What the people said, what does Level 4 carpentry education and qualification look like for Māori?

He Ruku Hohonu

Nā Tui Bradbrook, Susan Luke and Jamie Ihimaera Smiler

What the people said, what does Level 4 carpentry education and qualification look like for Māori? Ngā Kōrero Hohonu

Tui Bradbrook, Susan Luke and Jamie Ihimaera Smiler
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He Mihi

Acknowledgements

Karakia

Affirmations and Intentions

Tērā a Matariki ka rewa i te pae

Nau mai, haramai ngā hua o te tau hou

Takiri ko te ata

Ka pua o te ata

Korihi te manu tino awatea

Tuī, tuī, tuituia

Ko te tangi mai o te kō, kō korimako

i te atatū, tū ka takatū

Koia rā e Rongo whakairihia ake ki runga

Tūturu whakamoua kia tina … Tina !

Hui e ! … Tāiki e !

That is Pleiades rising on the horizon

Welcome, welcome oh fruits of the new year

Dawn is breaking

The morning is blossoming

The early birds proclaims

Bind, bind, unite,

The heralding of the ko, ko, Korimako

Just before sunrise, arise to prepare

Therefore, Rongo suspend and uphold such words

Let us collectively affirm… AFFIRM!

Gathered here! … TIS CONFIRMED

Nā Huirangi Waikerepuru

Ko Wai Mātou?

Positioning Ourselves

Tui Bradbrook

Bradbrook: (Bamburgh Castle, Northumberland, York, London, Brisbane, Coorparoo, Wainuiomata)
Tamihana: (Ngāi Tāmanuhiri, Rongowhakaata, Te Aitanga-a-Mahaki, Ngāti Kahungunu)

Ko Huauri te mana

Ko Tāmanuhiri te tipuna

Ko Tāmanuhiri te marae

Ko Ngāi Tāmanuhiri te iwi

Ko Hinenui te wahine. Nānā te kōrero

Tāku he ki te Huatea nō muri te Huauri

Ko Jordan-Glen Bradbrook tāku tama

Ko Ruby Bradbrook tāku tamāhine

Ko Tui Gerald Bradbrook ahau

Tihei Mauri ora

Emerging Researcher in Youth Empowerment and Education: *A Personal Journey.*

In my role as an emerging researcher and dedicated youth worker, my primary mission is to uplift and empower rangatahi Māori, guiding them towards achieving their academic, sporting, and career aspirations. As a Job Broker at Tamaiti Whāngai within Te Pūkenga Rohe Toru (WelTec Whitireia), I am committed to providing support for ākonga Māori, ensuring their success through a combination of pastoral care and employment opportunities.

Guided by the ethos of Tuakana Teina, I work alongside our Tamaiti Whāngai team who have whakapapa connections with Te Āti Awa, Muaūpoko, Taranaki and Te Tai Rāwhiti to nurture reciprocal mentoring and learning relationships. Drawing from the proverb, "Mā te tuakana ka tōtika te teina, mā te teina ka tōtika te tuakana", we create an environment where the wisdom of those with more experience intertwines with the eagerness of those who are newer to the journey. This dynamic approach cultivates a supportive atmosphere, where the bonds of shared growth become the catalyst for achievement.

Since 2016, our collective efforts have yielded remarkable results, with over 300 rangatahi Māori securing apprenticeships or cadetships. However, it is within this achievement that our next challenge has emerged – only a fraction of these ākonga are progressing. This reality has formed the basis of this research project which we initially, and fittingly named, "Throwing our ākonga to the wolves". Despite the initial triumph of securing apprenticeships and cadetships for them, we recognised the need for continuous and robust educational support to ensure enduring success – we felt like we needed to do more than just help them get an apprenticeship or cadetship.

This Level 4 qualification holds immense significance, not merely as a certificate, but as a pillar that can elevate the mana of ākonga within the community and provide for financial independence and a pathway into leadership roles and further education. Alongside Susan Luke and our Tamaiti Whāngai team, we are resolute in our commitment to supporting rangatahi Māori through challenges towards enhanced outcomes. We have a shared commitment that aims to construct an educational landscape that empowers, sustains, and uplifts rangatahi Māori as they embark on their journey towards success.

Ngā mihi. Ka nui te aroha.

