment needs of younger tribal members as an opportunity to create meaningful and sustainable pathways for them.

Part of the programme induction included visits to sites of significance and learning about tribal whenua projects that involve the trades. Participants are also given the opportunity to experience first-hand the various trades through visits to building and construction sites, and manufacturing warehouses to view the entire process of different materials in action.

They are also provided paid work experience with different industry partners. In 2018, Waikato-Tainui signed a kawenata with 11 Industry Training Organisations and in 2019, secured funding from the Provincial Growth Fund to help deliver the programme.

Work readiness supported pastoral care, employment, apprenticeships, and internships have been successful and interest continues to rise among Waikato Tainui people. Furthermore, the tribe provides Safety and Light Utility training that is fundamental to Taiao restoration, there is the Waikato Tainui Career Pathways a partnership with Fulton Hogan and Building Construction Industry Training (BICTO), a six-week programme that forges a career pathway in the Civil industry. Finally, Waikato Tainui and Livingstone Building have collaborated in a new project and are seeking apprentices to join the team. [41]

"

We know that a kaupapa Māori approach, with wraparound support, not just for the individual but for the whānau, works. The issues facing whānau Māori who are not in employment, or who may be in employment but feeling trapped in a low-wage or temporary work environment, are complex and a business-as-usual approach is not enough. Our goal is to grow the overall wellbeing of whānau, rather than the narrower goal of just securing employment. That is important, but it is not necessarily the only endpoint."
Hon. Willie Jackson, Minister for Māori Development and Associate Minister for Social Development – Māori Employment[42]

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41 Livingstone Building Excellence "Waikato Tainui and Livingstone have joined forces" https://www.livingstonebuilding.co.nz/waikato-tainui-and-livingstone-have-joined-forces/ (Accessed 11 October 2023)

42 Aukaha : Press Release "Otakou Māori trades and training programme gets green light"(2 June 2023) : https://aukaha.co.nz/otakoumaori-trades-and-training-programme-gets-green-light/ (Accessed 15 July 2023).

Funding is available for Māori entities (which include):
→ Māori authority registered by Inland Revenue (IR)
→ Māori business - more than 50% Māori ownership or a Māori authority as defined by IR.
→ registered charity or incorporated society, with a stated focus on improving outcomes for Māori.
→ statutory Māori Trust Board created by an Act of Parliament
→ Post Settlement Governance Entity (PSGE)
→ commercial subsidiary wholly owned by a PSGE.
→ mandated iwi organisation under the Māori Fisheries Act 2004
→ coalition of Māori collectives, or
→ coalition with a non-Māori entity led by one of the above.

The Fund supports Māori entities to:
→ deliver initiatives developed by Māori, for Māori
→ deliver support in settings that are relevant and applicable to Māori.
→ in partnership and with investment from the Crown, provide tailored, community-led projects.
→ provide paid, employment-based training opportunities.
→ address labour market barriers by providing wraparound support services such as pastoral care.
→ help towards sustainable employment.
→ play a coordination function with one or more employers.
→ provide skills that are in demand in the job market rather than for an immediate project.

He ara rau Pathways
Recommendations

1. Career Progressions in New Zealand Curriculum

→   Career progressions in New Zealand Curriculum reviewed and updated.

→   Whānau, Iwi and schools collaborate to strategically design effective career progressions for learners in their regions (Table 2: Career progressions in school: Collaborative exemplar).

→   Industry to review and adapt Career progressions collaborative exemplar to suit the needs of their industries within their regions.

2. Culturally Responsive Pedagogies

→   Promote and incorporate culturally responsive pedagogies for learning and training development for Māori throughout all vocational pathways in Construction and Infrastructure .

→   Incorporate integrated unit plans for reading, writing, maths and technology specific to the Construction and Infrastructure industry for years 1-13.

3. Kura Māori

→   Develop a careers progression framework in Te Marautanga o Aotearoa (Māori-medium based curriculum) for Kura Māori with prescribed links to competent vocational pathways for all ākonga throughout Aotearoa.

→   Develop high level moderation and assessment training programmes in Te Reo Māori.

4. Māori Trades Training

→   Iwi and Māori business collaboratives engage with key stakeholders to develop Māori Trades Training initiatives within their regions.

→   Iwi to support and engage with Māori business owners within their respective regions to seek opportunities for cadetship programmes.

3.

Kia whakangungua koe
Training

Author: Petra Fieten

This section examines how training is evolving, particularly for Māori learners. It covers positive changes as well as addressing inclusivity and support like the role of the tuakana-teina (reciprocal peer learning) relationship. It also discusses challenges such as aligning training with industry needs and the role of financial aid in helping Māori learners access apprenticeship programmes.

3.1   Positive shift

3.1.1   Visual aids, verbal assessment, and integration of technology.

A recent trend in apprenticeship training is particularly encouraging as many participants highlighted positive changes in resources and approaches that make the programmes more inclusive for diverse learners, including Māori. These changes directly address common challenges faced by Māori learners and cultivate a more supportive learning environment overall.

3.1.2   Practical learning resources

A significant improvement lies in the introduction of new learning resources, signalling a marked departure from the previous theory-heavy materials. Participants specifically mentioned the value of using visual aids and a breakdown of the academic language used in the training and assessment modules.[1]

These findings are supported by research conducted by Kunari[2] and Kishore[3]; whereby integrating visual aids into teaching significantly enhances student comprehension. As shown in interviews with participants, such elements subsequently caters to a wider range of learning styles.

3.1.3   Flexible assessments for diverse learners

Another positive development is the increased use of verbal assessment methods, which acknowledge that literacy and numeracy challenges can be barriers for some Māori learners.[4] By offering verbal assessments, the system provides a more flexible and accessible way for diverse learners to showcase their knowledge and skills. Technology is further enhancing accessibility. Online learning tools such as myBCITO, with a linked mobile app that allows apprentices to conveniently record verbal assessments on their phones, have received praise as valuable additions.[5] This move towards flexible assessments allows Māori learners to participate more confidently and demonstrate their understanding in ways that best suit their strengths.

While the increased use of online learning tools has positive implications, some business owners highlighted a challenge – their limited knowledge of technology hindered their ability to review their employees' online assessments. This issue is not specific to Māori business owners, as emphasised in several Waihanga Ara Rau Workforce Development Plans for 2023 and 2024, but it still affects them.

Importantly, these business owners acknowledged that this technological barrier does not directly affect the learner's ability to complete the assessments. Instead, these learners would seek support from administrative staff or whānau to assist them with this process. This situation underscores a significant gap in technology skills for some businesses, highlighting the need for support in this area.

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1   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 17

2   Kunari, C. (2006). Methods of teaching educational Technology, New Delhi.

3   Kishor. N. (2003); Educational technology, Abhishek publication.

4   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 6

5   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 10

3.1.4   Increased flexibility through more frequent modules

The system has also become more responsive to learners' needs with the increased frequency of module offerings throughout the year. Previously, missing a module could set individuals back a year. Now, learners can catch up on missed modules within the same year. This new approach allows them to progress without significant delays, fostering a sense of accomplishment and reducing potential feelings of discouragement.[6]

3.2   Micro-credentials

Participants highly value micro-credentials for their concise learning approach, which offers shorter, more focused study areas compared to lengthy programmes. This makes them accessible and manageable for people with various commitments and especially Māori individuals. As one participant articulated, "Micro-credentials empower Māori learners by providing specific job skills that can be stacked toward larger qualifications."[7] This sentiment reflects the acknowledgment that micro-credentials help to bridge the gap between traditional learning pathways and the expectations of Māori learners.

Beyond accessibility, participants expressed a strong interest in adapting existing courses into micro-credential formats. This aligns with the needs of their qualified employees who may hesitate to commit to lengthy programmes. For example, "What I asked of Jordan was how can we figure out extending or doing a micro-credential version of the construction management course that they had, I think level 5."[8] This anecdote highlights the importance of catering to the preferences of learners at different stages of their careers.

3.2.1   Concerns and recommendations

However, while participants value micro-credentials, concerns about qualification fragmentation emerged, with one participant in consultancy stating, *"I hope we don't get too micro qual'd up, with so many different qualifications."*[9] This concern highlights the potential challenges associated with an overabundance of micro-credentials, such as difficulties in verification and standardisation. It emphasises the need for a standardised process to ensure consistency and alignment across industries, as expressed by the participant: *"A standardised process so that we can all be aligned... If we've got all different qualifications, how do you audit that?"[10]*

3.2.2   Training advisors' assessment approach

Participants emphasised the crucial role of training advisors in facilitating positive learning outcomes for Māori learners. Specifically, they noted recent favourable shifts in their approach to assessment. Historically perceived as 'hard on the learners,' advisors are now increasingly recognised by business owners as being more understanding and sensitive to learners' challenges. While this move in the right direction is encouraging, there is likely space for further development to fully support Māori.

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6   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 9
7   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 17
8   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 10
9   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 9
10 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2003) - Interview 9

3.3   Inclusivity in learning

3.3.1   Practice vs theory

Frustration with the current education system emerged as a prominent theme among participants; namely, the system's heavy focus on academic learning at the expense of practical skills. Unsurprisingly, such views are shared across the Construction and Infrastructure industry and translate to learners who are not satisfactorily work-ready to meet employers' expectations. Likewise, it was also noted how the system's heavy focus on academic learning disadvantages learners who thrive in hands-on environments but struggle with traditional academic methods.

Participants illustrated these concerns with compelling examples. One participant recounted the story of an employee who was theoretically qualified but faced difficulties applying their skills in the workplace. Another participant shared the experience of an employee who excelled in practical work but nearly quit their apprenticeship due to the challenging coursework. These experiences highlight a clear mismatch between the strengths of some Māori learners and the system's emphasis on theoretical knowledge.

To address this imbalance, participants emphasised the importance of integrating more practical aspects into the curriculum. They believe that starting with hands-on experience can serve as a foundation for understanding theoretical concepts, fostering a more inclusive and diverse learning environment, particularly for Māori learners. Research[11] supports this assertion, indicating that combining practical and theoretical learning concurrently can better engage Māori learners and enhance their understanding of academic content.

In stressing the need for a different educational approach for Māori learners, one participant expressed a powerful insight:

> There's a reversal in learning for Māori. So, if you look at the way the education system is set up, you learn the theory and then you apply it. You do the practical. For Māori if you get them to tutu first the theory will make sense. Then they'll only need the theory that makes sense. They don't have to learn the theory of everything. That's where we've got to get smarter with literacy. They're not dumb."[12]

Overall, it is crucial to acknowledge that many new learners, whether they are new entrants to the industry or senior workers, may feel apprehensive about engaging in training within their employment contexts. This apprehension can stem, in part, from negative experiences in their primary and secondary education. Overcoming these apprehensions requires a supportive and inclusive learning environment that addresses the diverse needs and backgrounds of all learners.

11 Waihanga Ara Rau "Access Trades: Sector Voice" (15 May 24) Waihanga Ara Rau Workforce Development Plans

12 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 6

3.3.2 Māori cultural values and identity in learning

There is a growing call for employers and training providers to grasp te ao Māori worldview.[13] This emphasises the importance of understanding the cultural viewpoint and values integral to Māori way of life. It is not merely about learning te reo; it is about understanding the distinct cultural perspective through which Māori view the world—a viewpoint that may diverge significantly from Western outlooks.[14] This understanding is essential for creating inclusive work environments and effectively engaging with kaimahi Māori and communities.

All participant groups highlighted active efforts to include te reo and tikanga Māori in internal training. For instance, these groups engage in practices such as mihi whakatau, marae-based wānanga, karakia, waiata and haka, mau rākau, pepehā, and kai tahi (shared meals). As referenced in *Māori learners in workplace settings*,[15] these elements are crucial for fostering inclusivity. Research from Kereoma et al [16]supports this approach, demonstrating that incorporating Māori cultural values in education not only enhances cultural understanding and appreciation but also fosters a sense of belonging and inclusivity among employees and learners. This integration has been found to positively impact organisational culture, employee satisfaction, and overall performance.[17]

Moreover, participants offered specific instances of how Māori cultural values are integrated into training programmes. For instance, partnerships with organisations like Vertical Horizons enable a more holistic approach to training, accommodating diverse learning needs. Including marae-based wānanga, with local kaumātua (respected tribal elder), showcases a commitment to authentic and culturally relevant training methods.[18] Engaging community members and tapping into local knowledge tailors training programmes to better suit the needs of Māori learners, enhancing their sense of connection and belonging.[19]

After discussing the active efforts to include te reo and tikanga Māori in internal training, it is important to recognise that these initiatives reflect a diverse range of experiences among Māori individuals. Among the participant groups, there is a split in their knowledge and comfort level with their cultural identity and practices. Some are familiar with certain aspects, such as their origins and perhaps basic cultural practices like greetings, while others may have less exposure or confidence in navigating Māori cultural spaces and traditions. This diversity underscores the importance of addressing varying levels of cultural knowledge and comfort in educational and community contexts.

Emphasis on the importance of learning to embrace cultural identity was noted. For example, one business owner stated, "I think what is important is… learning to be who you're supposed to be. You know, cause when you're doing that, like for example, learning Te Reo, that's like in our meetings. Even just saying to the boys kia ora, mōrena, you know, so that greeting, the hongi, that's normal here."[20] This sentiment reinforces the necessity of

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13 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 9

14 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 17

15 Kereoma, C., Connor, J., Garrow, L., and Young, C. (2013). *Māori learners in workplace settings*. Wellington: Ako Aotearoa.

16 Ibid

17 Te Pūkenga. (2021). *Te Rito: Insights from learners and staff – opportunities to enhance success for all Te Pūkenga learners and Māori learners*. https://www.xn--tepkenga-szb.ac.nz/assets/Our-Pathway/Learner-Journey/Te-Rito-Insights-from-learners-Part-One-Final-Digital.pdf

18 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

19 Pells, S. (2006). Skills and training in the building and construction industry: Findings from qualitative research with BCITO's stakeholders. Wellington: New Zealand Institute for Economic Research.

20 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 17

incorporating cultural practices such as greetings and hongi into everyday interactions, fostering a sense of belonging and connection among learners or employees.

In line with the call for deeper inclusion of Māori cultural values, participants shared insightful experiences demonstrating the profound impact of cultural grounding on learner success. One participant reflected on a pilot project conducted with MSD through Mana in Mahi, where out of 24 participants, only one remained after a year. Remarkably, this individual, who had a strong connection to his culture, grew up on the marae and lived with his grandparents, demonstrated exceptional work ethic and values aligned with tikanga Māori. This example highlights the transformative power of cultural connection in

guiding individuals away from negative influences and towards positive pathways like employment and apprenticeships. By prioritising cultural values and tikanga, organisations can provide Māori learners with a strong foundation for success, fostering a sense of belonging and purpose in their training journey.

Conversely, participants also expressed concerns regarding the limited emphasis on Māori cultural values in mainstream training programmes. They call for a deeper and more genuine inclusion of Māori values throughout the entire learning process, warning against superficial gestures. It has been identified that learners can recognise when efforts are insincere, stressing the importance of truly engaging with Māori cultural values.[21]

3.3.3 Tuakana-teina learning

Tuakana-teina, or elder-younger sibling learning, is a concept rooted in mutual respect and reciprocity and closely linked to whānau practices. It involves a mentoring-type relationship between an older or more experienced person (tuakana) and a younger or less experienced person (teina).[22] The tuakana leads the relationship, but both tuakana and teina teach and learn from each other as mentors and learners.[23]

3.3.4 Tuakana-teina model in action

Throughout all aspects of business operations, it is clear that whānau and community are central to the goals and motivations of the participants. In terms of mentoring, participants approach this both formally or informally, with learners being taken under the wing of more experienced employees to help with specific skill sets and tasks. For example, one business owner said,

It is crucial to recognise that while the tuakana-teina concept is often referenced across various contexts, its true essence may not always be fully embraced. Culturally and authentically, its strength lies in its close association with whānau, whenua, iwi, and hapū. When rooted in these foundational elements, the tuakana-teina relationships naturally flourish, reflecting its genuine cultural significance.[24]

21 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 17

22 Tahau-Hodges, P. (2010). *Kaiako Pono: Mentoring for Māori Learners in the Tertiary Sector.* Wellington: Te Puni Kōkiri, Ako Aotearoa and Tertiary Education Commission.

23 Smith, L. (2007). *Supervision and Māori doctoral learners: A discussion piece*, MAI Review 3, research note 2

24 Royal, T. A. C. (2005). The Purpose of Education, Perspectives arising from Mātauranga Māori. A report written for the Ministry of Education, Wellington.

" *One day you might be running a crane lift because that's your skill, but when it comes to pouring concrete, Beau's better at that, so he's running that part of the job."* [25]

This practice establishes a connection between the tuakana and teina, whilst also providing support, role-modelling, and knowledge sharing in efforts to enrich and embed the learning journey of the teina.

Research by Smith[26], supports this practice, suggesting, while some supervisors may see their role purely as that of a teacher and giver of knowledge, others view themselves as learners from whom they can learn to teach. As a two-way connection, the tuakana can showcase leadership skills and expertise, while the teina can gain a better understanding of the task and develop their skill set.

Another key aspect of Māori learning is applying the tuakana-teina concept within a group setting. Based on personal experience of a 'traditional' apprenticeship with emphasis on independent learning, participants integrated group study sessions during work hours. One participant highlighted, *"We have book-days where we go through the assessments with our apprentices. They ask questions and we respond based on our knowledge and experience."* [27] This suggests that group study sessions enhance the application of the tuakana-teina concept by fostering collaborative learning and providing opportunities for mentorship within the group dynamic.

Holding the session during work hours allows employees to focus on training without affecting their personal time and ensures that the entire team gets the same information at once. It also shows a commitment to employee growth, fostering a positive organisational culture.

Another participant noted, *"Once we started doing that, they just started ticking through the unit standards a lot faster than they did by themselves."* [28]

This implies that Māori learners thrive in a collaborative environment, a sentiment echoed by other respondents.

Additionally, other participants also recognised that Māori workers employed by Pākehā (non-Māori) builders in the local area may not receive adequate support in their workplace. To address this, one business owner said they open their group training sessions to allow Māori workers from different building organisations to participate. It was expressed that this provides exposure to different perspectives and learning environments, potentially filling a gap in support that their employers may not provide. [29] It should be noted that this is not common industry practice.

Business owners who participated in the former Māori Trades Training Scheme emphasised the importance of training together as a rōpū (group) Māori. Common responses included that it fostered a sense of whānaungatanga (connectedness, relationships), manaakitanga (care and inclusion) and kotahitanga (togetherness). In comparison, participants also expressed disappointment with the mainstream vocational training approach, which lacks this group dynamic. The transformative power of their own group learning experiences was highlighted as a contributing factor to their enjoyment and successful learning outcomes.

25 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

26 Smith, L. (2007). Supervision and Māori doctoral learners: A discussion piece, pp.2, MAI Review 3, research note 2

27 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 12

28 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

29 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

> **"** *So, the guys from these other builders are going to come in and work alongside our boys and hopefully benefit from the same thing that our boys are, and learn some stuff along the way from us, from a different point of view. Because they're working for Pākehā builders. Even the builders themselves have acknowledged that. They're not Māori, but their employees are Māori. They just don't know how to help them."*[30]

3.4   Support for Māori learners

3.4.1   Management support

> **"** *The importance of having key people such as employers, tutors, ITO training advisors, co-workers and whānau, who are genuinely committed to seeing them succeed, is imperative to Māori learners."*[31]
>
> Kereoma, Conner, Garrow and Young

Participants highlighted the pivotal role of support for Māori learners throughout their educational journey. While acknowledging the importance of professional assistance, they recognised the transformative impact of practical support and pastoral care. Examples ranged from offering words of encouragement to providing transportation to and from work/training, as well as supplying meals like breakfast or lunch, writing reference letters, and collaborating with training advisors to navigate training and domestic challenges. Remarkably, some employers went as far as providing childcare when no other options were available. Additionally, management played a crucial role in advocating for Māori learners by providing necessary support and guidance to training advisors when needed. This ensured that advisors were equipped to address the unique needs and challenges faced by Māori learners effectively.

It is noteworthy that a significant portion of this comprehensive support, often self-funded by the employer and surpassing industry norms, resonates deeply with core te ao Māori values such as manaakitanga (care and inclusion). This commitment to the well-being of employees and their whānau exemplifies a holistic approach to learner success, even amidst potential resource constraints. However, the resource-intensive nature of this aid underscores the need for further support to enable employers to continue providing effective assistance to Māori learners.

3.4.2   Whānau engagement

It became evident that personal life and challenges significantly influenced the learning journey. Instances of apprentices being either withdrawn, distracted or absent without explanation prompted participants to engage with the whānau to understand the underlying issues. In cases where contact was difficult, home visits were conducted to ensure the well-being of the learner and their whānau. This highlights the critical role of whānau support in facilitating successful training outcomes and affirms the importance of face-to-face engagement. Research conducted by Te Pūkenga shows that lack of whānau support can hinder learning.[32]

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30 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

31 Alkema, A., Kerehoma, C., Murray, N. and Ripley, L., 2019. Hinatore: Empowering Māori and Pacific workplace learners. *Literacy and Numeracy Studies*, 27(1), pp.1-16.

32 Te Pūkenga. (2021). *Te Rito: Insights from learners and staff – opportunities to enhance success for all Te Pūkenga learners and Māori learners*. https://www.xn--tepkenga-szb.ac.nz/assets/Our-Pathway/Learner-Journey/Te-Rito-Insights-from-learners-Part-One-Final-Digital.pdf

The involvement of whānau, as emphasised by a participant working in consultancy, stands out as a crucial aspect of the learning process for Māori learners. This approach entails actively including whānau in the interview process for potential apprentices, providing them with insight into their

essential role in motivating and supporting learners' progress. Recognising and involving whānau in this way enhances the learning experience, fostering a holistic approach that encompasses personal and community growth.

3.4.3 Training advisors as mentors

Training advisors emerged as key mentors in supporting Māori learner outcomes. Participants emphasised the importance of advisors understanding the preferred learning styles and challenges of their learners to tailor their approach effectively.

Recognising that learners may feel whakamā (reservedness/shyness) to share their challenges, participants highlighted the responsibility of

employers to facilitate communication with training advisors. Furthermore, advisors who demonstrated compassion, empathy, and an understanding of te ao Māori were deemed more effective in supporting learners.

For example, one participant mentioned:

> *Having the same TA for the whole time is good because they start to learn how our guys learn and how best they can assist them. So even though that group of 12 that we put on the micro credentials, there are boys there that struggle with reading and writing, but they all passed the same qualifications that some of the boys that don't have those issues. So, it sort of showed us that the TA must be doing something right…Knowing our boys… they would want to be looked at and treated the same as the rest of the guys. If the TA can have that training to identify any literacy challenges that they're having and then they seamlessly change their approach at the same time…that would be good."[33]*

While many participants praised the effectiveness of training advisors', they also underscored the growing demand for more trainers from diverse backgrounds, especially Māori and Pacific Peoples. Participants feel these trainers understand their culture better and are easier to relate to compared to trainers from other backgrounds. Feedback indicated that Māori trainees respond particularly well to these advisors during assessment processes. However, it was noted that while some regions have highly regarded training advisors, others lack the requisite skills and approach to effectively support Māori learners.

This inconsistency was highlighted across various Waihanga Ara Rau Workforce Development Plans developed in 2023 and 2024.[34] These observations underscore the critical nature of the training advisor role and highlight the importance of selecting candidates who can adequately support the success of Māori learners.

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33 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

34 Waihanga Ara Rau. Workforce development plan. Interview series 2023 & 2024.

3.4.4 Recognition of achievement

> *If someone can get a trade behind them, a trade or tohu whatever it might be, it's purposeful for them moving forward in life, for their whānau, for their hapū, for their iwi."*
> Director (Civil Engineering)

Many organisations understand the value of acknowledging their employees' achievements, especially when it comes to acquiring new qualifications.

For many Māori employees, particularly those who are receiving their first formal qualification, this acknowledgment marks a significant milestone.[35]

> *When they get their quals and stuff we tend to make a big deal out of that for them, because some of them didn't even finish high school, so it's their first qual that they've really received."*

> *Some of our guys struggle with reading and writing, so passing a qual was massive. It was a big upgrade and a big celebration for them."*

Initially, some learners may feel whakamā about their achievements, due to cultural factors like humility and not wanting to stand out from their peers.[36] However, as organisations recognise and support their accomplishments, these learners often transition to feelings of pride and connection.[37]

This highlights the importance of fostering a supportive environment that encourages continuous learning and growth, particularly for Māori learners.

3.4.5 Celebrating success: Building a culture of recognition and belonging

Recognition of achievement can manifest in various forms, from small celebrations for milestones within qualifications to formal graduations upon completion.

As one participant noted:

> *I think three key aspects that we've figured out are crucial to the success of our Māori trainees. One is that it needs to be an incremental programme. So, it needs to be a long-term programme with a 3–5-year end goal, but our Māori boys don't – yeah, that's too long for some of them to commit to, so we've broken it down into stages with different milestones at each stage. So, they make their way through those stages and actually graduate from each stage, have a bit of a whakanuia for them so that they can celebrate their successes and stay on that pathway with that end goal in mind."*

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35 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

36 Kereoma, C., Connor, J., Garrow, L., and Young, C. (2013). *Māori learners in workplace settings.* Wellington: Ako Aotearoa.

37 Ibid

Another business owner, operating as a training academy, hosts formal graduation ceremonies where graduates dress formally in their number ones (suit and tie) and invite whānau, friends, and colleagues. Photos from these events are shared on the organisation's website and social media pages.

Celebrating milestones like obtaining qualifications is seen as significant, especially for individuals who may not have completed high school or faced difficulties with literacy. Overall, the emphasis is on creating a workplace culture that values and supports the well-being and success of its employees.

For Māori employees, deeply connected to tradition and spirituality, ceremonies marking significant historical or seasonal milestones, such as hākari (feasts), serve as powerful ways for fostering connection, celebration, and belonging, while also preserving cultural heritage for future generations. These gatherings foster community unity, strengthen bonds, and reaffirm cultural identity amidst modern challenges.

3.4.6 The enduring impact of recognition

Recognising the achievements of Māori employees goes beyond mere celebration; it offers long-term benefits. By nurturing a culture of acknowledgment, organisations can boost employee engagement,

retention, and career growth prospects for kaimahi Māori This inclusive and appreciative environment contributes to a more diverse and thriving workplace, benefiting all stakeholders.

3.5   Training collaboration

A critical gap exists between current qualification development and the needs of both industry and Māori learners. Feedback from participants indicated that existing course materials often lack alignment with industry requirements and fail to adequately address the unique learning styles and cultural contexts of Māori learners. Evidence from the broader industry highlights this disconnect.

Electrician apprenticeship programmes, for instance, utilise overly advanced modules and assignments designed for a learning stage significantly ahead of the students' current level. One participant highlighted that they were being asked to focus on tasks that were a full year ahead of their current stage, resulting in confusion and hindering comprehension of other important aspects of their training. Such focus on advanced topics can lead to apprentices feeling overwhelmed, impeding the comprehension of

foundational concepts, and potentially leading to discouragement and industry attrition.[38]

In response to such challenges, discussions have emphasised the importance of consulting with Industry Training Organisations and subsequently, training advisors to customise programme delivery methods, to better suit learners' needs. This collaborative approach has yielded some positive changes, such as the suggestion by one employer to divide the level 3 construction course into micro-credentials for enhanced manageability.[39] That being said, more consultation is necessary.

Participants emphasised the necessity of a comprehensive review of existing learning materials, particularly their effectiveness for Māori learners. They suggested incorporating more hands-on learning opportunities and assessments, enhancing cultural capability components, and

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38 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

39 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

simplifying language where feasible. It was noted that the technical language used in many materials poses significant challenges for senior employees, let alone first-time learners. To improve

the effectiveness of these materials, it is crucial for employers to offer support and recognise the importance of the course content.[40]

3.6   Financial aid

Employers are actively encouraging learners through their educational journey, but acknowledge that this requires intentional effort and resources, which can sometimes detract from business operations. Two key initiatives that have alleviated some of these challenges are Fees Free[41] and the Apprenticeship Boost.[42]

Recent data indicates a significant increase in Māori apprenticeships, with the number rising by 71 per cent, reflecting a growing trend, particularly among rangatahi aged 24 years and under. Their participation has increased from 16 per cent in 2019 to 19 per cent in 2023.[43] This upward trend reinforces the effectiveness of apprenticeship initiatives, such as the Apprenticeship Boost, in encouraging Māori learners to pursue vocational education training opportunities.

Further, businesses are conscious that the apprenticeship support initiative will conclude in December 2024, and currently, it is unclear what support will be available for employers in relation to new trainees thereafter.

Participants support the ongoing implementation of these initiatives while suggesting minor modifications to address issues related to the administration of the Apprenticeship Boost scheme, particularly concerning its disbursement of funds directly to employers. They also emphasise the importance of ensuring that funds are appropriately allocated to apprentices, underscoring the necessity for enhanced oversight to deter unethical behaviours. RNZ News[44] have highlighted similar industry concerns through their reports of employers exploiting apprenticeship programmes for subsidies without actually training apprentices, reinforcing concerns about fund misuse in the Apprenticeship Boost scheme.[45]

Despite these hurdles, participants generally view the programmes favourably, considering them valuable support. They suggest reducing funding for these initiatives could have a negative impact, particularly for Māori learners who are more likely to benefit from apprenticeships and further training programmes.

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40 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

41 Fees Free: Financial aid for first-time tertiary learners, covering tuition costs for either one year of study or two years of work-based training, with a maximum allowance of $12,000.

42 Apprenticeship Boost: Financial support given to employers to retain existing apprentices and recruit new ones.

43 Joseph Los'e "Investment into Māori apprentices has turned around Māori unemployment" The New Zealand Herald, (online ed, Auckland, 31 May 2023)

44 John Gerritsen "Businesses receiving subsidies despite apprentices getting no credits – industry sources" RNZ, (online ed, Auckland, 13 May 2023)

45 Ibid.

Kia whakangungua koe Training
Recommendations

1. Blend practice with theory

→ Mix hands on learning with theoretical knowledge to better engage Māori learners and cater to their strengths.

2. Include Māori culture

→ Integrate Māori cultural values into training to create inclusive environments and boost learning outcomes. Authentic and from the beginning and throughout.

3. Adapt learning and assessment materials

→ Customise course content for Māori learners, focussing on practical learning, cultural understanding and plain language where possible.

4. Align training with industry

→ Consult with advisors to match course delivery with industry needs, considering micro-credentials for better learning outcomes.

5. Secure long-term financial support

→ Ensure ongoing financial aid for employers helping Māori learners, guaranteeing stability in training programmes beyond current initiatives.

4.

He pārekerekere rangatira
Nurturing Māori leaders

Author: Jen Takuira

4.1   What is leadership?

Experts of leadership define leadership as 'a process whereby an individual influences a group of individuals to achieve a common goal'[1] and/ or 'leadership as a social influence; it means leaving a mark, it is initiating and guiding, and results in change.'[2] Similarly, an essential skill of leadership is the ability to influence or mutually influence and engage in timely inquiry[3] by gaining followers' commitment and enthusiasm, leading and communicating ideas, obtaining acceptance, and motivating people to support and implement ideas through change. Generally, 'leadership is an influencing process between leaders and followers to achieve organisational objectives through change.'[4]
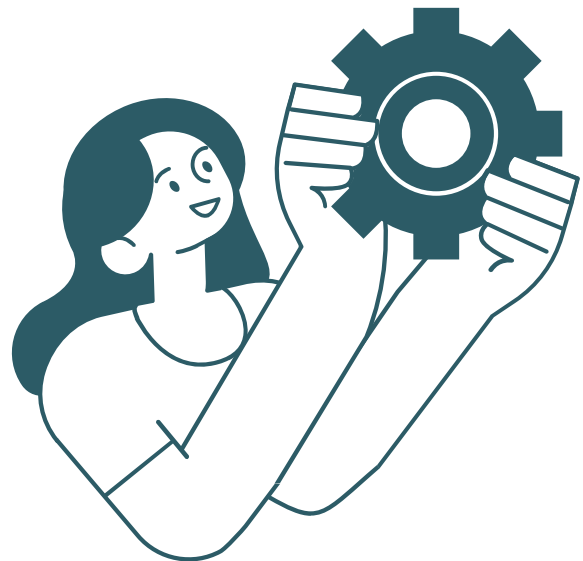
1   Hackman & Johnson, M. &. (2009, pg. 12). Leadership: A communication perspective. In M. &. Hackman & Johnson, *Leadership and Communication* (pp. 1-38). Prospect Heights: Waveland Press.

2   Ibid 3

3   Senge, P. M., Heifetz, R. A., & Torbert, B. (2000). A Conversation on Leadership. *Reflections (Cambridge, Mass.)*, 2(1), 57-68. https://doi.org/10.1162/152417300570014

4   Lussier & Achua, R.N, & C.F. (2014). *Leadership: Theory, application & skill development.* (6th Edition). South West College ISE

A fundamental perception of leadership is that 'leaders' spend more time defining and pursuing outcomes than dealing with day-to-day challenges, and their followers generally pledge their allegiance to the leaders' vision and their belief in their ability to deliver. In dealing with challenges, the skill and art regarding problem-solving at its excellence is a direct response to these challenges, and this must be a minimum requirement.[5] Arguably, neither pursuing outcomes nor dealing with day-to-day challenges bears more weight than the other; therefore, skilled leadership needs to equally assert energy into task and relationship challenges while pursuing a clear vision.[6]

Leadership requires a cumulative body of knowledge, expertise, skills, and attitude. Building leadership in a business is a necessity, and those that understand this concept will elevate valuable business partners within the organisation.[7] Maxwell's[8] leadership philosophy is that 'good people skills differentiate the best leaders,' 'one life influencing another, and 'their influence incites the same passion in those that seek to lead.'

Transactional leadership, similar to the definition alluded to earlier, focuses on day-to-day operations and their ability to communicate and interact with people based on values and needs.[9] There is a significant emphasis on the exchange of management ideologies, which is discussed firsthand with their people (followers). Upon achieving these ideologies, a transactional exchange occurs where the people determine the conditions and reward system appropriate for achieving outcomes. Thus, such behaviour is transactional between the leader and their followers, where leaders reward or incentivise in return for increased productivity.[10]

Transformation leadership extends beyond transactional leadership to encompass the notion of 'leads' – leads and motivates others to achieve higher performance levels, challenging and setting expectations thought impossible.[11] Contrary to transactional leadership, transformational leadership is futureproofing and welcomes change instead of a stagnant positioning.[12] The work of Parry[13] derives the notion of transactional leadership consisting of the following:

→   Role modelling
→   Inspirational motivation
→   Visionary
→   Consideration to others
→   Creative and intellectual stimulation.

Kouzes and Posner[14] have similar ideas of transactional leadership, which can be taught, learned, and developed with patience, hard work, and constructive feedback. The following are key elements of this:

5   Goldberg, I. B. (2009). Defining leadership. Arkansas Business, 26(41), 7-7.

6   Ibid 1

7   Maxwell, J. C. (2013). John Maxwell on leadership. *T + D, 67(2*), 19.

8   Ibid 6 at pg 19.

9   Katene, S. (2010, pg.2). Modelling Māori leadership: What makes for good leadership? Mai Review, Issue 2, http://ww.review.mai.ac.nz

10 Parry, K.W. (1996). *Transformational leadership: Developing an enterprising management culture.* Melbourne: Pitman Publishing

11 Bass, B.M. (1998). *Transformational leadership: Industrial, military, and educational impact.* Mahwah New Jersey: Lawrence Erlbaum Associates

12 Above n. 9 at pg.31

13 Above n. 213

14 Boulais, N.A., 2000. *A content analysis of children's literature using Kouzes and Posner's leadership themes in the Caldecott Medal winners and selected Honor Books.* The University of Mississippi.

→   Challenge the process.

→   Inspire a shared vision.

→   Enable others.

→   Model the way.

→   Encourage the heart through celebrations and recognition.

Overall, transactional leadership facilitates organisational change and addresses corporate culture through creation, innovation, and if necessary, destruction. Leaders and culture are intertwined, working in unison, and cannot be understood on their own.[15] Many academics categorise transformational leadership as change agents, motivators, and visionaries who add value to the organisation's goals.

4.2   Evolution of Māori leadership

Traditional Māori leadership is an incarnation of those trusted before time, such as the captains (and tohunga)[16] of Iwi who led the great migration to Aotearoa New Zealand. Overtime, waka leadership was replaced by three other social constructs: iwi, hapū, and whānau leaders. This change maintained a commonality, with the descendants of the ancestral waka being catalysts and remembered in history and whakapapa.[17]

Ariki/Rangatira[18] and **Tohunga** were well recognised in traditional Māori communities as leaders, each holding significant importance due to their hereditary ties and roles. Both were equally influential in mobilising and covering political, spiritual, and professional aspects.[19] Rangatira were political leaders who held chieftainship. Chieftainship was transposed by birthright, and its weighting was measured through genealogical ties, kinship relationships, alliances with other Iwi, specialised knowledge, and spiritual strengths.[20] Writers such as Best, Te Rangihiroa, and Winiata [21] agreed that leadership was typically exercised by the first-born male, a factor in the passing on or succession to Ariki or Rangatira leadership. However, this was not always the case in Iwi such as Ngāti Porou and others.[22] While the perceived view of historical male leadership persists in the literature, there are growing concerns that traditional Rangatira could have been male or female, mister, or mistress.[23]

15 Schein, E. H. (1991). Organisational culture and leadership: A dynamic view. In S Katene, Modelling Māori leadership (pp. 1-16)

16 Tohunga – priest, skilled spiritual leader, expert – Mead, H.M. (2016). *Living by Māori values: Tikanga Māori*. Huia Publisher

17 Whakapapa – genealogy – Mead, H.M. (2016). *Living by Māori values: Tikanga Māori*. Huia Publisher

18 Rangatira – Chief, male or female. Master or Mistress. Well, born, noble. Williams, H.W. (1985). *A dictionary of the Māori language*. P.D. Hasselberg Government Print. Rangatira – political, sovereignty, chieftainship, leadership - Mead, H.M. (2016). *Living by Māori values: Tikanga Māori*. Huia Publisher (pp. 22).

19 Durie, M.H. (1994) Whaiora: Māori health development (1st Ed.). Oxford University Press. In S Katene, Modelling Māori leadership (pp. 1-16), E. H. (1991). Organisational culture and leadership: A dynamic view. In S Katene, Modelling Māori leadership (pp. 1-16)

20 Katene, S. (2010, pg.4). Modelling Māori leadership: What makes for good leadership? Mai Review, Issue 2, http://ww.review.mai.ac.nz

21 Best. E. (1924). *The Māori as he was*. Wellington: Dominion Museum. Te Rangihiroa, P. (1949). *The coming of the Māori. Māori purposes fund board*. Wellington: Whitcombe and Tombs. Winiata, M. (1967). *Changing role of the leader in Māori society*. Auckland: Blackwood and Janet Paul.

22 Katene, S. (2010, pg.4). Modelling Māori leadership: What makes for good leadership? Mai Review, Issue 2, http://ww.review.mai.ac.nz

23 Williams, H.W. (1985). *A dictionary of the Māori language*. P.D. Hasselberg Government Printer

Māori philosophy expresses that all power and authority originated from the Atua,[24] with man acting as an agent of God or a tool through which godly power was expressed. Therefore, supreme control lay with the gods. The next level of authority was the Ariki,[25] the most senior member of Māori aristocracy (first-born of the most senior whānau), akin to a paramount chief who held respect and allegiance of their subjects, leading and directing them. Examples of Ariki include Tumu Te Heuheu, Ariki and paramount chief of Ngāti Tūwharetoa,[26] and Kiingi Tuuheitia Pootatau Te Wherowhero tuawhitu of the Kīngitanga.

It is important to note that it was also possible for a Teina chief (younger brother or male cousin of a male)[27] to take a leadership role. For instance, Ngāti Toa Rangatira chief Te Rauparaha, who originated from Kawhia, led his people on their Southern migration to Te Whanganui-a-Tara in the 1820s. The order of leadership generally occurred by usurping leadership from Rangatira who lacked leadership qualities, migrating and/or establishing marital relationships with high-born women, or inheriting mana of Teina ancestor to achieve leadership.[28]

Tohunga leadership were well-respected ritual leaders within Māori constructs, holders of expertise and rare knowledge, often perceived through a divine mystical lens. They were equally positioned alongside Rangatira, sharing responsibilities for various aspects of life, including religion, agriculture, warfare, arts, and other areas. Both roles performed sacred rituals to ensure the wellbeing of their people. Tohunga's authority and trust were successfully earned through the outcomes they achieved and the prosperity and economic status of their society. Their expertise was highly sought after, cultivated through Whare Wānanga, where they were immersed in tribal traditions, history, and education from a young age, fostering their individual leadership and expertise.[29]

Whānau leadership, according to Mead[30], is illustrated by a class that comprises kaumatua (elder) whose status is based on knowledge of whakapapa, age, wisdom, and experience. These individuals are recognised by their whānau as their immediate leaders and represent the whānau in marae, hapū, and iwi discussions.