Tui Gerald Bradbrook

Susan Luke

Taketake mai ngā hau mātoretore o te takiwā o whenua ngaro o Waitukukiri, rere māhorahora te Awa o Waiwhetu ki ōna puaha, ko Pukeatua ki runga, ko te paepae tapu o te Ūpoko o te Ika ki raro tū mai rā te tūpuna whare o Arohanui ki te Tāngata, hei whare whakaruruhau mō te ao katoa.

He pānga anō ōku ki ngā iwi o Ngāruahine ki te Rangi, Te Āti Awa, Ngāti Toa Rangatira me Ngāti Maniapoto.

Nei rā ko au me ōku tatai here ki te whenua.

I, as a partner, mother, nan, daughter, mokopuna, sister, and an emerging researcher, have been drawn into this research project due to the numerous discussions and conversations I've had with my fellow Kaimahi (Tamaiti Whāngai Team). Our conversations around the table have often revolved around the reasons why ākonga Māori are taking longer to achieve their qualifications compared to non-Māori ākonga, and how we can provide the best support to ensure that ākonga can attain their qualifications within a reasonable timeframe.

The Tamaiti Whāngai kaimahi from WelTec identified four years ago that there was a significant number of Māori not completing their Carpentry Level 4 qualification within the standard 3-year apprenticeship period. Instead, we found that they were taking more like 5 to 7 years to complete. This intrigued me and became a pivotal factor in motivating me to embark on this research journey alongside my colleague Tui Bradbrook.

I have memories of my Koro Mick Ratu. He was unqualified in the traditional sense but was unquestionably recognised by our whānau as a skilled creator (kaiwaihanga). These memories remain vivid in my mind. I remember watching him meticulously remove nails and straighten them for reuse, storing them away for future projects. His actions exemplified values of resourcefulness, sustainability, and craftsmanship – values that are deeply embedded in our whānau identity.

This approach was also embraced by my brother and cousin as they ventured into the world of building. They too mastered the art of nail straightening just as our koro had demonstrated all those years ago. Their efforts were not merely about constructing physical structures, they were contributing to the strength and resilience of our whānau and the communities we belong to.

The opportunity that Tui and I have been granted by our team is a significant step toward building upon our existing knowledge and expertise. I am guided by the stories of my family, the wisdom of my koro, and the shared aspirations of my Tamaiti Whāngai Team. This research is not merely an academic endeavour; it is a personal commitment to ensuring that ākonga Māori can navigate their educational paths with the necessary support, understanding, and respect for their cultural identity. By working together and embracing a culturally appropriate approach, we can pave the way for a more inclusive and equitable educational experience that empowers ākonga to succeed and contribute to the strength of our communities.

Nā tō rourou, nā tāku rourou, ka ora ai te iwi

With your basket and my basket, the people will thrive

Ngā mihi,

Susan Luke

Jamie Ihimaera Smiler

Whiria te tangata – From my father I am Te Whānau a Kai, Te Aitanga-a-Māhaki, Rongowhakaata, and Te Whakatōhea. My marae are Te Rongopai and Takitimu in Waituhi on Te Tai Rāwhiti. My mother is of Scottish descent, with both of my Scottish Grandparents emigrating to Aotearoa in the 1950s.

My research interests are in supporting and uplifting Māori to be transforming, for Māori, whilst being Māori. This is a lifelong mission that is marked by small wins towards a horizon of excellence that is unlikely to be reached in my lifetime. This is the never-ending poutama.

Yet, this research journey is not one I explore on my own. I am motivated and guided by the people who have created me. My tīpuna. They guide me. They encourage me. They support me. They push me to support the creation of a world that is better for all our tamariki and mokopuna. Thriving. Mauri ora.

However, it needs to be made clear that my connection to this kaupapa is not just as a 'researcher.' As well as being the researcher, I am a part of the group of people being researched. My father is a builder and I have seen and been impacted by the frustrations of a qualification system that has not been designed to meet the needs of Māori. My mother's father and brother were also builders. You could say that as a child my toys were pieces of 4x2 and 4" nails. My playground was the building site. My whakapapa to this kaupapa is real and personal.

However, unlike my father, grandfather and uncle I am an unqualified builder. My pathway was a bit different. I went to university and gained different skills, but as I completed my studies, I found the gravity of whakapapa too strong to resist.