Although traditional leadership has often been described as consisting of individual dimensions and specific roles, it is important to note that it is not one-dimensional. In fact, leadership roles often overlap in one or more dimensions.[31]

24 Atua are goods responsible for the creation of the universe: the planets, stars, the sun, and every living thing on the earth, including mankind – Barlow, C. (1991). *Tikanga Whakaaro: Key concepts in Māori culture*. Oxford University Press.

25 Ariki – High chief - Mead, H.M. (2016). *Living by Māori values: Tikanga Māori*. Huia Publisher

26 Above n 19 at pg.4

27 Above n 19 at pg.5

28 Ibid

29 Ibid

30 Katene, S., 2010. Modelling Māori leadership: What makes for good leadership. *Mai Review, 2*(2), pp.11-12.

31 Katene, S. (2010, pg.5). Modelling Māori leadership: What makes for good leadership? Mai Review, Issue 2, http://ww.review.mai.ac.nz

4.2.1   Māori leadership 19th century

Upon the arrival of Europeans, a shift in traditional Māori leadership concepts was unavoidable. With further challenges inflicted on Māori communities, the transition from traditional to transformational leadership became imperative. Transformational leadership offered innovative approaches that enabled Māori to envision future possibilities and create pathways to achieve them, providing benefits and value.

Māori leaders adopted transformational leadership to address challenges, empower, and motivate people who had been oppressed and marginalised. They injected their inspirational and leadership ideas, which in turn garnered respect and admiration of the people.[32]

4.2.2   Māori leadership 20th century

By the turn of the 20th century, Māori experienced disconnection from their lifestyles, land, and resources while also dealing with European ailments and diseases introduced to Aotearoa New Zealand. Traditional Māori socio-political systems were fading, Te Tiriti O Waitangi agreement to uphold the articles were nullified, and Māori relied on pioneers in Māori health like Pomare, Te Rangihiroa, Wi Repa and Ellison, who worked closely with local Māori leaders.

As we start to unravel what defines leadership and some of the attributes of a leader, we now discuss leadership in the context of Māori organisations and communities. To begin this journey, we navigate through the Kaitaka Paepaeroa Iwi environmental scan 2024[33], 20 Iwi Scans of Aotearoa New Zealand, compiled and written by Wāhinetwork Ltd, to weave together a story of what leadership represents in their communities. The following section is not a comprehensive representation of leadership among Iwi, as leadership was outside the scope of the report, but it provides a simple overview of what some Iwi highlighted in the scan.

The concept mauri is often interpreted as the "spark of life," the active component that indicates the person is alive.'[34] This notion is echoed in the Iwi Scan Report, where Māori governance's fundamental principle is indeed mauri, described as "a life force or life essence," touching every element of the progression of transactional, transformational, and traditional governance and leadership. Iwi across Aotearoa New Zealand place strategic value on rangatiratanga, embodying positive leadership. They work collaboratively across sectors to engage and create models of leadership at regional and national levels.

Strategic leadership forums, parties, and groupings are created almost at all Iwi levels and are multifunctional, fit-for-purpose bodies. As discussed in the literature review, traditional Māori leadership traces back to the great migration, involving Captains and Tohunga, Ariki and Rangatira/Whānau leadership, among other roles. In the 21st century, the differing levels of leadership remain relevant.

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32 Ibid at pg.6

33 Kaitaka Paepaeroa Iwi environmental scan 2024 - 20 Iwi Scans of Aotearoa New Zealand, compiled and written by Wāhinetwork Ltd

34 Mead, H.M. (2016). *Living by Māori values: Tikanga Māori.* Huia Publisher and above n 29.

Leadership comes in many forms, as highlighted in the Kaitaka Paepaeroa Iwi Scan Report. An innovative grouping (and not so innovative or even justifiable, to some Māori communities) of leadership was the creation of the Iwi Chairs Forum, established from a karanga (call) from Ngāi Tahu to hapū (subtribes) and iwi leaders to hui about 'how to help each other regain control of their lives – mana Māori motuhake – and the National Iwi Chairs Forum was established.[35] Excerpts highlighted in the Iwi Scan Report accounted for support in advancing social transformation and economic prosperity.

Just shy of 20 years, the National Iwi Chairs Forum has worked tirelessly under the mantle of Kotahitanga – a space of unity, sharing, and collaboration to honour the past and create a better future.[36] As predicted by Tā Mark Soloman, demographic changes in the country necessitate that Iwi be prepared for new challenges. Others remind us that to 'survive today's world, Māori need to consider a much broader range of leadership that empowers people to identify and address their own needs. Leadership is constantly evolving, and we must ensure we are growing our people.[37]

Māori leadership has evolved and continues to do so, addressing the constant changes and making significant progress in preparing for future challenges. As part of the Māori Workforce Development Plan of Waihanga Ara Rau, it was imperative to undertake qualitative research with those that understand the industry.

The following section presents the views and experiences of 60 Māori participants who hold leadership or management roles, echoing perspectives of leadership qualities among their teams and how these qualities are observed in the workplace.

4.3 Leadership qualities for aspiring leaders – Competencies Framework

4.3.1 Demonstrates strong ethics and provides a sense of safety.

According to Harvard Business Review,[38] research involving 195 leaders across 15 countries indicated that demonstrating strong ethics and moral standards (at 67%) and providing a safe working environment is among the most important leadership competencies. This competency is about behaving consistently with one's values, and if there is a discrepancy with a decision, reconnecting with your core values may be necessary. Hays[39] reiterates that integrity is a leadership skill influencing an organisation's success through demonstrating strong principles and values. The following are statements from the participants interviewed.

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35 Mutu, M. (2017). *National Iwi Chairs forum*. [Power point presentation] University of Auckland. Retrieved 14 May 2024.

36 Iwi Chairs Forum Secretariat. (n.d.). Sharing the vision of kotahitanga. Retrieved 14 May 2024. **https://iwichairs.maori.nz/tikanga/**

37 Walking the Talk: Te Runanga o Ngāi Tahu: Te Karaka (31 March 2017): https://ngaitahu.iwi.nz/our_stories/tk73-walking-the-talk/ (Accessed 11 July 2023).

38 Giles, S. (2016). The most important leadership competencies, according to leaders around the world. In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgIm HPD_BwE

39 Hays. (n.d.). Working for your tomorrow: Leadership skills – What makes a good leader? Retrieved 28 May 2021. **https://www.hays.net. nz/career-advice/upskilling/leadership-skills**

Notwithstanding the concept of 'mana', one participant states that "mana and holding one's own dignity is critical."[40] William[41] says it is common belief that the notion of mana is to have authority, control, influence, prestige, power, psychic force, effectual, binding, and authoritative command.[42] Meads believes that people who tend to have mana are generally those in leadership roles and are well placed in terms of whakapapa, chiefly lines, or important families. Mana in terms of prestige and power hails from one's own mana tipuna,[43] and this power is the catalyst of kinship, parents, whānau, hapū and Iwi. The personal growth of power and prestige is founded on the basis of skills, experience, and contributions over time, which afford mana tangata.[44] As a general rule, mana must be respected, and should enhance the mana of individuals. Behaviour that diminishes mana results in trouble.[45] When creating leaders, it is believed that one must be credible, a good person and doing what is right, which means not necessarily conforming to the generic approaches of management or leadership.[46] "Our leaders are good people and well respected, giving rather than receiving, who volunteer a lot of their time to community events, sporting events and not receiving pay, is huge. Leadership development encompasses an 'understanding of the kaupapa' 'our kaupapa' 'what we are all about.'"[47]

Examples such as staff employed for longevity and another "who puts more hours to free community organisations then her own job' serve as a testament to what one is willing to give before receiving anything in return."[48]

> " Some of the best leaders are the quietest, moving through the world without utterance, and the possession of giving respect while also receiving it is what motivates this workforce to achieve their goals."[49]

> " Diversity in the industry needs to be taught. Some Māori are confident in their Māori ways, knowing and being while some are not."[50]

This raises the questions of 'Is this diversity of cultural elements inclusive of Te Reo, Tikanga, Te Tiriti o Waitangi and Mātauranga? or is it workplace diversity and inclusiveness?' This needs to be further teased out to find a more direct approach to learning as the term 'diversity' has different meanings depending on the context and environment.

Communication follows closely behind, with a 56% rating. The ability to communicate clear expectations, thus avoiding misunderstanding and ensuring everyone is on the same page is important

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40 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 15
41 Williams, H.W. (1985). *A dictionary of the Māori language*. P.D. Hasselberg Government Printer.
42 Ibid.
43 Mana Tupuna - ancestors
44 Mana Tangata – human authority
45 Mead, H.M. (pg. 33-34, 2016). *Living by Māori values: Tikanga Māori*. Huia Publisher.
46 Ibid 38
47 Ibid
48 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 15
49 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 9
50 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 9

because it helps with providing a safe environment. Good communicators speak specifically, directly and succinctly while also actively listening to build strong relationships.[51] One participant stated:

> Those that show good relational abilities are those that can work with clients." Relational skills enable individuals to collaborate effectively in various situations, including communicating with employees, resolving conflict and making group decisions. [52]

Communication is concerned primarily about people[53] and through a process of kānohi ki te kānohi,[54] by way of communication is a key strategy in finding out from your team who actually wants to be a leader, who is keen to engage and step up and clearly communicating the expectations of the organisation so that a clear pathway of achievement is understood.[55] This is upheld by the organisation who chooses to teach a non-industry expert the ways of "understanding the kaupapa, our kaupapa, every single day."[56]

> Our morning meeting is the most important meeting that we do, as most toolbox meetings are, ours is around knowledge, not necessarily mahi. We have a lot of kōrero about whakapapa, vision, and topics that are aspiring. Monthly meetings are just as effective as key performance meetings with instructors.[57] Administration staff are just as important as tradesman and we send this team on training. Understanding each component of the organisation and how each component operates is working collaboratively for a better appreciation of each other's tasks."[58]

4.3.2 Empowerment of others[59]

No one leader can do everything. Therefore, sharing of power has repeatedly shown to increase productivity and proactiveness, benefit customers and result in high levels of job satisfaction and commitment. As highlighted by Hays, "leaders are accountable for solving problems across various situations." [60] A passionate participant expresses the following:

51 Hays. (n.d.). Working for your tomorrow: Leadership skills – What makes a good leader? Retrieved 28 May 2021. https://www.hays.net.nz/career-advice/upskilling/leadership-skills

52 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 25

53 Lussier & Achua, R.N, & C.F. (2014). *Leadership: Theory, application & skill development.* (6th Edition). Southwest College ISE

54 Kanohi ki te kānohi – means face to face, in person and in the flesh - Te Aka Māori Dictionary. (n.d.). Kanohi ki te kānohi. Retrieved 16 May 2024. *https://maoridictionary.co.nz/word/2179*

55 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 13

56 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 17

57 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 26

58 Ibid

59 Giles, S. (2016). *The most important leadership competencies, according to leaders around the world.* In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgImHPD_BwE

60 Above n 47

> *The power of 'Willingness',[61] willingness to volunteer shows initiative and taking on jobs without being told, at the same time as helping and supporting their fellow peers is crucial, 'taking the initiative'[62] is when you see potential leadership skills. Observing these behaviours have been pivotal for future promotions in the workplace. Additionally, being a 'problem solver' is essential for determining leadership potential.[63]*

4.3.3 Fosters a sense of connection and belonging.[64]

Leaders who communicate openly and create an environment where success and failure are shared, build a foundation of connection and belonging. This is interpreted as trust building. Workers who trust their employers are far more engaged and loyal, and leaders who are dependable, accessible, credible, and supportive foster this trust.[65]

4.3.4 Openness to new ideas and foster learning[66]

Being flexible and open to new ideas and approaches, while providing a space for trial and error, is a common leadership strength that fosters a learning environment. Leaders need to demonstrate their openness to learning and adapting when necessary. Encouraging problem-solving discussions without judgement will create greater diversity of ideas.

4.3.5 Nurtures growth[67]

The final competency is nurturing growth, which entails "being committed to ongoing training' and 'helping employees grow into next-generation leaders."[68] When leaders show commitment to growth, employees are motivated to reciprocate expressing gratitude, loyalty, and going the extra mile. While not all competencies align directly with the kōrero of the participants, a more extensive variation of these is highlighted in the following section. Across the industry, there is an extensive list of blended training, learning, and leadership programmes that have evolved from traditional trade apprenticeships to a more modern approach where trade intersects with leadership skills.

61 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 8

62 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 22

63 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 11

64 Giles, S. (2016). *The most important leadership competencies, according to leaders around the world.* In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgImHPD_BwE

65 Hays. (n.d.). Working for your tomorrow: Leadership skills – What makes a good leader? Retrieved 28 May 2021. https://www.hays.net.nz/career-advice/upskilling/leadership-skills

66 Giles, S. (2016). *The most important leadership competencies, according to leaders around the world.* In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgImHPD_BwE

67 Ibid

68 Ibid, para 18.

4.4   Development of leadership

Trade apprenticeships in the 21st century have evolved from merely learning about a trade to encompassing a more extensive entry-level set of skills, including leadership, project management, and general management competencies. There is also an interest in transitioning from a focus solely on the trade to aspiring to higher management roles inspired by leadership aspirations. This is a new phenomenon compared to trade apprenticeships in the 50s, 60s, 70s and 80s, where enrolees predominantly focused only on the trade itself. One industry leader says:

> *It is essential that these leaders can still feel supported when 'technical know-how' of building is required, relying on those who work on the ground for that knowledge. Achieving great outcomes relies on the collaborative workmanship of all the required components."*[69]

Everyone has the potential to be leaders; the question is, are we looking for leadership potential through the right lens? Should the lens be of a traditional/transformational approach viewed through a Te Ao Māori lens or are we taking the conventional approach of a Eurocentric view?[70] What is important is to understand the importance of leadership through the lens of the rangatahi. Leadership from a rangatahi perspective may encompass very different ideologies compared to Gen X and Baby Boomers. Therefore, we need to capture, digest, and respond to these differences, ensuring we are cultivating a nuanced approach to aspiring leaders.

To illustrate the extent of leadership across the industry, the following leadership development ideas have been categorically noted and evidenced with the data collected from the 60 participants in the following table. The key highlights of the data captured provide an overview of the leadership development programmes/courses and models already existing in the industry, along with an overview of the curriculum focus undertaken in the programme.

The next part outlines the goals and objectives of industry leaders in what they believe is essential in developing their people, which may inform future recommendations across Construction and Infrastructure. The final section takes a holistic view of aligning with the leadership aspirations outlined in section 4.1 of this report to inform one's own self-awareness.

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69 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 1

70 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 9

Table 2   Leadership development in the construction and infrastructure industry

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
Māori leadership programmes	The purpose of the programme was to encourage management and leadership careers. Cover leadership theories, practices, and frameworks that support and strengthen skills.	Born out of a need highlighted in the Iwi Scan Report (2024), where leadership forums were developed, to be multifunctional and fit for purpose. Māori-owned businesses, employing up to 25% of their total workforce, lacked employees in management, leadership, or governance roles.[71] The stigma or ceiling of career progression did no exceed that of a 'supervisor on a digger'[72]	Includes 'whakawhanaungatanga,' 'a value associated with tikanga,' which embraces whakapapa and focuses on relationships.[73] Individuals expect to be supported by their relatives and extended relatives; simultaneously, these collectives also expect the support and help of the individual.	3. Fosters a sense of connection and belonging (C3)
		The principle of whakawhanaungatanga has been likened to a form of 'pastoral care,' and for one interviewee, the development of leaders in their business revolves around 'Whakawhanaungatanga – pastoral care', embodying 'Māoritanga' naturally.[74]	Includes 'mihi whakatau'[75] - a process of welcoming new workers at induction.[76]	(C3)

71 Ibid

72 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 4

73 Mead, H.M. (pg. 33-34, 2016). *Living by Māori values: Tikanga Māori.* Huia Publisher

74 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 6

75 Mihi whakatau – speech of greeting, official welcome speech – speech acknowledging those present at a gathering; the term mihi whakatau is used for a speech, or speeches, of welcome in Māori. Te Aka Māori Dictionary (n.d.). Retrieved 19 May 2024. https://maoridictionary.co.nz/word/11550

76 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
Māori leadership programme – Te Ara Whanake	Focus on strengthening ties to cultural environment and identity, and being self-aware of one's own strengths and capabilities, where values and beliefs of the individual are paramount.	Industry leaders frequently reference Māori practices, concepts, or principles in ways that would be invaluable to the leadership programmes created.		(C3)
Tuākana-Tēina learning and Transfer of Knowledge	A model of learning and leadership is a process that promotes reciprocal relationships.	Tuakana-Teina – Site inspection visits involve a process where one view suggests, 'we never failed an inspection.'[77] During inspection, work is signed off or corrected simultaneously by the Tradesman, with feedback provided. However, not all inspections are as smooth sailing, especially when materials and equipment have been delayed and site inspections are due. This can create conflict among Trades, Supervisors/Suppliers, and Contractors. Communication is key, and being transparent is essential. 'This is something you cannot teach your workers; they will learn this through experience.'[78]	Adopt the model	1.Demonstrates strong ethics and provides a sense of safety (C1)

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77   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 18
78   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 18

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
Emerging Leadership Group (Established in 2022)	Training specific to the company's vision and cultural values and how these are applied in the industry.	Entry level into this type of programme comes from two approaches, one that is management encouraged and one of self-selection from the individuals.[79]		(C1, C3, C5)
Ako online learning	Predeveloped training material accessible to industry members.	'Training is a big deal, pushing out courses for leadership, team management, and self-improvement,'[80] 'This is a far cry from the old, because when I started 35 years ago', the 'Board was old' 'training was pretty much all in-house' and 'you are never sent away for anything'. 'It is refreshing to be in a place that is all about encouraging learning and development'. 'I almost wished I started here.' [81]		5.Nurtures growth[82] (C5)
Mana mahi and Mana Wāhine	Focus on front-line leaders	'Mana mahi and Mana Wāhine are courses tailored to the front-line leaders.' [83]		(C4, C5)
GJ's leadership course		GJ's run multiple leadership courses.[84]		(C5)

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79 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 8

80 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 14

81 Ibid

82 Ibid

83 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 21

84 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 25

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
Knowledge Transfer and Tuākana-Tēina Model	'Whakapapa'[85] is passed on to the next generation, that's what Māori do.' Our Kaumātua are part of that transferable knowledge, as well as knowledge holders of many years of industry experience and this should also be passed down in the industry. We have a multitude of industry knowledge held by Kaumātua, who are currently unable to physically work or are retired. However, they are more than capable of passing their experiences and knowledge to new tradesmen. Academics would call this semantic memory, responsible for long-term storage of general knowledge, words and their meanings, facts, and concepts.[86]	When leaders show commitment to growth, employees are motivated to reciprocate expressing gratitude, loyalty and going the extra mile.	Transferring of this knowledge could be tailored to positively contribute to training in a more conducive and productive manner. It is not only about certification but also about leadership	2. Empowerment of others[87] (C2) (C1) (C5)

85 Whakapapa – genealogy and interviewee 19

86 Tulving, E. (1972). Episodic and semantic memory. In E.Tulving & W. Donaldson, *Organisation of memory.* Academic Press.

87 Giles, S. (2016). *The most important leadership competencies, according to leaders around the world.* In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgImHPD_BwE

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
On the job training	Tasks that need to be completed Provide opportunities for tradesmen to step into more management positions. Learning from the front.	Provided for 2ICs and others. '2IC's in other businesses attend leadership courses to understand their personalities and how to get the best from them.'[88] Leadership behaviours include leading from the front. 'Leading is a foreign element in the industry,'[89] however, it is one of the fundamental functions of management.[90] 'Peer-to-peer learning, not the authority-teaching' style from the older generation, as 'rangatahi tend not to listen to authority.'[91]	Collaboration of rangatahi and kaumatua in the transfer of knowledge	4. Openness to new ideas and foster learning[92] (C4)
Other opportunities	Business mentorship, engagement roles,'[93]	Others include job rotation and 'secondments'[94] - 'freshens things ups' and provide firsthand experience in 'how different teams are managed.'	Offering opportunities outside of mahi, beyond apprenticeships to workers, is what is going to excel you, according to one organisation.[95] Setting them apart from what they know as a Tradesman and exploring other options, including business school, and seeing what is out there will be like a 'catapult into the stratosphere'. A world of open minds and opportunities.	(C4, C5)

88 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 26

89 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 7

90 Schermerhorn et al. (2014). Management. 5th Canadian Edition. Wiley Publisher; Cathro & Daft, V.C, & R.L. (2016). *Management in New Zealand. 2nd Edition.* Cengage Learning.

91 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

92 Giles, S. (2016). *The most important leadership competencies, according to leaders around the world*. In Harward Business Review. Retrieved 23 May 2024. https://hbr.org/2016/03/the-most-important-leadership-competencies-according-to-leaders-around-the-world?utm_medium=paidsearch&utm_source=google&utm_campaign=intlcontent_leadership&utm_term=Non-Brand&tpcc=intlcontent_leadership&gad_source=1&gclid=EAIaIQobChMIx-XLk6OihgMVxSKDAx0RXwClEAAYAyAAEgImHPD_BwE

93 Ibid

94 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview E14

95 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview18

Training Programme/ Course/Models	Leadership Focus/Development	Evidence	Goals/Objectives	Leaders Aspiration Competency
Ethics and Morality	Ethics – understanding moral philosophy and code of practice. Moral – What an individual believes to be right and wrong.	With this, the 'work ethics, motivation, and understanding of the industry' [96] back in the days are what is missing in the current curriculum and, more importantly, need to be included in every facet of 'educational and vocational pathway' training in the industry. This is non-negotiable. I wouldn't want them to leave,' however, having a backup plan to retain that expertise and knowledge in my organisation, I would need to have some innovative ideas around employee retention. 'Paying well' for one,[97] and promoting work-life balance.[98] One view and a strong advocate for 'all whānau can own a business' 'just by having a strong work ethic'[99] and having a vision to succeed, grow, and prosper.	Important in any industry	(C1)

96 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19

97 Ibid

98 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 25

99 Above n 71

4.5   Barriers to leadership

Leadership is a crucial element for success across various institutions and organisations, including different social constructs. However, effective leadership faces numerous challenges along this pathway. Aspiring leaders encounter many barriers, even before assuming such a role and even more in their quest to lead effectively. Understanding these barriers is essential for developing strategies to overcome them by fostering a more inclusive and effective leadership. The following section highlights commonalities to leadership barriers, the causes of individuals not realising their potential, and insights into how these barriers may be addressed.

One challenge at the forefront of this discussion is unconscious bias. 'Unconscious bias'[100] based on a cultural context is significant. There are common perceptions that Māori are primarily suited for practical labour tasks and if individuals 'aspire to pursue a career in leadership' within the industry, they face another set of biases. Perception of one being "fluent in Te Reo Māori, proficient at karakia and whaikorero"[101] simply because they are Māori or look Māori are among these biases.

On numerous occasions participants state that they have witnessed Māori being subjected to tokenism where they are called upon to "undertake a kai karakia" (blessing of the food) because it is a perceived expectation that all Māori can or should be able to undertake these cultural elements in a culturally appropriate way. This is not the case in all circumstances however this attitude and behaviour need to be addressed as it disengages potential future leaders in the industry.

In the same breath, confusion arises when the blurred lines between generational eras and leadership through a Te Ao Māori worldview, and that of colonisation are difficult for some to separate or find a balance of knowing when to assert one worldview and oppose the other at a particular time and moment.

One perspective has highlighted the following:

> *In a previous role, a peer of mine and myself were dealing with a lot of the older generation, and the leadership style of my peer was to enforce a particular style of 'do it my way, because that's how I was taught, and this is the right way.' Within the context of a traditional Māori community or society, leadership in a traditional form largely rested upon age and seniority, where kaumatua (elders) were respected and their advice heeded to."[102]*

In acknowledgment, a great deal of literature is written around the need to bring younger employees through the ranks of leadership, and this one organisation is doing exactly that. Finding a balance between the generations is pertinent.

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100   Unconscious bias is a bias that we are unaware of, and it is out of our control. This type of bias happens automatically and is triggered when the brain makes quick judgements and assessments of people and situations, generally influenced by background, cultural environment and personal experiences. Equality Challenge Unit UK (2013). Unconscious Bias in Higer Education Review. Retrieved 14 May 2024. https://www.auckland.ac.nz/en/about-us/about-the-university/equity-at-the-university/equity-information-for-staff/unconscious-bias/definitions.html and Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 4

101   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviewee 4

102   Firth, R. (2009). Māori Social Structure. In Te Ara. Retrieved 14 May 2024. https://teara.govt.nz/en/1966/23797/print

Living outside one's cultural environment may be seen as cultural divergence, a process by which different cultures or cultural groups become more distinct from one another over time. It is even more pressing in today's world to regain one's identity by learning about Māori culture, language, customs, and beliefs. The industry is starting to see a pattern of lost identity to their Māori culture.

Urbanisation poses a barrier to learning in a Māori Cultural Environment or Māori wānanga. However, having a marae nearby allows for cultural practices, including mau rākau, as stated by one participant.[103]

Displaying the value of "respect"[104] is a key attribute to strong leadership, and in the same light it can be a challenge due to the fine lines of generational eras and the expressiveness of what it means to be a kaumatua (elder). This is what our new aspired young leaders are finding it difficult to overcome. Therefore, it is our job as industry leaders to navigate this journey with our young leaders to suggest that this is acceptable and lead the aged with guidance and direction.[105] Whakamā (shyness) is a familiar construct among Māori and Pacific Island people and in an industry where achievement is not found.[106]

Aspiring to leadership or management roles means metaphorically 'hanging up the tools.'[107] What is not known is that a career in leadership has additional indirect costs of extra workloads, 30 to 40 hours a week exacerbated and no work-life balance.

'Training with no funding' and lack of formal training in parts of the industry is a challenge in some areas. You must be self-taught, and self-learned.[108] This is contrary to what is available across sectors of the industry, where there are excellent leadership training programmes being undertaken, promoted, and have been for a very long time. Another participant expresses the same view of no formal training as it is something that generally occurs. At the same time, the need to hire a Human Resource (HR) manager due to the expansion and growth of the company due to an increase in HR matters and situations arising. The direction transformed the organisation by creating individual career development plans or application processes.[109]

> " *The direction transformed the organisation as it started changing the direction of training, this was very different to how it was when I came. When I joined, it was an environment that was 'intimate and more fluid' (for example, if we don't like something, we will just stop). Everything is more formalised. Our managers all completed the Central Leader's Course that covered giving feedback, emotional intelligence, change management and key leaders' themes. This programme is still in place now".[110]*

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103   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 7
104   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20
105   Ibid
106   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interviews 6, 9, 10.
107   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13
108   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 11
109   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
110   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 16

Natural-born leaders seem to be a common thread among Māori. However, the execution and their ability to 'step up'[111] and look outside the box to take on leadership roles is far from their imaginations, purely because they have little trust in the systemic processes, and they would rather not put themselves in a situation that is likely to fail them. According to one participant:

> " *This is a 'huge challenge within the industry and it is up to us leaders in the industry to provide a support mechanism for them to change.'[112] Part of the systemic processes involves 'dealing with Councils and subcontractors, understanding the paperwork,'[113] which is learned knowledge over time, making it easy to develop. 'Natural leaders are built on the way we have structured our company in regard to senior positions'[114] (that have built in leadership tasks) as there are only a few management positions. In the forestry industry, these senior positions are responsible for sites; therefore, they need to converse with the team about the daily plans."*

The forestry industry offers many leadership courses for their aspiring leaders, which only enhances their skills already learned. Natural leadership qualities started to appear in a worker who was excelling more than their peers, but at the detriment of this, 'it was hard to offer more responsibilities and roles' merely at the hands of others not excelling at the same pace or level.

After consideration and a push to communicate with the team, other strengths were highlighted from those that were not initially identified as possessing leadership qualities but vital attributes in other areas, for instance, managing jobs (projects), 'eye for detail,' and being a 'workhorse.' Again, this is a sign of upholding one's mana, respect, and humility.

> " *After we offered a promotion, this indeed gave the others an incentive to improve.'[115]*

> " *One view that generalises Māori is that "our people are lazy. I have taken on people, and put them into apprenticeships, and straight away I was having to talk with them'.*

> " *Giving our people a break, a chance, because that is how many of us started. You need to have that one person believing in you, trusting in you to build upon their confidence. We keep telling our people, we want the best".[116]*

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111   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 22
112   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20
113   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 22
114   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 21
115   Ibid
116   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 24

> *It's challenging being their counsellor,[117] therapists, teachers, and whānau support. These are elements that are not part of industry leadership. However, we take on these roles because we want our people to thrive and succeed."[118]*

4.6   Conclusion

Leadership qualities are the cornerstone to effective leadership. There are a range of skills, attributes and characteristics required to influence, motivate, and support people to achieve a common goal.[119] The pinnacle of these qualities is the ability to communicate, demonstrate a moral and ethical compass to build trust amongst the team. Good leaders drive success within an organisation by their resilience, empathy, and capacity to make decisive strategic decisions to foster a positive and productive environment where their team are valued and empowered to contribute productively.

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117   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20

118   Above n 92

119   Hackman & Johnson, M. &. (2009, pg. 12). Leadership: A communication perspective. In M. &. Hackman & Johnson, *Leadership and Communication* (pp. 1-38). Prospect Heights: Waveland Press.

He pārekerekere rangatira Nurturing Māori leaders
Recommendations

5. Cultural inclusion into everyday practice

→ Review and align or promote the vision/mission and values of the organisation. Cultural practices are best delivered by the participants themselves. Understanding the application of these are something our people breath and live, therefore, adopt the Tuakana/Teina model to start the knowledge transfer of these cultural practices.

6. Knowledge transfer

→ Adopt the Tuakana/Teina model of knowledge transfer, in particular around experienced kaumatua and rangatahi. Provide cultural inclusion of 'mana', 'aroha', 'manaakitanga', 'humarie' and 'pono' (or others that are relevant to the company) to the process to protect the mana of all. Create and build a space of wānanga, at hui, around the sites, encompassing karakia, mihi and pepeha.

7. Support the development of Māori leadership qualifications that suits the needs of Māori in industry.

→ Recognition of prior learning and attained leadership skills from a Te Ao Māori perspective.

8. Systems and processes

→ Be prepared to understand the implications and benefits heading towards a leadership and management role. Understand the systems and processes required to undertake such roles to better be informed and confident.

9. Develop a training register with a level of entry according to the year of their trade.

→ This entry level would certainly set a foundation for better work ethics, Cultural Inclusion of Mihi, Whakapapa, Whanaungatanga, Tuākana-Tēina model in conjunction with what is delivered by Te Ara Whanake.

5.

He mahitahi, he whiwhinga
Collaboration and procurement

Author: Mary Te Kuini Jones

The New Zealand construction and infrastructure industry is a significant contributor to New Zealand's economy. Producing 6.3 per cent of the country's real gross domestic product (GDP) in 2023, it is ranked as New Zealand's fifth largest industry.[1] Composed of approximately 80,613 businesses that employ around 308,500 employees, the industry made up 10.7 per cent of the country's total workforce in 2023.[2]

This theme outlines the importance of collaboration for Te Iwi Māori within the New Zealand construction and building industry. Some key challenges, enablers, and benefits are highlighted to inform recommendations for effective engagement and possible ways forward. Ultimately, it seeks to demonstrate how collaboration not only facilitates an environment enriched with culture and diversity but also provides space and opportunity to increase Māori participation rates within the New Zealand construction industry.

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1   Ministry of Business, Innovation and Employment "NZ Economic and Industry Trends : "Building and Construction Sector Trends Report 2023 (pg 15) : https://www.mbie.govt.nz/assets/building-and-construction-sector-trends-annual-report-2023.pdf

2   Ibid.

> *I'm in spaces where I'm talking about Māori development, Māori values things like that. So, I must be aware that's not going to be everyone's cup of tea. Some people would feel very threatened by it and sometimes openly hostile. When I'm engaging with non-Māori in our business, I always find it easier to engage with people from other cultures. They get it. Even South Africans, they get it. But it's our pākehā New Zealanders that are the most "I'm not keen on this."*[3]

5.1   Qualitative research

Quotations from interview participants have been inserted throughout this report within the relevant sections, and the remaining 'Industry Voice' quotations (regarding collaboration and procurement) have been provided on page 102 to 112.

5.2   Early Māori participation in construction

Prior to colonisation, in terms of Construction and Infrastructure , Māori used sophisticated building techniques which were poorly understood by Western researchers.[4] Māori had been building their own structures within their communities for centuries, such as whare[5], Pātaka[6] wharenui, and Pā[7] fortifications.[8] Māori craftsmen maintained their own level of skill and expertise with many producing significant structures, often without the use of a single nail, and with materials from natural resources such as timber, raupō (often used as insulation), and muka fibre.[9]

Architect and Research Professor Anthony Hoete's studies revealed that many ancient Māori building practices became endangered when Europeans arrived with screws, nails and their own building practices.[10] Traditional Māori practices such as interlocking timber structures where Māori were effectively using carvings to notch in to create a type of mortise and tenon joinery joints, so timber could be interlocked without fixing.[11] The same ancient techniques which have been proven to withstand major earthquakes.

Since colonisation, the formation of the Construction and Infrastructure industry in New Zealand was shaped within a colonialist context, seeking little to no input from Māori. The colonialists brought to New Zealand, their own traditional construction methods, and traditional British apprenticeship system.[12] As the European Settlers required the construction of houses, shops, towns, and other buildings, the apprenticeship system was vital for supplying the skilled labour required to build their rapidly growing colony.[13]

3   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 4

4   University of Auckland "Māori knew how to build; in ways we're only beginning to understand" (4 November 2020) https://www.auckland.ac.nz/en/news/2020/11/04/maori-built-in-ways-we-only-beginning-to-understand.html

5   Whare – house / dwelling.

6   Pātaka – storehouse.

7   Pā – Fortified Village.

8   Wharenui – meeting house.

9   Ibid.

10   Radio New Zealand "Ancient Māori building techniques proven to withstand major earthquakes" (25 April 2023) https://www.rnz.co.nz/news/national/488645/ancient-maori-building-techniques-proven-to-withstand-major-earthquakes

11   Ibid.

12   https://teara.govt.nz/en/apprenticeships-and-trade-training/page-1

13   Ibid.

5.3   Early collaborations

Collaborative partnerships between Māori and government have its origins in New Zealand history. The founding document of New Zealand 'Te Tiriti o Waitangi' was the very first collaboration, signed in 1840. Unfortunately for Māori, early collaborations with the Crown often resulted in Māori suffering insurmountable loss.

5.3.1   Te Tiriti o Waitangi

The earliest collaboration occurred when Māori signed the Treaty of Waitangi in 1840. Māori believed that the Crown would protect their Rangatiratanga (authority) over their land and taonga (natural resources), and their people.

A foundation of partnership, mutual respect, co-operation and good faith between Māori and the Crown, Māori anticipated that in return for signing the treaty, they would have shared governance and authority acknowledging the mana of both Treaty partners.[14]

However, the Treaty was not the power-sharing agreement that Māori were assured it would be.[15] In its place, an imperialist governance model was introduced, which quickly led to the marginalisation and disempowerment of Māori communities, resulting in socio-economic disparities, cultural alienation, and the rapid demise of any power-sharing conventions.

5.3.2   The Māori Trade Training Scheme and the urban Māori migration

In 1959, the Department of Māori Affairs launched the Māori Trade Training Scheme,[16] which was a collaboration between the Department of Māori Affairs, Labour, Education, and various church groups. The inception of the scheme received minimal input from Iwi and Māori organisations.

 At the same time, New Zealand was experiencing a severe shortage of skilled labour, and the government's response was to formulate a solution that would simultaneously resolve the skill labour shortage crisis while addressing a number of other government policies. A training pathway was devised to encourage Māori into trade training pathways, and into urban centres. The rapid growth of the post-war New Zealand economy provided the perfect conditions to implement the initiative.[17]

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14 Joseph, R., Rakena, M., Jones, M.T.K., Sterling, R. and Rakena, C., 2018. The treaty, tikanga Māori, ecosystem-based management, mainstream law and power sharing for environmental integrity in Aotearoa New Zealand–possible ways forward. *National Science Challenges: Sustainable Seas: Te Mata Hautū Taketake–the Māori and Indigenous Governance Centre Te Piringa, Faculty of Law, University of Waikato.*

15 Ibid.

16 Ibid.

17 White, C. K. (2021). Te pou Herenga waka o Rehua: The story of Rehua Hostel and Marae: The first 50 years. Edited by A. Rogers. Preface by Dr. T. Ryan. St Albans, Christchurch, New Zealand: Te Whatu manawa Māoritanga o Rehua Trust Board. [Photo: Rehua apprentices assisted with the construction of Te Whatumanawa Maoritanga o Rehua (1959-60), Rehua Archives, Rev. Wilf Falkingham slide collection

> *After World War II, Māori returned servicemen returned home to a country that did not appreciate their contribution to the war effort. They were not afforded the same opportunities that were given to non-Māori servicemen and were often overlooked for benefits such as employment and homes in favour of Pākeha returned servicemen who they had fought alongside."*[18]
>
> Baden Barber – Ngāti Kahungunu Chairperson, 21 May 2024.

In their eagerness to resolve the skills shortage crisis and other policies (such as assimilation, urbanisation, integration, employment, and housing) the government did not consider the risks and long-term impacts on Māori society. Integration and assimilation were classic colonialist tactics used to 'integrate' or 'breed out' Indigenous blood lines, and a great deal of racial integration had occurred by the early 20th century.[19]

On the surface, the Māori Trade Training Scheme achieved successful results as it had created a skilled Māori trades labour force. However, beneath the surface the social fabric of Māori society was gradually disintegrating. The short-term effects were not so obvious. However, the long-term effects left many Māori feeling alienated and disconnected from their ancestral lands, cultural traditions, and ways of living.

The urban migration of Māori is considered the most rapid movement of any population.

In 1945, only 26% of the Māori population lived in the towns and cities. By 1956, it had increased to 35%, and mass migration had occurred by the 1960's. Some Māori moved around the country, moving to regions that provided more training and employment opportunities, and then many started to take their skills overseas.

Deriving from the Greek word, dispersion or scattered, 'Diaspora' is the movement or migration of people away from their ancestral land. Historically, it refers to mass-dispersions of people with common roots or ancestry, and in particular movements of an involuntary nature. In contemporary times, diaspora can often be caused by imperialism, trade, or labour migrations, or by the kind of social coherence within the diaspora community.

The following quotes are the voice of Kaumātua that left New Zealand in search of better employment, education, and lifestyle opportunities.

> *I lived overseas for 40+ years in Australia, Europe in Austria, Germany, US, Canada, Singapore, Asia, Middle East, Bali, New Caledonia, and Vanuatu. I first left Manutuke, Gisborne in 1973 and went to Hawkes Bay to further my experience on servicing tractors and agricultural machinery, and to complete my commercial pilot's licence. I was a qualified Diesel Mechanic, Tractor Mechanic, qualified pilot, beekeeper, and was qualified in Agricultural and Horticulture. I went down south and worked in the freezing works in Southland for a season, and there I got my diving and scuba tickets."*[20]

18 Ngāti Kahungunu Iwi Inc : Media Release : Pānui ki te Iwi – 21 May 2024 "Sir Bom Gillies honoured at 80th year commemoration at Monte Cassino"

19 Kukutai, T. (2011). Māori Demography in Aotearoa, New Zealand : Fifty years on. New Zealand Population Review, Vol 37, 45-64.

20 Jones, M.T.K., 2018. *Why do Māori Disconnect? From their tikanga and legal associated rights and responsibilities within a contemporary world* (Masters Interview Series, 2017) The University of Waikato.