In saying that, my hands have been (past tense) calloused by time spent on building sites. I worked on-site for about ten years and even owned a building company, yet I am not a qualified builder. This disconnect between experience and qualification raises some critical questions for me: Should I have gotten a qualification? Probably. This would have meant more choice and opportunity. Could I have been? Yes. I spent close to ten years on-site doing the things that builders do – building homes and buildings for people to live and work in. Would qualification have benefited me and my whānau? Without a doubt! Why didn't I become qualified? That's a tricky question… it was probably a combination of things: (1) I didn't know what was required; (2) There wasn't a fit-for-purpose pathway for me as a learner; (3) I didn't have the right information available to me make an informed decision; (4) I didn't understand the value of becoming qualified… I guess there were probably a few other things. If I knew what I know now, would I have become qualified? One hundred per cent!

That is why this kaupapa is important (to me too). It is not simply a research project. It is research that aspires to contribute to transforming. It does not intend to be esoteric. Its intended home is not a bookcase – it's not made for the shelf. It is made for your toolbelt. Put it there. Use it. Like your *Eastwing* hammer, *Skilsaw* or *Nailgun.* It is a tool.

E kore rawa e mutu ngā mihi,

Jamie Ihimaera Smiler
Māori Researcher, Educator and Unqualified Builder

He Whakarāpopoto Matua

Executive Summary

This project is a partnership between ConCove Tūhura and Te Kōrari Rangahau, Tui Bradbrook, Susan Luke and Jamie Ihimaera Smiler and has been funded by the ConCove Project Fund.

The mission of Te Kōrari Rangahau is **Transforming research for iwi-Māori** and we are proud to be working alongside ConCove Tūhura and their vision for an inclusive, sustainable and productive Construction & Infrastructure sector, with clear career pathways supported by a future-focused vocational education system, honouring Te Tiriti o Waitangi.

We see an urgent need for the Construction & Infrastructure sector to address the underperformance of carpentry education and qualification for Māori. The simple fact is that whilst Māori participation in the industry is at around levels we would expect, between 18-21% of all Carpentry apprentices between 2018-2023[1] are Māori, they do not qualify at equitable rates when compared to non-Māori.

This research provides an examination of the experiences of key stakeholders responsible for the training of Māori carpentry apprentices and Kaupapa Māori informed recommendations and interventions, to be used, to improve outcomes for Māori carpentry apprentices.

It has been conducted using a kaupapa Māori paradigm. Utilising Kaupapa Māori Theory and Praxis (G. H. Smith, 1997) which takes as given the validity and legitimacy of te reo Māori, tikanga Māori and mātauranga Māori.

Drawing on the knowledge and views of twenty-one purposefully selected critical stakeholders: Ākonga (6); Kaiwhakawhiwhi mahi (5); Whānau (3), Kaiako (4) and Iwi (3), including four women, we conducted twenty semi-structured interviews that were between 30mins and 1 hour and 15mins. To analyse the data we collected the primary tool used have been Kaupapa Māori Theory and Praxis (G. H. Smith, 1997). Using the intervention principles of (1) Tino Rangatiratanga; (2) Taonga Tuku Iho; (3) Ako Māori; (4)Whānau; (5) Kia piki ake ngā raruraru o te Kainga; and (6) Kaupapa, we have analysed the transcripts to understand how these principles are incorporated into the delivery and support of carpentry education for Māori.

These 20 interviews with participants identified 44 themes across the six intervention principles and the five key stakeholder groups.

For ākonga, the themes that emerged were: self-determination, health & well-being, celebrating success, whakawhanaungatanga, hono-mai, mentoring, pūtea, transport, misinformation and poor advice, learning tailored to whānau circumstances, and it takes a village to raise a child.

For whānau, the themes that emerged were: mastery, kōrerotahi, celebrating success, space for korero and goal setting.

For iwi, the themes that emerged were: collaborative relationships, pastoral care, marae-based learning, positive reinforcement, inequitable opportunity to progress, education and qualifications are important, kia whakatōmuri te haere whakamua, capacity and capability building and turn the tap off.

[1.] This data comes from ITR and SDR provided by TEC.

For kaiwhakwhiwhi mahi, the themes that emerged were: empowering ākonga, identity as Māori, ako Māori, whakawhanaungatanga, whakamā, having whānau involved can benefit employers and the quality versus quantity tension.

Lastly, the themes that emerged for kaiako were: holistic wrap-around support, manaki, learning support, unequal settings – commercial vs. residential, communication and information gaps, numeracy and literacy, kanohi ki te kanohi, learning support staff vs. teaching staff tension.