> *I've been in the US for almost forty years. I currently reside in Utah in the US. The reason I decided to live there for educational and career opportunities, and the experience. We married and settled in Hawaii for 15 years. Thereafter, we moved to Las Vegas, Los Angeles, and for the last 23 years we have lived in Salt Lake City, Utah. I worked in Law Enforcement."[21]*

> *I moved to Australia in 1973 and stayed there for 39 years. Like many other Māori, I was chasing the almighty dollar. Life was tough in NZ and going to Oz, and getting consistent work enabled a better lifestyle. Living was easy, your financial problems were non-existent because you were working all the time, you never had to worry about financial problems or anything like that."[22]*

5.3.3 The Māori diaspora

In the late 1980's the New Zealand government began a significant neo-liberal programme of structural adjustment, de-regulation, and re-regulation of the economy which included major reforms of education, health, and the welfare system (which in New Zealand, translates to social and economic risk being shifted from the government back to the individual). The reform had a profound effect on New Zealand society, and no-doubt contributed to the push factor (pushing Māori out of New Zealand).[23] The following quotes are the voice of Māori who experienced the push factor.

> *My wife and I moved to Oz on the last day of May 1989 for a new start and better lifestyle."[24]*

> *I moved to Sydney, Australia in 2000. The year before we did, life was really hard. For us, life changed when the freezing works closed in Hawkes Bay, so it was pretty tough financially trying to raise five kids on aroha."[25]*

The reforms created an environment of declining economic and social opportunities which resulted in the 'Māori Diaspora', and more significantly migrating to neighbouring Australia (or further). The phenomena began to accelerate during the late 1980's as many Māori left New Zealand in search of better social and economic opportunities. It has steadily continued through to today.

The following quote is the voice of Māori who pursued opportunities overseas that weren't available here in New Zealand.

21 Ibid.

22 As n.17 above.

23 Smith, L. (2006). Lessons of Resistance. In M. Mulholland, State of the Māori Nation : Twenty-first century issues in Aotearoa (pp. 249-255). Wellington: Reed Publishing (NZ) Ltd.

24 As n.17 above.

25 As n.17 above.

> *I currently reside in London and have resided there for 17 years. I had hit a glass ceiling in terms of salary as it had maxed out, so I left for Oz for further business opportunities. My intention wasn't to stay away from NZ so long. After a couple of years in Oz, the same thing happened so then I went to London and have been there since. My intention wasn't to stay overseas this long, but the opportunities were just so good as I could not earn this type of money in New Zealand."*[26]

Today, with the trade skills shortage still in crisis, the extent of Māori out-migration remains a concern.

With 2014 statistics indicating that one in five Māori lived in Australia, recent trends and steadily declining numbers would likely demonstrate that at least 25% of Māori now reside overseas. While a disproportionate rate of Māori have already been driven from their homeland, it is an alarming fact that the New Zealand government still refuses to acknowledge the negative impact of their legislation and policy on Māori. The following quotes are the voice of Māori who are well aware of the inequities back in New Zealand.

> *I currently reside in Sydney, Australia and have been here for 18 years. I migrated to*

> *Sydney, NSW Australia with family in 2000 at the age of 14 years. I will only go home if I can buy a home as I'm not going home to rent."*[27]

> *I currently reside in Brisbane, Australia. I migrated to Oz like most other kiwis do, to work and better opportunities. I love living in Oz and don't regret leaving one bit. I wouldn't be the person I am today, or learned the skills I did, or developed as the person I am today if I had not left NZ."*[28]

5.3.4 Labour constraints and skills shortages persist in the construction and infrastructure sector

The New Zealand Construction and Infrastructure sector has struggled to attract skilled labour for the past decade. A construction model from Waihanga Ara Rau forecasts that on average, about 600 full-time equivalent (FTE) employees are required each quarter for the residential recovery work damaged by Cyclone Gabrielle.[29] According to MBIE's State of the Building and Construction Sector Report 2022, skilled construction workers were not only in high demand but presented significant recruitment challenges as research revealed that 46% of business owners or managers experienced difficulty recruiting tradespeople, supervisors and team leaders.[30]

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26 As n.17 above.

27 As n.17 above.

28 As n.17 above.

29 Ministry of Business, Innovation and Employment "Labour constraints and skills shortages persist in the construction sector : "Building and Construction Sector Trends Report 2023 (pg 12) : https://www.mbie.govt.nz/assets/building-and-construction-sector-trends-annual-report-2023.pdf

30 Ibid.

5.3.5 Construction sector moves towards greater collaboration[31]

With concerns about housing affordability and supply, adequacy of infrastructure and the well-being of New Zealanders, Adrienne Miller - Chief Executive of Urban Development Institute of New Zealand (UDINZ) understands first-hand, the positive effects of collaborative industry relationships.

UDINZ advocates for resilient, sustainable, and healthy communities for all in Aotearoa-New Zealand, creating opportunities where public and private sectors work collaboratively on urban development.[32]

Ms Miller states: -

> *A multi-disciplinary approach to industry challenges is necessary to achieve optimal outcomes for New Zealand and the next generation."*[33]
> Ms Adrienne Miller – Chief Executive of UDINZ

> *We focus on the value of connection and collaboration and we bring industry and insight together to benefit people and communities. It's important that we make space for diversity and prioritise the creation of pathways for our rangatahi (young people) because they are our future."*[34]
> Ms Adrienne Miller – Chief Executive of UDINZ

UDINZ and Keystone formed a partnership with Keystone Trust which is New Zealand's preeminent property education charity that was established 29 years ago to support young people studying in the property and construction sector who, through life's inequities, otherwise would not be able to follow that path or attend tertiary institutes. It currently supports 57 scholarship students, backed by a 'who's who' of industry sponsorship partners. This was UDINZ primary focus of the partnership.

> *More is achieved when we work together, and by utilising the vibrancy and innovative thinking of this next generation of leaders, we will thrive."*[35]
> Ms Adrienne Miller – Chief Executive of UDINZ

David Kelly, Chief Executive of the Registered Masters Building Association (RMBA) commented on the success of industry leaders from across the building, research, engineering, architecture, and commercial property sectors coming together for the first time. [36]

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31 Master Builders Association of NZ Inc., "Construction Sector moves towards greater collaboration" (2016) https://www.masterbuilder.org.nz/RMBA/News/Construction_sector_moves_towards_greater_collaboration_.aspx?WebsiteKey=a792ced6-8a14-43e1-bef6-785c7aabd610

32 Keystone Trust "Collaboration yields best outcomes for rangatahi, building and construction." (26 September 2023) : https://keystonetrust.org.nz/collaboration-yields-best-outcomes-for-rangatahi-building-and-construction-leader-says/ (Accessed 3 May 2024).

33 Ibid.

34 Ibid.

35 Ibid.

36 Master Builders Association of NZ Inc., "Construction Sector moves towards greater collaboration" (2016) https://www.masterbuilder.org.nz/RMBA/News/Construction_sector_moves_towards_greater_collaboration_.aspx?WebsiteKey=a792ced6-8a14-43e1-bef6-785c7aabd610

> " *It should not take another earthquake or natural disaster for us to step up. We need to take these learnings, and the successful initiatives we are seeing across the sector and make them business as usual."[37]*

David Kelly - RMBA Chief Executive

> " *As a sector we have acknowledged there is a problem and solving it requires greater collaboration," said Hale-Pennington. "This forum has provided us with a mandate to change the way industry and government work together to meet New Zealand's building and construction needs."[38]*

Teena Hale-Pennington – NZIA CEO

5.4   Building the capacity of the Māori economy

5.4.1   The Māori economy

With approximately 60,000 small to medium Māori businesses and sole traders operating in New Zealand, the Māori economy is worth approximately $70 billion.[39]With the significant increase in the Māori economy, Māori participation rates are continually improving across a range of sectors through collaborative initiatives such as partnerships and joint ventures.[40]

> " *We do a lot of work with Ngāti Whātua, and now hearing about the Māori economy and what they're doing in this space, that they've got their own programs, and all of a sudden commercially we want a piece of that."[41]*

> " *Pākehā business owners are asking how they engage with Māori, so I think both sides are trying to figure out how to talk to each other."[42]*

> " *It also reflected the company's need to understand Iwi relationships, especially given the fact that pipelines now crossed Iwi land across the North Island.[43]*

> " *We would probably seek other ways to make that engagement and that meeting with iwi."[44]*

37 Ibid.

38 Ibid.

39 Poi-Ngāwhika, T., "Plan to double Māori economy in five years" Business Desk : Māori Economy (23 June 2023) : https://businessdesk. co.nz/article/maori-economy/plan-to-double-the-maori-economy-in-five-years#:~:text=The%20M%C4%81ori%20economy%20 nationally%20is,sole%20traders%20across%20the%20country

40 Harmsworth, G.R., 2005. *Report on incorporation of traditional values/tikanga into contemporary Māori business organisations and process.* Landcare Research, prepared for Mana Taiao (pg 22).

41 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 16

42 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 10

43 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 14

44 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 14

It is believed that the Māori collective can achieve greater economic development, strengthen cultural identity, well-being and Tino Rangatiratanga.[45] International examples demonstrate that economic success and well-being enable Indigenous groups to reinforce strong environmental and cultural values, and standards in practice.[46]

Central to Te Tiriti o Waitangi is the need for Māori participation and representation in decision making processes that affect employment opportunities and outcomes for Māori.[47]

Given the New Zealand Construction and Infrastructure industry's capacity to drive economic growth, enhance infrastructure, foster social change and promote sustainable development, it's essential to ensure the inclusion and participation of Māori stakeholders.[48] This is especially important because over recent decades there has been mounting recognition of the need to address disparities, and to empower Māori communities through the collaborative efforts of Māori, Iwi and key stakeholder groups within the construction and building industries.

> " *I'm so proud of our country because even though the pākehā and the Māori had their problems, it's not as bad anymore."*[49]

Economic empowerment can be achieved for Māori organisations as they often bring valuable land assets into joint ventures, contributing to significant construction and development projects. In addition, procurement policies that prioritise

Māori businesses can be strengthened through joint venture initiatives that not only stimulates economic growth, but also provides opportunities to reduce disparities in social outcomes within Māori communities.

> " *Last year, we had contracts in Taupō and Tūrangi, thanks to the Provincial Growth Fund (PGF) initiated by New Zealand First. We also have projects in Masterton in the Wairarapa, and while we plan to expand to other regions eventually, our current focus is on reaching a comfortable level and establishing the necessary resources to outsource in different areas and districts, which is a significant operational consideration."*[50]

Māori and Iwi participation within the Construction and Infrastructure industry has significantly increased through collaboration and partnerships, providing avenues to increase economic opportunities and promote entrepreneurship within Māori communities. This type of collaboration not only promotes economic growth for Māori communities but can also provide the Construction and Infrastructure industry with access to unique and often strategic land resources.

Investment in capacity building initiatives, such as education, skills training, and business development support, strengthens the capabilities of Māori and Iwi communities to participate meaningfully in the construction industry. By building local capacity, collaboration becomes more effective and sustainable in the long term.

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45 Tino Rangatiratanga - Political control by Māori people over Māori affairs

46 As n.27 above.

47 Jones, M., Takuira, J., 2023. Iwi Environmental Scan Report – 2023. *Waihanga Ara Rau – Workforce Development Council for Construction and Infrastructure.*

48 Māori stakeholders - Māori businesses, Māori organisations, Iwi organisations, Post Treaty Settlement Groups, and their employees.

49 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 2

50 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 6

5.4.2 Iwi Environmental Scan

In support of this report, an Iwi Environmental Scan Project was completed by Waihanga Ara Rau in 2023 to identify key outcomes and priorities for Māori and Iwi groups in the areas of Construction and Infrastructure, training and employment, partnerships, collaborations, and cyclone recovery efforts.

The main objective was to understand the current state of affairs, or 'the lay of the land' of Iwi development within the Construction and Infrastructure industry, and how active and effective Iwi are performing within those sectors.

As only twenty Iwi groups could be selected for the scan, it was important to select Iwi groups that had an obvious prerequisite and/or that were in immediate need of support in the areas of building, construction, infrastructure, education, and employment such as those affected by the 2023 cyclones. Each Iwi scan that underwent an analysis of their strategic focus, construction activity, investments and their Treaty settlements revealed some interesting observations.

The Iwi scan provided countless examples of Māori and Iwi participating in collaborations, partnerships, and alliances. However, in stark contrast to the inequitable collaborations of yester-year, the current collaborations conveyed a more balanced synergy. It is evidently clear that mutual goals, benefits, and ethical procurement practices foster equity, equality, and reciprocity in relationships. The balance of power is well considered and is an indication that the details have been well negotiated. Insights from the Iwi scan revealed the following: -

Collaboration

The most common (and significant) finding of the Iwi scan research was the development of government and regional partnerships, collaborations amongst (and between) Iwi groups achieved through the management of key relationships. Ngāi Tahu, Tainui and Tairāwhiti regions demonstrated the highest level of interdependence as a result of their collaboration activity.

Housing

Housing is a common strategy across the twenty groups. However, it was implemented at varying stages of their housing development goals, which were heavily influenced by the economic position of each Iwi group. The common theme across the groups was that they had achieved their housing aspirations independently or in partnership with Government agencies (such as Kainga Ora, MBIE[51], MSD[52] or Te Puni Kokiri).

Commercial Investment

Commercial development projects are being achieved by many Iwi groups, especially those with economic means. While Ngāi Tahu and Waikato Tainui lead the way with construction projects of significant scale, many Iwi are progressing well in the commercial market. Most Post Settlement Governance Entities (PSGE) have been successful in commercial investments through diversification, despite being PSGEs.

Procurement

Procurement seems to be a subject that varies widely between Iwi groups, with some demonstrating more support and/or transparency than others. Waikato Tainui, Tairāwhiti and Ngāti Toa regions have made intensive efforts to prioritise their Iwi members with procurement opportunities. Ngāi Tahu has progressed significantly in this area

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51 MBIE – Ministry of Business, Innovation and Employment

52 MSD – Ministry of Social Development

through legislative accord for their Iwi members which came as a direct result of the Christchurch earthquake rebuild.

Aukaha (the governance collaboration representative of the five Papatipu Rūnaka of Otago) have developed an 'Indigenous Social Procurement Model' on behalf of their Iwi members.

Cyclone recovery

The cyclone crisis demonstrated 'the largest' collaboration of Te Iwi Māori, as other Iwi groups throughout Aotearoa sent aid (food, machinery, equipment, and teams) of their own Iwi members to assist with cyclone recovery efforts from Tairāwhiti and throughout Ngāti Kahungunu.

Collaboration violations

Since the completion of the Iwi scan, qualitative data (from the subsequent research project for this report) revealed that collaboration violations had occurred by two organisations (presented in the Iwi scan) misrepresenting themselves on their websites, and in media releases, as:

→ An Iwi owned construction company had promoted another SME's images and intellectual property as being their own, while simultaneously competing against them for the same procurement contract. They have since removed their website.

→ One SME misrepresented themselves as an industry representative organisation of Māori sub-contractors. However, in reality most (if not all) of the local sub-contracting community had withdrawn their participation, refusing to support the initiative as they felt that self-interested activity had violated their trust, community aspirations and previous collaboration efforts.

The Iwi scan research revealed that while some Iwi groups have progressed more than others, in terms of Iwi lead development and strategies within the Construction and Infrastructure industry, it was evident that collaborative relationships are a strategic approach that 'all' Iwi and 'many' Māori businesses implement well within their strategic planning and operations as 'business as usual.'

5.5   Collaboration opportunities with Māori businesses

Recent trends have demonstrated an increase of Māori participation within the Construction and Infrastructure industry with the proportion of Māori owned businesses increasing from 12.6 percent in 2011 to 14 per cent in the 2021 financial year.[53] While those statistics are modest in comparison to the overall industry, they do not capture the industry participation of all Māori stakeholders through capital investment projects and collaborative partnerships.

Commercial development projects are being achieved by many Māori and Iwi groups, especially those with economic means, and Māori organisations have been financing capital investment projects over the past three decades.

With many Māori Iwi and Hapū groups at post settlement status, most Post Settlement Governance Entities (PSGEs) are utilising settlement funds to invest in Construction and Infrastructure projects on behalf of their beneficiaries.

A growing trend for Māori organisations and PSGEs is that under the influence of good Māori governance and efficient management models many are now working in collaborative endeavours with other key stakeholders such as government agencies, other Iwi organisations, construction companies and subcontractors.

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53 Ministry of Business, Innovation and Employment "NZ Economic and Industry Trends : "Building and Construction Sector Trends Report 2023 (pg 15) : https://www.mbie.govt.nz/assets/building-and-construction-sector-trends-annual-report-2023.pdf.

Collaborations between the New Zealand Construction and Infrastructure industries, government and Māori organisations have become increasingly significant. Aiming to foster economic development and social equity, these partnerships leverage the strengths of Māori communities, including their land holdings, economic assets, cultural knowledge, and values, to benefit all parties.

The formation of strategic alliances and partnerships is to realise the aim of facilitating social change. Through collaboration and partnerships with funders, community organisations and government agencies, a greater collective impact can be achieved. Building on existing relationships, developing new connections and collaborations (and sharing resources) amplifies the collective efforts to achieve greater outcomes.

Building collaborative partnerships with Māori and industry stakeholders are crucial to ensure sustainable development, achieve shared goals, promote diversity, and enable economic empowerment.

Collaboration between Māori, Iwi, and industry stakeholders also promotes the acknowledgement of Treaty partnerships and the integration of tikanga[54] practices into construction projects which facilitates an environment enriched with culture and diversity.

> *We worked in close association with local iwi here in XXX, to deliver the requirements of their project and be aware of their cultural needs, so it was across the board as the main contractor which was good because a lot of those guys were local people as well. Local Māori people. So that helped."[55]*

5.5.1   Iwi collaboration strategies

The following collaboration strategies must be present in any type of collaboration or partnership agreement with Māori businesses and iwi groups. A type of values-based criteria, akin to a 'wish list' can guide the establishment of a collaborative network or project. In its path is the foundation for the development of a "Collaboration Framework." Māori engagement not only values economic growth, but cultural integrity, social responsibility and environmental sustainability which must always set a precedent for inclusive and sustainable development practices.

> *A cultural strategy is important, and it needs to become policy. It becomes one of those tick boxes to ensure that you have reached out to Iwi representatives, Māori industry trainers, that sort of thing. Ensuring you learn and know the establishments. It's something we are trying to strategise around and will be able to say we do engage. It's part of our policy to engage, and everyone needs to know this."[56]*

> *I know that our key clients have cultural awareness policies in place as part of their business operations. We keep abreast of that and like I say, it comes down to communication and keeping our people aware of where we are, who we are, and what we do in that regard."[57]*

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54 Tikanga – Māori customary practices or behaviours.
55 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13
56 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 14
57 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

5.5.2 Cultural preservation and integration

→ Promote the acknowledgement of Te Tiriti partnerships.

→ Facilitate an environment enriched with culture and diversity.

→ Promote the integration of Tikanga[58]practices into construction projects.

→ Incorporate Māori cultural perspectives into construction projects to ensure that development initiatives are culturally appropriate and respectful which may include integrating traditional Māori designs to projects, sustainability practices, and consultation

practices that honour Māori cultural customs and traditions (which may include into workplace practices such as karakia).

This type of collaboration facilitates cultural integration and responsiveness, and also provides opportunity in reflection of redress acknowledgements to prospective Iwi and/or hapū group/s. For government agencies, every collaboration between government and a PSGE[59] is a tangible opportunity for the Government to revisit, activate and/or provide further redress to acknowledge and respect Te Tiriti partnership once again.

> " *When I worked for the bigger companies, I would get little snarky remarks from senior management in the office like "Oh you Māori take so much time off for tangi. Why do you do that?" My answer was always "It's because we care for our people when they die. We care for our people when they live, and we care for our people when they die. We don't put them in fridges and leave them until the day of burial."[60]*

> " *It's noteworthy how non-Māori individuals are keen to embrace cultural practices like the hongi and seek guidance on communication styles. These practical, everyday actions may not result in tangible favours, but they undoubtedly contribute to smoother relationships and partnerships, ultimately improving the overall work dynamic."[61]*

> " *We uncovered a significant archaeological find, a carved Māori waka. We immediately engaged local iwi to come have a look at this taonga we discovered. We already have things in place in case it happens, so it is to stop work and seek proper counsel from our local Iwi communities to positively identify what we had found. We were able to effectively leave it in situ[62] and carry out our works to the satisfaction of both the main contractor, the council and local Iwi."[63]*

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58 Tikanga – Māori customary practices or behaviours.