From these forty-four themes, nine recommendations that can be used to support and inform a model of support and delivery of carpentry education at Level 4 for ākonga Māori are proposed. It is important to note that these recommendations are presented as a holistic set and are best applied together rather than in isolation.

The recommendations are:

1. Celebrate ākonga success

2. Clarify pathways for continuing education

3. Strengthen kanohi ki te kanohi delivery and engagement

4. Integrate marae infrastructure into support and delivery

5. Communicate better with whānau

6. Establish peer support infrastructure

7. Establish a clear timeline for measuring and tracking progression

8. Increase access to academic learning support

9. Provide comprehensive mentoring and wrap-around support

Kupu Whakataki

Introduction

What the people said, what does carpentry education and qualification look like for Māori? Ngā Kōrero Hohonu

Te Kōrari Rangahau are excited by the opportunity to work alongside ConCOVE Tūhura through the ConCove Project Fund to meet our mutual aspirations of supporting, strengthening, (re)aligning and (re)imagining more equitable and supported pathways for Māori working towards carpentry qualifications in Aotearoa.

The mission of Te Kōrari Rangahau is Transforming research for iwi-Māori and we are proud to be working alongside ConCove Tūhura and their vision for an inclusive, sustainable and productive Construction & Infrastructure sector with clear career pathways supported by a future focussed vocational education system, honouring Te Tiriti o Waitangi.

This research also aligns strongly with the priorities of the New Zealand Government which have made clear commitments to improving the delivery and performance of vocational education for Māori through legislation and policy such as the Education and Training Act 2020, the Te Pūkenga – New Zealand Institute of Skills and Technology Charter, the Minister's Letter of Expectations to Te Pūkenga and Te Pūkenga's Te Pae Tawhiti – Te Tiriti o Waitangi Excellence Framework.

Yet, despite these priorities and intentions, we are also aware of the paucity of research, especially Kaupapa Māori research, within vocational and trades training, especially targeted at transforming outcomes for Māori within the Construction and Infrastructure sectors. There is an acute need to develop a robust evidence base so we can enable the system, in a research-informed way, to be more effective in meeting its commitments as well as being more supportive of the aspirations of iwi Māori.

We see an urgent need for the Construction & Infrastructure sector to address the underperformance of carpentry education and qualification for Māori. The simple fact is that whilst Māori participation in the industry is at around levels we would expect, between 18-21% of all Carpentry apprentices between 2018-2023[2] were Māori, they do not qualify at equitable rates when compared to non-Māori.

The facts show that of the 2,445 Māori apprentices who began their apprenticeships between 2018 and 2022[3], 548 have been successful, 601 are still engaged in their apprenticeship and 1,296 are no longer pursuing a building apprenticeship. This underperformance for Māori is exacerbated when campus-based learning is examined with only 15% of Māori enrolled in campus-based learning having successfully gained the New Zealand Certificate in Carpentry (Level 4) qualification. For campus-based learning providers only 48 qualified Māori apprentices have been supported to qualification. This fact is across twelve campus-based providers between 2018-2020 and demonstrates an achievement gap of 12% between Māori and non-Māori. However, regardless of whether you look at campus-based learning, work-based learning, or across regions, the performance of carpentry education does not perform for Māori. The current system demonstrates that it is not designed to achieve equity and therefore it cannot achieve equity. It requires transforming.

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[2] This data and data in the next paragraph come from ITR and SDR data provided by TEC.
[3] We would expect apprentices who were enrolled in their apprenticeship working towards the New Zealand Certificate in Carpentry (Level 4) qualification during this period to have completed it by now

The sector cannot continue responding with policy intentions – these unmet commitments are not enough. Actions that lead to transforming outcomes are critical if commitments are to be honoured and aspirations achieved.

This research seeks to inform those actions and support these aspirations. It examines carpentry education and qualifications from the perspectives of critical stakeholders and seeks to inform a set of kaupapa Māori research-informed strategies and interventions that are transforming by design.

Moreover, this research is positioned as kaupapa Māori research, and this is because it is our view that it is the most effective approach available to us to transform:

> • How carpentry apprenticeships are delivered for Māori.

> • The rates at which Māori qualify.

> • The time it takes for Māori to become qualified.