59 PSGE – Post Settlement Governance Entity

60 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20

61 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 3

62 In situ – the original position or place

63 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

5.5.3 Community engagement and empowerment

Partnership collaborations with Māori and Iwi communities:-

→ Foster meaningful engagement in decision-making processes.
→ Ensure projects align with community needs and aspirations.

→ Empower communities to participate in planning, design, and implementation phases.
→ Foster a sense of ownership and pride, leading to greater social cohesion and inclusion.

> " *We had an opportunity to engage with local iwi even right at the conception stage (which helped, and I wouldn't say that it influenced our tender process because that was its own thing) but it helped, especially when we took on the role to be aware of the cultural aspects that we were working in and be able to plan works around that.*"[64]

5.5.4 Economic development opportunities

Collaboration and Partnerships:-

→ Provide avenues for Māori and Iwi participation within the Construction and Infrastructure Industry.

→ Create economic opportunities.
→ Promote entrepreneurship within Māori communities.

> " *The catalyst was that we didn't want to become a corporate identity like our fellow partners (who our whānau found quite intimidating), so it was kind of the essence of how we wanted to operate – a community-based and community-focused, for the people, by the people type of organisation and is how we still operate to this day.*"[65]

5.5.5 Environmental sustainability

→ Te Taiao refers to the environment that contains and surrounds us, and the interconnectedness of people and nature.

→ Māori and Iwi perspectives emphasise the interconnectedness of land, water, climate and living beings (the ecosystem).

→ Environmental sustainability.

→ By collaborating with Māori communities, the construction and infrastructure industry can adopt more sustainable practices, incorporate traditional ecological knowledge, and promote stewardship of natural resources, contributing to long-term environmental resilience.

By recognising the importance of Māori perspectives and values, the industry can contribute to the environmental prosperity of Māori and Iwi communities through environmental collaboration

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64 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13
65 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 15

5.6   Procurement opportunities

5.6.1   Procurement

Efficient procurement practices are essential for organisations to acquire the necessary resources at the best possible value, while simultaneously managing risks and ensuring compliance with relevant regulations and policies. Procurement encompasses the process involved in obtaining goods or services for an organisation, typically involving several stages, including: -

→   Identification of Needs
→   Supplier Identification
→   Supplier Evaluation and Selection
→   Negotiation
→   Contracting
→   Payment and Invoice
→   Supplier Relationship Management

The New Zealand Government Procurement Rules are the Government's standards of good practice for government procurement. The rules must be read in conjunction with the Principles of Government Procurement, the Government Procurement Charter, and other good practice guidance which are available on www.procurement.govt.nz

5.6.2   Collaborative procurement (public or private procurement)

Collaborative procurement (also known as Public Private Procurement) is a strategy where multiple organisations work together to purchase goods or services. This approach leverages the combined purchasing power of the participating organisations to achieve better terms, prices, and quality from suppliers.

Commonly used in both public and private sectors, collaborative procurement is particularly present in industries like healthcare, education, and local government where organisations often face similar procurement constraints and needs.

Besides cost savings, improved supplier relationships, enhanced market leverage and the sharing of best practices among participants, the key benefits of collaborative procurement include: -

Economies of scale
By (pooling resources and) aggregating their purchasing needs, organisations can achieve economies of scale by placing volume orders, resulting in cost advantages.

Improved supplier relationships
With larger, more consistent orders, suppliers may be more willing to negotiate favourable terms and provide better service to the collaborative group.

Shared expertise
Collaboration allows organisations to increase the core competency of their business and benefit from each other's procurement knowledge, expertise, and experience, leading to better decision making and risk management.

Standardisation
Collaborative procurement can lead to standardising products and services across organisations which simplifies the procurement process which can result in further cost reductions.

Access to broader markets
Smaller organisations can access suppliers and deals that may only be available to larger entities which can expand their procurement options.

Sustainability and innovation
Collaborative procurement can focus on sustainable practices and innovative solutions that might be challenging for individual organisations to implement on their own.

" *It would be a huge deal for Māori if there was a strong collaboration or alliance in Hawke's Bay. If the Iwi pooled their resources, they could do what those big companies are doing. This might lead to partnerships with Kāinga Ora, providing housing and creating more opportunities for Māori in infrastructure. Coming together as a collective could make a big impact on New Zealand."[66]*

5.6.3 Collaborative procurement in New Zealand

By 2007 the New Zealand Construction and Infrastructure industry had started to move away from the traditional lowest price tenders model towards more collaborative or relationship-based procurement strategies such as partnering, joint ventures and alliances.

While the culture of the New Zealand Construction and Infrastructure industry started changing to become more collaborative and co-operative, it was a strategy preferred by larger organisations and government departments. The industry started to develop a variety of procurement strategies to offer clients willing to subscribe to new collaborative ways of doing business.[67]

Collaborative strategies were not for everyone as smaller organisations still preferred to use the lowest-price system, and while the traditional form of contract was more appropriate for smaller contracts, it became clear that the high level of communication, joint approaches in decision making and problem solving in teams consolidated the future likelihood that collaborative procurement strategies would become embedded within New Zealand Construction and Infrastructure industries.[68]

Today the New Zealand Construction and Infrastructure industry's attitude towards partnering varies, from cynical to positive and the main type of partnering currently being practised in New Zealand is Project (one off) partnering. Some of the positives are that it removes potential adversarial behaviour between stakeholders resulting in good working relationships, improved innovation and creativity resulting in quality improvements, efficient safety programmes and greater concern over environmental issues. Ultimately, providing greater control over possible cost overruns, increasing opportunities for financial success of the project.[69]

Overall, collaborative procurement has become an essential and strategic business practice that not only enables businesses to drive sustainable growth, maximise their assets and create shared value for their stakeholders, but to achieve that result collaboratively with other organisations (and 'their' stakeholders and communities).

5.6.4 Social procurement

Social procurement refers to the process by which organisations consider the social impact of their purchasing decisions alongside traditional factors

such as cost and quality. Instead of solely focusing on acquiring goods and services at the lowest price, social procurement emphasises the broader

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66 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 6

67 Wilkinson, S., & Shestakova, Y, 'Collaborative Procurement on the rise' in Build Magazine, (Issue Dec 2006-Jan 2007), at 70-71. : https://www.buildmagazine.org.nz/assets/PDF/Build-97-70-ProcurementOnRise.pdf (Accessed 4 May 2024).

68 Ibid.

69 Ibid.

benefits that can be achieved through purchasing from socially responsible suppliers.

Aspirational goals of environmental sustainability, fair labour practices, support for local businesses, and contributions to community development are the usual goals pursued in social procurement. By incorporating social criteria into procurement practices, organisations can leverage their purchasing power to drive positive social change and support their broader social and environmental goals.

Social procurement is not only a responsible business practice but also a strategic approach that can drive sustainable growth, mitigate risks, and create shared value for all stakeholders involved. It has the potential to provide several key benefits in both economic and social contexts: -

Community development

Social procurement can stimulate local economies by prioritising purchases from local suppliers and businesses which in turn supports employment, fosters entrepreneurship, and strengthens community resilience.

Social impact

By engaging in social procurement, organisations can address social challenges such as unemployment, poverty, inequity, and inequality. Purchasing from suppliers that prioritise fair labour practices, diversity and inclusion, and ethical sourcing can contribute to positive social outcomes. Human rights and humanitarian efforts are key considerations.

Environmental sustainability

Social procurement can promote environmental sustainability by sourcing goods and services from suppliers that prioritise eco-friendly practices, such as reducing carbon emissions, minimising waste, and using renewable resources.

Something to be aware of is the unethical practice of 'Greenwashing' - where organisations make false or misleading statements about the environmental benefits of their product or service for the purpose of gaining an economic advantage (i.e., charging a premium on an eco-friendly product).

Ethical Supply Chains

By vetting suppliers based on ethical considerations, organisations can ensure that their supply chains are free from exploitation, forced labour, and other unethical practices. This helps to uphold corporate social responsibility standards and build trust with stakeholders.

Stakeholder expectations

Consumers, investors and other stakeholders are increasingly expecting organisations to demonstrate their commitment to social and environmental responsibility. Engaging in social procurement can help organisations meet these expectations and enhance their reputation and brand value.

Government mandates and regulations

Governments at various levels are increasingly implementing policies and regulations that require or encourage social procurement practices. Organisations that fail to comply with these requirements may face legal consequences or miss out on opportunities for government contracts and funding.

Overall, social procurement is not only a responsible business practice but also a strategic approach that can drive sustainable growth, mitigate risks, and create shared values for all stakeholders involved.

5.6.5 Indigenous Procurement

Indigenous Procurement is the act of purchasing services and/or goods from a business that is owned and/or operated by Indigenous people. While Indigenous procurement strategies duplicate a great deal of social procurement strategies, such as the building of strong community relationships, fostering greater understanding of cultural diversity for minority groups, and environmental sustainability, its main focus is to advocate for the rights and interests of Indigenous people. Indigenous procurement is significant for several reasons: -

Economic empowerment
Indigenous procurement helps in fostering economic empowerment within Indigenous communities. By supporting indigenous businesses, it creates opportunities for employment, entrepreneurship, and wealth generation within these communities.

Cultural preservation
Indigenous procurement contributes to the preservation of indigenous cultures and traditions. Many indigenous businesses offer products and services that are rooted in their cultural heritage, such as traditional crafts, artwork, and cultural tourism experiences. Supporting these businesses helps sustain indigenous cultural practices and knowledge.

Community development
Investing in indigenous procurement can lead to broader community development outcomes. Revenues generated by Indigenous businesses can be reinvested back into the community to fund social programs, infrastructure projects, and educational initiatives, thereby improving the overall well-being of indigenous peoples.

Reconciliation
Indigenous procurement is often seen as a tangible way to advance the process of reconciliation between indigenous and non-indigenous peoples. By acknowledging the rights and contributions of indigenous businesses and entrepreneurs, it helps to address historical injustices and build strong relationships based on mutual respect and partnership.

Environmental stewardship
Many indigenous businesses prioritise sustainable and environmentally friendly practices in their operations, drawing on traditional ecological knowledge. Supporting indigenous procurement can thus contribute to broader environmental conservation efforts and promote sustainable development practices.

Legal obligations
In some cases, governments and organisations may have legal obligations to engage in indigenous procurement. This could stem from treaty agreements, land claim settlements, or specific legislation aimed at promoting economic development and self-governance among Indigenous communities.

Innovation and diversity
Indigenous businesses often bring unique perspectives, skills, and innovations to the marketplace. By incorporating diverse indigenous voices into the supply chain, indigenous procurement can foster innovation and creativity, leading to better products and services for consumers.

> " *I was successful in being awarded that tender for the XXX XXX. Being aware of the requirements for the client, with the cultural and environmental aspects (and you would have seen there's a strong tikanga Māori influence in that XXX…. So, it's being aware of those aspects that's important."*[70]

> " *We have placed over 450 Waikato Tainui members into employment in the last two years. We've collaborated with Downers for two cohorts, highlighting why our wāhine are better suited for the job, and they loved it."*[71]

5.6.6 Challenges for indigenous procurement

> " *There's a fine line between 'culturalising' education, and commercialising culture"*[72]

Indigenous procurement has become the target of exploitation as non-Indigenous companies find unethical ways to tap into the Indigenous procurement market. While the following terms are more commonly used by the Indigenous in Australia, these unethical practices also exist in New Zealand.

Black cladding
'Black cladding' is an unethical practice of a non-Indigenous business taking unfair advantage of an Indigenous business for the purpose of gaining (otherwise inaccessible) Indigenous procurement policies or contracts.[73] An example is companies that have an Indigenous person as the face of the business, but in reality, the power, control (and profits) go to the non-Indigenous owners.[74]

Blakwashing
'Blakwashing' is the practice of a non-Indigenous business falsely claiming to be Indigenous, Indigenous-owned, Indigenous-named, or exaggerating their involvement with Indigenous communities, and/or superficially showcasing support for Indigenous causes, rights or culture for the purpose of enhancing their image and gain competitive advantage for economic benefits, such as winning government 'Indigenous Procurement' contracts.[75] Similar to the unethical practice of 'greenwashing'[76] - when it comes to Indigenous Procurement, it seems that "Blak is the new Green."

> " *With that 5% Māori quota thing (for procurement)…Pākehā organisations are going to have a Māori face for their business. They'll just find some way around it, so it comes back to them as opposed to opening up the market for Māori businesses. Pretty cynical but that's the way it seems anyway. All roads lead back to big organisations like that."*[77]

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70 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 13

71 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 15

72 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) – Interview Senior Māori Community Advisor : Internal Affairs

73 Supply Nation "What is Black Cladding" https://supplynation.org.au/wp-content/uploads/2020/12/Supply-Nation-what-is-black-cladding-2020.pdf

74 Barayamal First Nations Entrepreneurship "Black Cladding is a major concern so why is the government looking away" https://barayamal.com.au/black-cladding-is-a-major-concern-so-why-is-the-government-looking-away/

75 Barayamal First Nations Entrepreneurship "Learn how to spot blakwashing" https://barayamal.com.au/learn-how-to-spot-blakwashing/

76 Greenwashing – When companies make false or misleading statements about the environmental benefits of their product or service for the purpose of gaining an economic advantage (i.e., charging a premium on an eco-friendly product)

77 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

The Australian, Canadian and United States governments embrace Indigenous procurement by implementing policies that award a percentage of government contracts to Indigenous businesses. Australia awarding 3% of accessible contracts to Indigenous businesses,[78] the U.S. federal government awarding 5%,[79] the Canadian federal government and agencies awarding 5%.[80] New

Zealand still does not have a specific Indigenous Procurement Policy for Māori. However, they do acknowledge the need by awarding 8% of their annual procurement contracts to Māori businesses under the Progressive Procurement Policy'. The New Zealand government increased the percentage rate from 5% to 8% in March 2023.

5.6.7 Te Tiriti o Waitangi

The initial impression is that the New Zealand government is upholding Te Tiriti principles through the implementation of the 8% quota within the 'Progressive Procurement Policy' (PPP[81]) 'which the government considered aspirational' in 2020. While its formulation was based on the proportion of the Māori population, data on the Māori economy and the developing 'social procurement' systems in New Zealand, it is not congruent with a Te Tiriti based framework.

The brief consideration of Te Tiriti, and the absence of an Indigenous Procurement Policy for Māori within the government's procurement policy is conspicuous. However, the percentage allocated to Māori under the PPP seems tantamount to the acknowledgement of the government's legal obligations under Te Tiriti.

The New Zealand government's procurement website has the following information about Te Tiriti: -

"Te Tiriti o Waitangi o Waitangi (Te Tiriti) sets the foundation for social procurement with Māori businesses. This recognises the obligations that the Crown has to Māori under Te Tiriti, particularly Article Three, with an aim to achieve equitable outcomes and develop a system based on Indigenous values and knowledge. The Government Procurement Rules recognise these outcomes and how they relate to procurement activities."[82]

The Progressive Procurement policy website outlines the following information about Te Tiriti (which is the 'exception clause'): -

"Agencies should be aware of their obligations under Te Tiriti o Waitangi and how this relates to their procurement activities. New Zealand is party to International Agreements that include specific provisions preserving the pre-eminence of Te Tiriti o Waitangi. Te Tiriti o Waitangi exception provides flexibility for the Government to implement domestic policies in relation to Māori, including a fulfilment of the Crown's obligations under Te Tiriti. Pursuant to this provision, New Zealand may adopt

78 Australian Government: National Indigenous Australians Agency NIAA: Our Work: Employment and Economic Development "Indigenous Procurement Policy" https://www.niaa.gov.au/our-work/employment-and-economic-development/indigenous-procurement-policy-ipp#factsheets-for-general-ipp-use

79 Canadian Council for Aboriginal Business "Creating the Conditions for Success: Implementing the 5% Procurement Requirement" https://nacca.ca/wp-content/uploads/2022/05/3.-Creating-the-Conditions-for-Success-Implementing-the-5-Procurement-Require-FINAL-English.pdf

80 Government of Canada: Indigenous Services Canada: Community Economic Development: Indigenous Business Development: Indigenous Business and Federal Procurement https://www.sac-isc.gc.ca/eng/1691786841904/1691786863431

81 PPP – Progressive Procurement Policy.

82 Ministry of Business, Innovation and Employment: Minister for Economic and Regional Development Te Minita Whanaketanga Māori "Supporting the Māori Economy and Achieving Economic Outcomes through Te Kupenga Hao Pāuaua" 2021: https://www.mbie.govt.nz/dmsdocument/13457-supporting-the-maori-economy-and-achieving-economic-and-social-outcomes-through-te-kupenga-hao-pauaua-proactiverelease-pdf

measures it deems necessary to accord favourable treatment to Māori, provided that such measures are not used as a means of arbitrary or unjustified discrimination or as a disguised restriction on trade in goods, trade services and investment."[83]

During the PPP's establishment phase, the government reviewed other international models of Indigenous procurement (Australia's in particular), and it is representative that the 'take home message' was to award (as a concession) a 5% allocation to Māori. The 'ultimate goal' was to increase the target level over time following the first year of reporting (5% to 8% in March 2023). There is no evidence of an 'ultimate goal' to develop an

'Indigenous Procurement Policy' conducive to Māori and specific to 'all Te Tiriti' principles.

The Progressive Procurement Policy should not be considered a replacement for an 'Indigenous procurement policy for Māori' as it is not conducive to Māori and in no way fully advocates for the best interests and rights of Māori. It is fortunate, the progressive procurement policy 'has considered Māori,' but guarantees 'not to be exclusive to Māori'. Instead, Māori have been integrated into the progressive procurement via the broader outcomes provision, alongside other minority groups with a focus on 'broad outcomes', just as it was intended.

5.6.8 Integrating indigenous procurement for Māori

New Zealand still does not have a specific Indigenous Procurement Policy for Māori. However, they acknowledge the need by awarding 8% of their annual procurement contracts to Māori businesses under the PPP.. New Zealand's PPP considers the culmination of positive impacts for 'all' procurement models, with the exception of limitations for Indigenous procurement.

While government agencies are required to look beyond price and focus on the wider social value of engaging with New Zealand Businesses, they are to start with Māori businesses. Government-mandated agencies must ensure that 8% of their contracts are directed to Māori businesses.[84]

Figure 7 illustrates the evolution of procurement, showing significant development from traditional procurement to collaborative relationship-based procurement, social procurement, and Indigenous procurement. The 'Progressive Procurement' model was derived for the purpose of generating positive impacts for all New Zealanders.

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83 New Zealand Government: Procurement "Te Tiriti" https://www.procurement.govt.nz/assets/procurement-property/documents/summary-of-substantive-changes-to-rules-of-sourcing.pdf

84 Ibid.

Figure 9   Evolution of procurement

Traditional procurement	• Process of acquiring goods, services.
Collaborative procurement	• Multiple organisations collaborate together to acquire goods and/or services. • Achieving economies of scale through collaboration and combined purchasing power. • Achieving social procurement collectively,.
Social procurement	• The process of acquiring goods, services. • Consideration of social and community impacts. • Consideration of environmental sustainability.
Indigenous procurement	• The process of acquiring goods, services. • Consideration of social and community impacts. • Consideration of indigenous community impacts. • Consideration of environmental sustainability. • Consideration of cultural impacts.
Progressive procurement	• GENERATION OF POSITIVE IMPACTS FOR ALL. • New Zealand government required to look beyond price to the wider social value of engaging Māori businesses (AND other diverse minority groups). • Consideration of social procurement impacts.

5.6.9 Progressive Procurement

In 2020, the New Zealand government introduced 'progressive procurement.' The policy was appropriately named "Te Kupenga Hao Pāuaua," which translated, means "cast the fishing net wide and be enterprising."[85] Te Kupenga Hao Pāuaua is a partnership project between Te Puni Kōkiri and the function lead for procurement, the Ministry of Business, Innovation and Employment (MBIE). The policy is a way to increase the diversity of government suppliers to develop an 'intentional' approach to achieve broader economic and social outcomes. While the policy 'stipulates' that government agencies must create opportunities for New Zealand businesses, starting with Māori businesses, it also includes Pacific peoples and other underprivileged regional businesses and is not exclusive to Māori. By removing barriers, the policy 'encourages' public agencies to "cast the net wider" when choosing suppliers and awarding contracts.[86]

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85 Audit New Zealand : NZ Parliament : Resources : Procurement "What Good Looks Like - Applying Progressive Procurement" https://auditnz.parliament.nz/resources/procurement/docs/applying-progressive-procurement.pdf

86 Ibid.

The policy aims to level the playing field by removing barriers. However, the 'true result' of whether the 'level playing field' for Māori has been successfully executed (as reflected in the qualitative data of this report) remains unclear.

Figure 8 illustrates a model of New Zealand's 'Progressive Procurement' strategy, which amalgamates traditional procurement, collaborative or relationship-based procurement, social procurement and Indigenous procurement, the sum of which creates the 'Progressive Procurement' model, aimed at generating positive impacts for all New Zealanders.

Figure 10   **Progressive Procurement**

Applying Progressive Procurement - 'Te Kupenga Hao Pāuaua'

According to the Audit New Zealand government's model of "What good looks like in Applying Te Kupenga Hao Pāuaua – Progressive procurement," progressive procurement approaches are specifically designed to identify, reach out to, and make it easy for Māori businesses to compete for contracts.[87]

However, while the policy is 'not exclusive to Māori' businesses, mandated agencies 'are required to ensure that at least 8% of their annual procurement contracts are awarded to Māori businesses.' That percentage increased from 5% to 8% in March 2023.

Approximately 150 mandated listed government agencies (buyers) are required to implement the 'Progressive Procurement Policy.' The policy stipulates that all government listed agencies are 'mandated' to apply the government procurement rules. However, the wider public sector is only 'expected' or 'encouraged' to, at the discretion of their own agency's procurement rules.[88]

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87 Audit New Zealand : NZ Parliament : Resources : Procurement "What Good Looks Like - Applying Progressive Procurement" https://auditnz.parliament.nz/resources/procurement/docs/applying-progressive-procurement.pdf

88 Ibid.

Working in partnership with The Ministry of Business, Innovation and Employment (MBIE), Te Puni Kōkiri (TPK) has a project team dedicated to implementing the policy. The project was named 'Te Kupenga Hao Pāuaua'. The team engages with intermediary organisations to implement social procurement practices and prototyping social procurement approaches to further reduce barriers for Māori businesses to engage in government procurement processes.[89]

An intermediary adds value by increasing opportunities for SMEs to engage in larger contracts and tenders, and they increase the visibility of the social procurement sector.[90] They also assist agencies with the process of verifying suppliers' businesses to meet the 'Māori business' criteria and act as a broker, matching and connecting buyers and suppliers. Functions of an intermediary organisation may include:

1. Applying the 'Test' of verifying supplier diversity, and that suppliers meet the working definition of a Māori business.
2. Helping build capability by connecting with technical expertise.
3. Supporting suppliers engaging in the tender process.
4. Advocating for suppliers and creating awareness of social procurement practices with Buyers.
5. Monitoring and measuring impacts of social procurement.[91]

The measure of a Māori business is considered to have specific criteria, which includes having a minimum 50% Māori ownership or classification by the Inland Revenue Department as a Māori Authority.[92] However, assessing the criteria for Māori businesses requires considerable effort. Therefore, Te Puni Kōkiri (TPK) provides resources to support the implementation of the policy and guidance to assist agencies in reviewing their progressive procurement practices.[93]

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89 As n.46 above.

90 As n. 94 above.

91 MBIE: "Supporting the Māori Economy and Achieving Economic Outcomes through Te Kupenga Hao Pāuaua" 2021: https://www.mbie.govt.nz/dmsdocument/13457-supporting-the-maori-economy-and-achieving-economic-and-social-outcomes-through-te-kupenga-hao-pauaua-proactiverelease-pdf

92 Ministry of Māori Development : Te Puni Kōkiri : Ā mātou whakaa whakarotau – Our priorities and focus areas : Māori economic resilience : Progressive procurement : https://www.tpk.govt.nz/en/a-matou-whakaarotau/maori-economic-resilience/progressive-procurement

93 Ibid.

When the Progressive procurement Policy (PPP) is applied in accordance with government policy, the process seems straightforward.

Figure 11 identifies the key players of the PPP process (**buyer, supplier, intermediary organisation**).

Figure 12 illustrates the simple PPP process that would occur between the **buyer, supplier,** while the **intermediary** organisation functions as a broker, connecting suppliers with technical expertise, supporting them to engage the tender process and helping to create awareness of social procurement practices with buyers

Figure 11   **PPP Standard Aggregation Model for Māori SMEs**
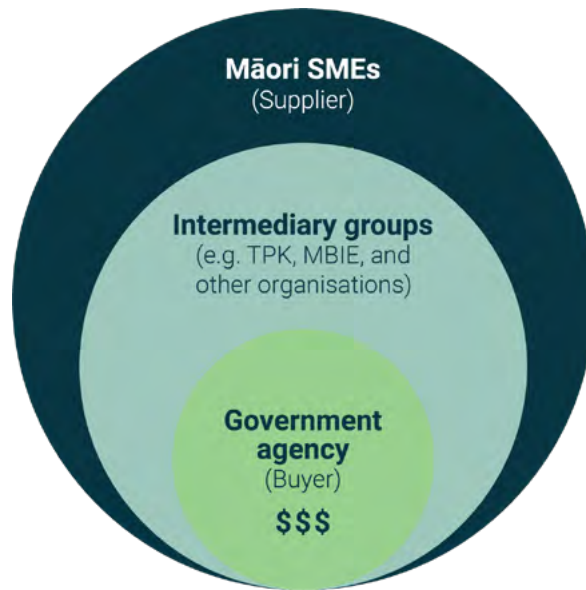
Figure 12   **Standard PPP process applied between Buyer and Supplier**
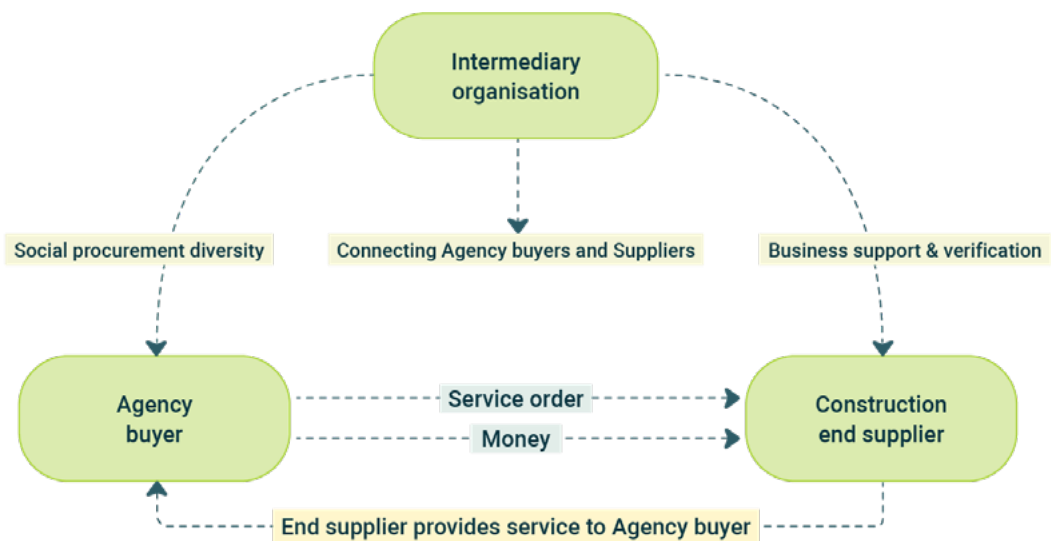
When PPP is applied in accordance with government policy, the process is straightforward.
This model illustrates the process that occurs between the buyer and supplier while the intermediary organisation functions as the broker, connecting suppliers with buyers, supporting the tender process.

However, when PPP implementation deviates from prescribed government guidelines, the results are controversial and far less favourable for Māori SMEs. Anecdotal evidence indicates that the following variations to the PPP process are being applied, as demonstrated by figures 10, 11, 12 and 13.

Figure 13 again identifies the key players, however an **additional supplier** (i.e. Iwi organisation) has been introduced between the buyer and the actual SME end supplier.
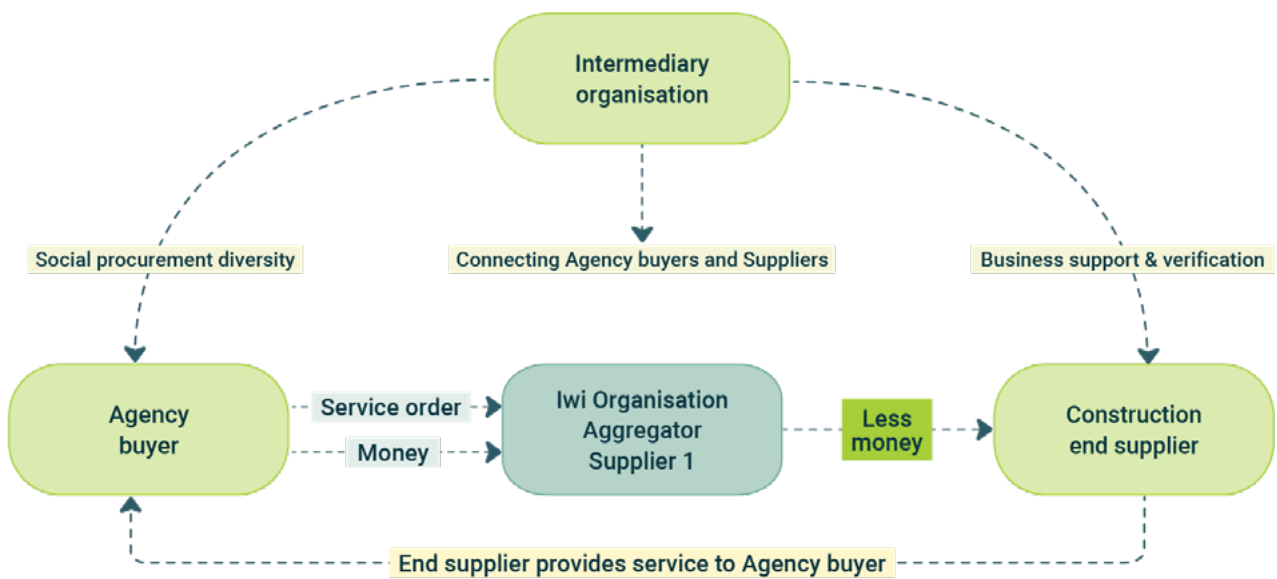
Figure 14 illustrates the variation to the PPP process with the additional supplier. Keep in mind that the **intermediary** organisation functions as the broker, and engager of this process.

Figure 13 PPP Variation of Aggregation Model for Māori SMEs

Increased aggregation through the introduction of additional supppliers, creating further barriers for Māori SMEs.

Figure 14 Variation of PPP process applied between Buyer, Supplier and Additional Supplier.

However, when PPP implementation deviates from the government guidelines, the results are controversial and far less favourable for Māori SMEs/end suppliers.

Figure 15 again identifies the key players. However, **an additional TWO suppliers** (ie. Iwi organisation and tier one non-Māori construction company) have been introduced between the buyer and the actual SME end supplier.
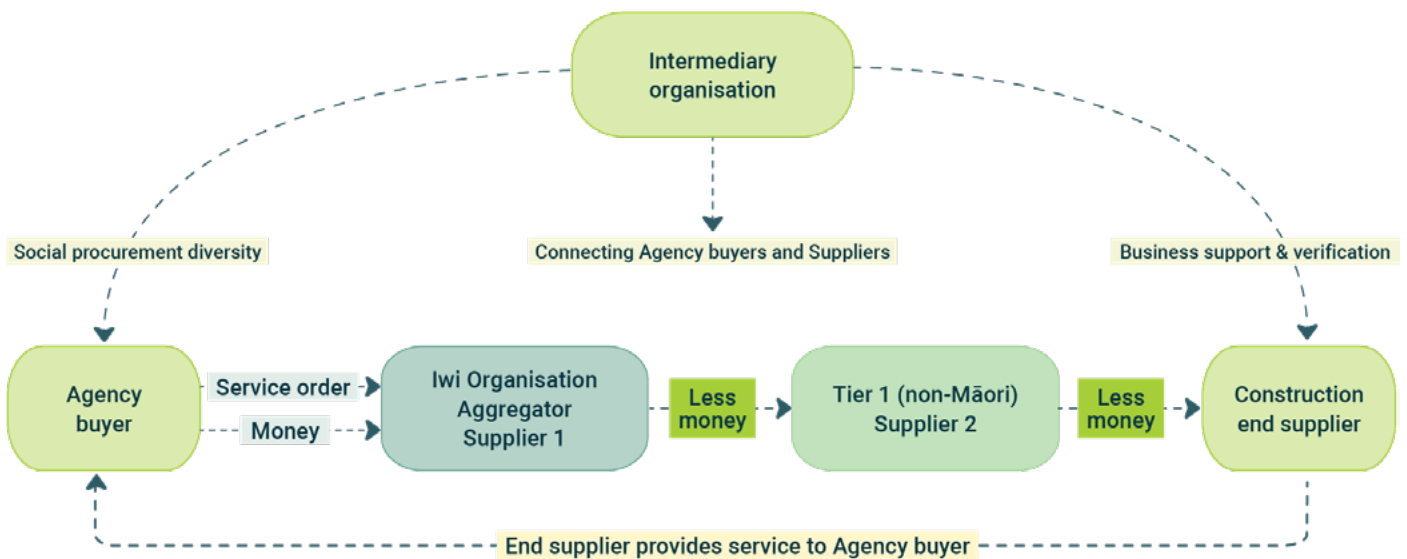
Figure 16 illustrates the variation to the PPP process, with the additional TWO suppliers. Keep in mind, that the **intermediary organisation** functions as the broker, and engager of this process.

Figure 15   **PPP Variation of Aggregation Model for Māori SMEs**

> Increased aggregation through the introduction of additional supppliers, creating further barriers for Māori SMEs.

Figure 16   **Variation of PPP process applied between Buyer, Supplier and additional two suppliers.**

Again, Model 3 illustrates that with the additional two suppliers, PPP is not applied in line with government policy. Keep in mind that the intermediary functions as the broker and the engager of this process.

5.6.10 Discoveries in the procurement policy

The interpretation and application of the government's Progressive Procurement Policy (PPP) are inconsistent across agencies, leading to subjectivity and deviation from prescribed rules. Unless the process is reviewed and amended, the misalignment will continue to undermine the policy's objective of creating a sustainable, equitable procurement process.

Despite the aim of the PPP, **barriers** for Māori businesses **continue.** Industry feedback indicates that a level playing field has still not been achieved, that Māori construction SMEs are particularly disadvantaged as significant issues appear during the matching, brokering and negotiation phases (which contributes to the inconsistencies and barriers in the process).

The integration of third parties (such as Iwi and/or tier one organisations) complicates the procurement process (**UNLESS they have an Indigenous Procurement Process in place**). However, the involvement of non-Māori tier-one construction companies **breaches** the 8% PPP rule, highlighting a significant compliance issue that needs to be addressed. Remarkably, these entities often compete with Māori SMEs for procurement contracts and in turn, may then subcontract the work back to the very same SMEs. The unfortunate result is that the SME (end supplier) unfairly receives only a fraction of the original fund (for the original amount of services that they tendered for in the first instance).

The lack of transparency, coupled with possible bias and/or conflicts of interest, has created a lack of trust among many Māori SME's, with the impacts leaving many feeling discouraged, powerless and doubtful whether government procurement actually will be available to Māori SMEs in the future.

The Iwi scan revealed that while some Iwi organisations possess a solid economic foundation with substantial investment and construction portfolios, other Iwi organisations do not have the same economic strength. Could this be a plausible reason to explain why some Iwi organisations are pursuing procurement contracts in competition with Māori SMEs as part of their business as usual?

Despite Iwi investing heavily in commercial property projects, most do not have the core competency to operate as 'service providers' within the Construction and Infrastructure industry. Therefore, in this instance it would stand to reason for an Iwi organisation to contract out their own construction projects. However, while it remains uncertain why an Iwi organisation would pursue an external construction project (only to then sub-contract it to other third and/or fourth parties), it is unclear as to why an intermediary organisation would broker or facilitate this type of procurement relationship, especially when it adversely impacts an SME end supplier.

It is a certainty that some Iwi organisations are competing for procurement contracts in competition with their SME tribal members, and it is a certainty that the application of the progressive procurement policy has anomalies, resulting in Māori believing that procurement opportunities are unavailable to them, and that new barriers are being introduced so that opportunities are moved further out of their reach.

The most significant finding to be revealed from this project, is that despite the challenges of overlapping procurement strategies, inconsistencies, and loss of faith, a golden opportunity presents itself. An opportunity to communicate, hui, talk and wānanga[94] about a possible new way forward, to explore new opportunities for collaboration, and put the highest level of social (and Indigenous) procurement strategies to the test.

The findings underscore the necessity for a dedicated Indigenous Procurement Policy that fully incorporates Te Tiriti principles and specifically

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94 Wānanga – focus group, workshop

addresses the unique needs and rights of Māori businesses, beyond the scope of the current progressive procurement policy.

Certain Iwi groups such as Ngāi Tahu, Waikato Tainui, Tairāwhiti and Ngāti Toa have made concerted efforts to prioritise procurement opportunities for their tribal members. These initiatives could serve as models for other Iwi groups, and most importantly for an 'Indigenous Procurement Policy' for the New Zealand government. Aukaha has developed the most advanced 'Indigenous Procurement' Policy that they have been utilising for at least the past seven years.

5.6.11 Barriers to procurement

Inconsistent interpretation and application of PPP (progressive procurement policy).

The interpretation and application of the government's PPP varies between agencies, intermediary services, and regions, leading to subjective outcomes.

Deviation from government rules

When agencies (and intermediary organisations) deviate from the prescribed government rules, it imposes more barriers between buyers and suppliers.

Early-stage procurement challenges

Research indicates that barriers and challenges can start to appear during the early stages of brokering, matching and negotiation stages between agency and suppliers.

Iwi organisations competing with Māori SMEs

Some Iwi organisations are competing for the same construction contracts as Māori construction SMEs within their respective rohe.

Capacity and competency issues

Iwi organisations that are awarded contracts but lack capacity or competency in the Construction and Infrastructure industry often tender the work out to third parties.

Intermediary services complications

Intermediary services are providing brokering services and handling commercially sensitive information, adding complexity and potential conflicts of interest in the procurement process.

Lack of indigenous procurement policy

The New Zealand government has no ultimate goal to develop an Indigenous Procurement Policy for Māori that includes strategies specific to Te Tiriti Principles.

Non-exclusive progressive procurement policy

The PPP includes (but is not exclusive to) Māori. Instead, Māori are integrated into the government's PPP through the broader outcomes strategy alongside other minority groups.

Broader outcomes procurement strategy focus

The Broader Outcomes Procurement Strategy focuses on social impacts rather than Indigenous Procurement of exclusively advocating for rights and interests of Māori.

Target percentages

The PPP mandates 8% of contracts to Māori businesses, increased from 5% in March 2023, but does not address the ultimate goal of increasing Māori specific targets.

5.6.12 Overcoming barriers and a way forward

Standardise interpretation and application of policy

Develop comprehensive guidelines and training for agencies to ensure uniform interpretation and application of the PPP across all regions and services.

Adherence to government rules

Implement stricter oversight and accountability mechanisms to ensure compliance with government rules, minimising deviations which create barriers.

Streamline early-stage procurement processes

Simplify and standardise the matching, brokering and negotiation processes to ensure fairness and consistency in the early stages of procurement.

Support Māori construction SMEs

Provide targeted support and resources to Māori construction SMEs to enhance their competitiveness and capacity to win contracts against Iwi organisations.

Engage with Māori stakeholders

Foster ongoing dialogue and collaboration with Māori stakeholders to ensure their perspectives and needs are fully integrated into procurement policies and practices.

Engagement with iwi organisations

Engage with Iwi around the country to communicate "Māori Industry Voice" from their Iwi members, and recommendations derived from Kaitaka Paepaeroa - Māori Workforce Development Plan 2024.

Improve transparency in intermediary services

Enhance transparency and regulation of intermediary services to prevent conflicts of interest and protect commercially sensitive information.

Develop an indigenous procurement policy

Engage with and seek support from Iwi around the country for the Government to create a dedicated Indigenous Procurement Policy for Māori that aligns with all Te Tiriti principles and specifically addresses the unique needs and rights of Māori businesses.