To achieve these outcomes this research provides:

> 1. A literature review on Carpentry Apprentices for Māori that builds on previous research on Māori learners with a focus on vocational education settings.

> 2. An examination of the experiences of key stakeholders responsible for the training of Māori carpentry apprentices; and

> 3. Kaupapa Māori informed recommendations and interventions, to be used, to improve outcomes for Māori carpentry apprentices.

The first phase of this research involved developing an evidence base for the development of a research-informed second phase which seeks to empirically evaluate recommendations and interventions presented in the first phase.

The first phase of this research is presented as two papers, they are:

> • Me pēhea te āhua o te whai mātauranga me tohu kaihanga whare mō te iwi Māori? What does carpentry education and qualification look like for Māori? He Arotakenga mātākōrero (Outcome 1).
> Jamie Ihimaera Smiler (2023)

> • What the people said, what does carpentry education and qualification look like for Māori? Ngā Kōrero Hohonu (Outcome 2 and 3).
> Tui Bradbrook, Susan Luke and Jamie Ihimaera Smiler(2023)

This first of these papers has already been published and can be found here.

This paper presents the findings of interviews with key stakeholders in Māori carpentry education and apprenticeship: Akonga (the apprentices), Kaiwhakawhiwhi mahi (employers), Whānau (family members of apprentices), Kaiako (educators, academic and pastoral) and Iwi (representatives of iwi organisations).

It incorporates the experiences, stories, knowledge and views of twenty of these key stakeholders and has been analysed using a Kaupapa Māori Theory and Praxis framework (G. H. Smith, 1997). It is designed to be read alongside the first paper in this series 'Me pēhea te āhua o te whai mātauranga me tohu kaihanga whare mō te iwi Māori? What does carpentry education and qualification look like for Māori? He Arotakenga mātākōrero' and when done so provides the basis for critical conversations to occur.

In the next section of this report, 'Tikanga Rangahau | Research Design and Methods, we outline how the research was carried out. This is followed by a section that reports what the people said alongside some key recommendations.

This reporting and discussion section is organised using the Kaupapa Māori Theory and Praxis framework with comments and discussion organised under the following headings: (1) Tino Rangatiratanga; (2) Taonga Tuku Iho (3) Ako Māori; (4) Kia piki ake i ngā Raruraru o te Kainga; (5) Whānau; (6) Kaupapa.

We encourage all readers and stakeholders to read and take what they can from this report. We see the report and discussion within it as a set of tools for you to use in your context. Please use them.

Lastly, we would like to reiterate, that this research is presented from a kaupapa Māori perspective which takes as given the validity and legitimacy of te reo Māori, tikanga Māori and mātauranga Māori. These are given and consequently, a glossary is not presented in this report. If there are terms and concepts that you are unfamiliar with Te Aka Māori-English, English-Māori Dictionary and Index and Tikanga Māori: Living by Māori Values (Revised ed.) by Hirini Moko Mead are useful resources to support your understanding of terms and concepts used.

I orea te tuatara ka puta ki waho
A problem is solved by continuing to find a solution

———————————————————

Tikanga Rangahau
Research Design and Methods

This research has been conducted using a Kaupapa Māori paradigm. Utilising Kaupapa Māori Theory and Praxis (G. H. Smith, 1997) which takes as given the validity and legitimacy of te reo Māori, tikanga Māori and mātauranga Māori we firmly position this research as being kaupapa Māori research, and in doing so we assert:

- The validity and legitimacy of Māori ways of knowing and being.

- The survival and revival of the Māori language and culture are imperative.

- The struggle for autonomy over our collective cultural socio-cultural, economic, educational and political well-being and rights that are vital to the survival of Māori, as Māori.

The study has utilised a qualitative design to understand the experiences of key stakeholders in the apprenticeship journey of Māori and analysed from a Kaupapa Māori perspective (G. H. Smith, 1997; L. T. Smith, 2012)

Drawing on the knowledge and views of twenty purposefully selected critical stakeholders: Ākonga (6); Kaiwhakawhiwhi mahi (5); Whānau (3), Kaiako (4) and Iwi (3), including four women, we conducted twenty semi-structured interviews that were between 30mins and 1 hour and 15mins. These interviews were transcribed, returned to the interviewees to check for accuracy and then analysed.

As a part of the approach and ethical research protocol of data collection and analysis for this study we have used the following concepts to inform how we have conducted the research:

- Aroha ki te tangata—treating people and their data with respect and allowing them to define their own space and meet on their terms.