Exclusive opportunities for Māori

Designate certain contracts and procurement opportunities exclusively for Māori businesses to ensure they benefit directly from government procurement.

Focus on Māori outcomes

Shift the focus of the PPP to prioritise Māori outcomes, ensuring that Māori businesses are given preference and support within the procurement process.

Increase target percentages

Gradually increase the percentage of contracts awarded to Māori businesses beyond the current 8% setting clear milestones and goals to ensure continuous improvement.

Monitor and evaluate policy impact

Regularly monitor and evaluate the impact of procurement policies on Māori businesses, using feedback and qualitative research to make necessary adjustments and improvements.

5.6.13 A framework for iwi partnership and indigenous procurement

Aukaha[95] (the governance collaboration representative of the five Papatipu Rūnaka of Otago) have developed an 'Indigenous Social Procurement Model' on behalf of their Iwi members. The development model has resulted in the restriction of all procurement contracts (whether government or private) being permitted within the Otago region without the approval of Aukaha (and Ngāi Tahu).

Aukaha is actively working to ensure that the economic growth and development in the Otago region create positive opportunities for Māori and Pasifika individuals and businesses. By leveraging increased economic activity. Aukaha aims to make supply chains and employment processes more inclusive and are dedicated to promoting broader outcomes, aligning with the government's 8% procurement allocation for Māori SME's and positioning Manawhenua at the heart of procurement relationships. The Mana Takata team focuses on incorporating broader outcomes clauses in tender documents and participating in evaluation panels to ensure those businesses succeed. The strategy fosters a cycle where successful contracts lead to more employment for Māori and Pasifika workers, thereby amplifying the positive community impact. Providing equitable opportunities ensures that Māori entities can access contracts, leading to profound and widespread benefits.

Aukaha[96]

Aukaha is a Māori organisation that exemplifies the strengths and benefits of social and Indigenous procurement. A Manawhenua-owned consultancy based in the Otago region in 1995 (originally as Kāi Tahu ki Otago), Aukaha was a collaboration of Otago's five papatipu rūnaka hapū.[97]Owned by the five papatipu rūnaka of Otago – Waihao, Moeraki, Puketeraki, Ōtākou and Hokonui, Aukaha works to strengthen relationships between Manawhenua, local government and businesses.

The governance is led by representatives from each rūnaka and an independent director, supporting Aukaha's mission to enhance outcomes for people and the environment across generations and beyond. Originally focused on environmental issues, Aukaha has since expanded to encompass health, social services, cultural design, and procurement.

Aukaha facilitates the treaty partnership between Kāi Tahu rūnaka in the Otago and South Canterbury regions and the relevant local and regional councils. Councils have statutory obligations to engage with Kāi Tahu on the development of plans, strategies, and policies under various pieces of legislation.

> *It's known that there are two stories that belong to the heritage of this nation, and for a long time only one of those had dominated. I think with the new legislation, we realised the potential of what we can achieve when we share a common experience and belief."[98]*
> Gerry Brownlee

> *Ngai Tahu tribal leaders have continuously advocated for co-governance. Tahu Pōtiki, relentlessly petitioned local and central government for co-governance in decision making.[99]*
> Edward Ellison (Ōtākou Kāi Tahu), Chair – Aukaha Board of Directors

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95 Aukaha : https://aukaha.co.nz/ (Accessed 11 July 2023).
96 Aukaha : https://aukaha.co.nz/ (Accessed 11 July 2023).
97 Hapū – Sub-Tribes
98 As n.100 above.
99 As n.100 above.

Aukaha's procurement strategy prioritises social and Indigenous values, with their social procurement practice focusing on creating employment opportunities, diversifying the supply chain, and promoting health, safety, and inclusion.

Indigenous procurement emphasises principles of Te Tiriti o Waitangi, ensuring that Māori values and well-being are central considerations.

Aukaha's approach fosters equitable access for tangata whenua and integrates cultural values into procurement practices. Aukaha provides best practice planning, scientific, and technical advice to ensure that rūnaka aspirations and intentions are reflected in the development and operation of all relevant documents, such as regional and local council plans, policies, and strategies.

> *There is a need for the work that Aukaha does…principally in bringing in the cultural values, connection, and the recommendations on how they develop their plans and policies and implement and administer resource consents."*[100]
> Edward Ellison (Ōtākou Kāi Tahu), Chair – Aukaha Board of Directors

Benefits and impact

Aukaha's work in embedding rūnaka aspirations into regional planning documents, such as the Otago Regional Policy Statement, highlights the importance of cultural perspectives in policy making. Their Mana Ahurea team facilitates early engagement with Manawhenua in large-scale development projects, ensuring that cultural design and narratives are integral to these endeavours.

By promoting co-governance and Indigenous procurement, Aukaha has created opportunities for Māori and Pasifika businesses, particularly through projects like the new Dunedin Hospital. Their involvement in tender processes ensures broader outcomes that benefit the community, leading to increased employment and prosperity for Māori and Pasifika individuals.

Combining Social and Indigenous Procurement – Developing a Framework[101]

Aukaha has developed a strategy for social procurement as part of its regional development. This included funding research into understanding procurement from an Indigenous perspective and how Te Tiriti can be used as a framework in procurement processes and policy. The research contributes to a shift in perspective for those who procure such as central and local government entities, as well as large institutions and companies

Aukaha has contracted to many Māori and Pacific providers themselves and created multiple opportunities, via its role as a mana whenua entity in advising on large projects. They strategically used this opportunity to create more opportunities for local providers.

100   Ibid.
101   Ibid.

5.7   Conclusion

With some initial reluctance, the New Zealand Construction and Infrastructure industry has made significant strides towards greater collaboration. Social, collaborative, and progressive procurement strategies that are now regularly implemented through strategic partnerships with government, industry, and Iwi leaders emphasise the importance of multi-disciplinary approaches and the value of addressing critical issues such as housing affordability, infrastructure inadequacy, and community well-being.

The progress of Iwi and Māori organisations in leveraging collaborative relationships with government and industries highlight the effectiveness of strategic partnerships, whose alliances not only drive economic development and foster social equity but also integrate tikanga and kaupapa Māori values.

It is from these very strategic collaborations, that can provide a foundation for government to develop an Indigenous Procurement policy that honours Te Tiriti. Overall, the collective efforts of the Construction and Infrastructure industry, the New Zealand government, and Māori organisations underline the importance of shared goals, sustainable development, and the empowerment of future generations

He mahitahi, he whiwhinga Collaboration and procurement
Recommendations

1. Review 'Progressive Procurement Policy'

→ Standardise interpretation and application of policy

→ Adherence to government rules

→ Streamline early-stage procurement processes

→ Prevent double sub-contracting

→ Improve transparency in intermediary services

→ Increase target percentages

2. Develop an 'Indigenous Procurement Policy'

→ Te Tiriti based framework

→ Exclusive opportunities for Māori

→ Focus on Māori outcomes

→ Monitor and evaluate policy impact

→ Engage with Māori stakeholders

→ Support Māori construction SME's

→ Capacity building for Iwi organisations

3. Iwi to Support implementation of an 'Indigenous Procurement Policy'

→ Increase and resource internal capability of staff to specialise in procurement.

→ Support recommendation for NZ Government developing an Indigenous Procurement Policy

→ Te Tiriti based Indigenous Procurement Policy framework

→ Focus on Māori outcomes for Iwi "and" Māori businesses

→ Establishing / respecting boundaries of Iwi "and" Māori businesses

→ Establishing / respecting Iwi geographical boundaries

4. Establish 'Iwi based Procurement Models'

→ Engage with own Iwi Māori stakeholders for their shared input and feedback

→ Establish Iwi tailored business and procurement database

→ Supporting Iwi tailored social and indigenous procurement policy strategies

→ Establishing / respecting business geographical boundaries

→ Establishing / respecting boundaries of Iwi "and" Māori businesses

→ Supporting ethical business practice (ie. ethical competitive practices)

→ Standard guidelines

He mahitahi, he whiwhinga: He whakaaro
Collaboration and procurement: Industry voice

Māori collaboration in construction

"I think for us it's that we network with quite a few businesses and for us it's not about pinching work from the other person, that doesn't really work for us and for us, it's about looking after the people that we do have in our business… we try and hold onto them in different ways, whether it's paying more money, trying to improve the culture, trying to…give them a little bit more. You know, tapping into our discounts, whatever that may look like to be able to hold onto them and keep them here."[1]

"My thoughts on collaboration? I'm happy to do that. I think at the end of the day the work is, there's enough work around to actually support everybody. As opposed to keeping it all for ourselves, so you know we could run the model where we do all the work with our own staff but for us, we want to share it with the subbies."[2]

"We want to support the subbies as well. Whether it's the XX contractor we have at the moment building those homes, we can't do it by ourselves. I mean, there's enough work, right? Because someone's done that with us as well. We've had support from another organisation that were building XX homes, and they let us go in there and have a look around and see what they're doing, so you know we appreciate that, and we try to give back as well."[3]

"Like the XX project, there's not a lot of time spent planning at the front of the project, and also to be able to make a better job of actually getting the message out there a lot earlier. Maybe coming up with a different plan than just going with say (tier one organisations for construction)?"[4]

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1 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
2 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
3 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
4 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

Procurement barriers for Māori

"At the moment they're giving the contracts to someone else, and 'that someone else' is ringing us. So, they're not here to yarn to the Māori fellas. I mean they're giving them the thirteen houses, and 'that someone else' booked us to do X, but now it's only X. Why don't Iwi just give them straight to me?"[1]

"I believe that Iwi organisations sometimes create opportunities and jobs for people that are whānau (who don't actually have the knowledge and skills)."[2]

"Some people are privy to certain funding information (the top hats, higher in the industry), like who holds it and access to it, it depends on who you are. It's very hush hush. A good example was the cyclone recovery stuff. A lot of that went to big companies outside of XX, and these ones here must have got a whiff of everything that was happening, that there was funding to move a million tonnes of silt."[3]

"Now (Iwi name) is going to sit over here like (tier one construction company) and give the work out? Before it was going straight to (a construction company) and they kept that to themselves, but in the end, there were no actual houses being built…but plenty of opportunity, plenty of funding being given. So that (construction company) was kind of holding the mandate for Iwi construction projects here. They got plenty of funding and that sort of stuff to build houses, but they fell over and now they've set up a new building entity, and now I suppose the construction company has to report to (Iwi name)."[4]

"The only downfall from the Cyclone Recovery contractors was that they chewed up a lot of the cyclone recovery money and to this day, we are still finding that we are picking up. Where these big machinery fellas don't want to go (because it's too detailed and too structured or too hard to get their big machines in and out of places). That's where we seem to be picking up the crumbs of the cake because the cake has already been eaten up very quickly."[5]

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1   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 18
2   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
3   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
4   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
5   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19

Procurement barriers for Māori

"When a big company comes into town for a 2-minute project, they take workers from local companies which leaves a big hole in the smaller companies. It makes more sense for those projects to be given to local companies here who could then subby the work out locally instead of big companies coming into town and grabbing your employees for the 6 months or whatever. Because when the 2 min project is finished, the employees don't want to move out of town with that big company because they actually still want to stay and work in their community."[6]

"We have set up for our Iwi but our Iwi aren't using us, so we have to offer our services elsewhere. We have a meeting in another Iwi next week because we've got to keep our workers busy. Eighty percent of our workforce were Māori and Pacifica that we trained. It's sad because we've invested everything into our Iwi, and they don't want to use us."[7]

"Sub-contractors and other Māori business owners have tried to create a relationship with our Iwi, because we see it. Others had their own discussions with Iwi, about how they think things should run as well, and afterwards they've come to us and are like, "Can you get the contract, so we get the work?" because it's going out."[8]

"Our people just want to work. Subbies don't want just a one-off thing, they want contracts. We've had some subbies, they've sat round our table, and they've said, "Can you get the contract so we can get the work?" because we don't know how to do all that tender stuff."[9]

"Iwi need to use the subbies already out there that actually know what they're doing and stop keeping everything in house, giving it to the wrong ones, or trying to set their own crap up because it doesn't work because they haven't got the experience or capacity."[10]

6   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 21
7   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
8   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
9   Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
10 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

Procurement barriers for Māori

"Iwi often haven't got the experience or the capacity. That's why (company name) fell over. Kept it all in house. All for them. Hidden agendas going on. That's where the Iwi can start. It's using the successful businesses that are out there, even saying, "Hey, this is what's in the pipeline." It's giving us a chance too because if the government can give us a chance, why can't my iwi? And I'm talking millions even with the (programme name). That's (company name) again. So, if the government can, why isn't my iwi?"[11]

"We are working with (Iwi name) at the moment, because that's the (govt dept name) contract that we didn't get. Instead, we've been subcontracted by (company name) because (govt dept name) gave it to (Iwi name). Some were using Māori sub-contractors again because, again, it's like the knee jerk reaction. That seems to be the trend. It's like, well, we need them now...And now we're going through a process with council and the engineers, and everything just keeps getting pushed back, pushed back and passed around, so this week we start (amount) of (amount) bedroom houses that need to be built by (company name)."[12]

"There's not a lot of time given at the front end of a project so as to be able to do a better job of actually getting the message out there. Maybe coming up with a different plan other than just going with XX. Iwi organisations tend to like the large construction companies because they can do the numbers. I would say this has been one of my gripes, that they do nothing for ages, and they've got the funding, then suddenly, they go 'Shit, we need to get this project done. We need X houses built in X months. Who can build XX houses in X months?' And of course, there's only one company in XX, and that's XX. So, they stuff themselves up at the front end by not giving themselves enough time. Then they piss around, and end up with only one option, to go to someone that's big enough to do all those houses in a short timeframe. So, it needs more work at the front end, more negotiation with people, more planning and actually trying to help Māori businesses as opposed to just reverting to the easy way out of "Oh, I'll get XX construction. They'll do all the project management, and I'll just pay them a fee. Yeah, it might cost more but it's just money, but my job becomes a lot easier, and I get a pat on the back at the end because I organised it. In reality, they use a Pākeha owned business that's stopping Māori businesses from getting any work and they use that for their fix, but at the end of the day they get the pat on the back for completing building the project."[13]

11 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
12 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
13 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23

What can Iwi do to support Māori business owners in construction?

"One, support our locals first. The opportunities should be given to people that are from here. The acknowledgement of our hapu, our acknowledgement of our whānau that whakapapa back to Iwi here, to have that opportunity of growth and expansion. If they have capacity (even to a minimum status), our Council should have supported them, and not let these bigwigs come in. Support local first and whatever is left over, then get it from the outside. If there are specifics that we don't have, that's when we start looking further afield in our XX area, not into Hamilton, not into Christchurch. If you're going to pay for someone coming from Auckland, expect the top dollar."[14]

"Invest more time into project planning, especially at the front end of projects so there is more consideration to increase opportunities for Māori SME businesses."[15]

"It's being honest…No one lining their own pockets. No hidden agendas. It's being fair. It's actually to stop panicking and just actually do some research, do some homework, put in a tender, do whatever you want to do, but just make sure it's fair. So many times, even with that XX project. It was XX that got us in because they didn't know. It was only because XX, who already knew about us. She was like "What do you mean there's no one? There's XX Limited."[16]

"Try to utilise your own people by identifying diverse or multi-skill sets, ie. Who is specialised to work on particular projects? Who is able to work on multiple tasks?"[17]

"Do we need to spend our money outside our own iwi in order for this to get this done? Or do we invest in our own Iwi, our whānau, our tradies, our civils and infrastructure people that are here? Shouldn't we have invested in them first?"[18]

"We need to invest in people from our own Iwi, to give them more machinery or more people or more business, Māori, and Māori-intended business owners, give them expansion on their business to grow. We could have invested the money into them because at the end of the day, when the dust starts to settle and the money's gone, all these big fellas with big machinery. They're leaving our Iwi and we're still left with the clean-up."[19]

14 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
15 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
16 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 23
17 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 20
18 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
19 Ibid.

What can Iwi do to support Māori business owners in construction?

"Expanding our businesses from our whanau is something that I definitely want to see and having that acknowledgement from government or from council. The council to actually acknowledge our people that whakapapa from here to expand their business and let them grow from here because we're from here, not to let other people come in because they're your friends or cousins or whanau."[20]

"It's having more conversations. Some specific examples like we had at that Māori advisory hui where we discuss training opportunities and all that industry sort of stuff. It's about discussing mutual goals and aspirations for us, to be able to get more of the pie when it comes to the work out there. Having those conversations so we're on the same wavelength, supporting each other in the mahi that we're doing. Those sorts of conversations just happen organically I suppose because we're dealing with them on a daily basis."[21]

"I think at the end of the day the work is there and there's enough work around to support everybody (as opposed to keeping it for ourselves). We could run the model where we do all the work with our own staff, when we hire staff but for us, we want to share it with the subbies. We want to support them as well whether it's the XX contractor we have at the moment building those homes, we can't do it by ourselves. I mean there's enough work right so, and someone's done that with us as well, so we've had support from another organisation that were building steel frame homes, and they let us go in there and have a look around and see what they're doing, so you know we appreciate that and we try and give back as well."[22]

"Tainui offer their own Māori pakihi (registered tribal members) an advantage over non-Iwi members. However, there's not enough Māori pākihi out there at the moment to take up this offer. I only know of a few"[23]

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What would you like to see for Māori in the Construction Industries in the next 5-10 years?

Get us on direct contracts because at the moment they're giving them to someone else, and 'that someone else' is ringing us. So, they're not here to yarn to the Māori fellas. I mean they're giving them the thirteen houses, and 'that someone else' booked us to do seven, but now it's only six. Why don't Iwi just give them straight to me?"[24]

"Easier access to contracts."[25]

"Incentives – if you go with us, I'll give you xx, or if we take a certain amount of guys, you're going to get paid a certain amount of money per person."[26]

"I like the idea of 50% tender jobs within the tender system, 50% Māori."[27]

"Expanding our businesses from our whanau is something that I definitely want to see and having that acknowledgement from government or from council. The council to actually acknowledge our people that whakapapa from here to expand their business and let them grow from here because we're from here, not to let other people come in because they're your friends or cousins or whanau."[28]

What can the Government do to support Māori in construction?

"Like the Government's GETS website…. but Kainga Ora doesn't have to be on there because they have their own partnerships with those big tier one building companies. Yeah, ring us and see if we want to build houses for them."[29]

"I actually don't know if there is an organisation or Māori entity that monitors or regulates projects or work sites for if and/ or when a project requires a certain percentage of Māori to be working on the work site. Maybe there needs to be regulating entities set up or set aside like that."[30]

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28 Waihanga Ara Rau. Kaitaka Paepaeroa interview series (2023) - Interview 19
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What can the Government do to support Māori in construction?

"With the government and Council wanting to move on the Cyclone Recovery so quickly it resulted in spending the money outside our own Iwi. So, do we need to spend our money outside our own iwi in order for this to get this done? Or do we invest in our own Iwi, our whānau, our tradies, our civils and infrastructure people that are here? Shouldn't we have invested in them first? We need to invest in people from our own Iwi, to give them more machinery or more people or more business, Māori, and Māori-intended business owners, give them expansion on their business to grow. We could have invested the money into them because at the end of the day, when the dust starts to settle and the money's gone, all these big fellas with big machinery. They're leaving our Iwi and we're still left with the clean-up."[31]

"I would say a lot of that would hang around policy, so policy, government policy, understanding of government policy, especially regarding Tikanga Māori. So, the understanding of that policy will have to be from both the, I'll say the contractor side as well as the government side. Whether that's local body government or national government, depending at what level. So, yeah best practices there would be, and my belief is understanding that policy. Making sure there's one in place and making sure that its current and effective because it's no good having a policy that either doesn't make sense or nobody understands it, or it isn't relevant to what you're doing."[32]

"Just them knowing that we're out here, putting us on their database as a priority. The big construction companies in our region are already up there, so as far as mahi goes, every opportunity is sent their way first. They're everywhere now, in Taupo, Wairarapa and Rotorua as well, doing the same thing all over, so imagine all those locals missing out on all that mahi. How do you break that cycle of government just giving them all those contracts? How do other companies get exposure to more opportunities because they know we're around, we just don't get the opportunities."[33]

"I think with the likes of TPK because unless someone reaches out to them independently, there is no sort of reach out to us in that sense. It's just other people mentioning things and asking, 'Hey did you know that that was happening?' Yeah, you know we should be having those conversations."[34]

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