- Manaaki ki te tangata – showing genority and respect in the hosting of people

- Kia māhaki—being humble and sharing knowledge without arrogance.

- Kaua e takahia te mana o te tangata – upholding the mana and dignity of those involved in this research and treating their mana with care. (L. T. Smith, 2012)

To analyse the data we collected, the primary tool that has been used is Kaupapa Māori Theory and Praxis (G. H. Smith, 1997). Using the intervention principles of (1) Tino Rangatiratanga; (2) Taonga Tuku Iho; (3) Ako Māori; (4)Whānau; (5) Kia Piki ake ngā Raruraru o te Kainga; (6) Kaupapa we have analysed the transcripts to understand how these principles are incorporated into the delivery and support of carpentry education for Māori.

As with all research approaches there are inherent strengths and weaknesses. Kaupapa Māori

approaches to research have proven to be some of the most effective at transforming outcomes for Māori and that is why it has been chosen as the ontological and epistemological underpinnings for this project. However, it is important to note that the sample has been drawn from a Te Whanganui-a-Tara population which may mean the transferability of the research findings across regions, populations and settings could be limited.

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Ngā Kōrero a ngā Mana

What the people said...

This section outlines what participants talked about during their interviews. Using Kaupapa Māori Theory and Praxis as a framework for reporting on what they said, key themes around the six principles of Kaupapa Māori Theory and Praxis have been identified. Under each of the key principles of Kaupapa Māori Theory and Praxis, we have organised the key themes based on participant group. In some cases, themes were consistent across participant groups and where this has occurred, it has been noted.

1. Tino Rangatiratanga | Self-determination and Agency

Professor Graham Hingangaroa Smith (2003) describes Tino Rangatiratanga as:

"Having increased control over 'one's own life and well-being'(p.8") and "being in charge of the key decisions that reflect their cultural, political, economic and social preferences" (p.8).

All participant groups commented on issues of Tino Rangatiratanga and a preference to have more control over the key decisions that impact the cultural, political, and social needs of ākonga Māori.

Ākonga

Three themes emerged from ākonga around Tino Rangatiratanga.

1. Self-determination

Ākonga talked about the importance of becoming qualified to give them the capacity to exercise more control over their own lives and the lives of their whānau. Ākonga strongly believed that by completing their apprenticeship they would be better positioned to provide for themselves and their whānau. Ākonga identified the transformative potential of becoming qualified and the impact it can make on their lives and their capacity to be more self-determining.

One ākonga commented:

'I've got two little ones and I'm looking at getting a house soon and I thought that building would be the ultimate skill to have… in my last life, in youth work, I kind of reached a point where my progression halted. [I am] looking at getting a house and having two kids'.

Ākonga also discussed how their journey towards achievement can be strengthened. They identified personal self-determination, having a strong work ethic, positive role models and identity, as Māori, as important moderators of achievement.

One ākonga commented:

'If I look back, throughout my process, [I am] definitely learning a lot more about myself as a Māori person, as well my relevance in this world and my importance to and how much impact I can have to other Māori young men as well'.

2. Health & Wellbeing

The need to prioritise mental health and wellbeing was highlighted by participants. Ākonga highlighted the mental health and wellbeing challenges they faced during their journeys, and whilst there are some dedicated services such as 'MATES in Construction NZ', participants experienced access barriers.

One ākonga said:

'I could go in and see MATES in Construction and go over things. The only problem is the location. I believe it's in Paraparaumu? A lot of the workers just aren't willing to go out there. Especially in the morning. It was like: 'We're good.' But I did want to go, but I couldn't go that far'.

3. Celebrating Success

Participants from all stakeholder groups strongly emphasised the importance of celebrating ākonga success. There was a shared view that acknowledging the significance of educational success is important. The impact of celebrations are not only felt by ākonga, they radiate out into the community and create positive modelling for the wider community.

Whānau in particular believed that a part of celebrating success is a need to set small incremental goals towards a larger goal in which celebrating the smaller 'wins' and 'achievements' can provide increased motivation towards the final goal.

Our participants stressed the need to use these ceremonies as a tool for acknowledging what they had achieved and how they can create positive modelling for the wider community.

Whānau

One theme from whānau emerged around Tino Rangatiratanga:

1. Mastery

Whānau believed that mastery of skill was best gained through repetition. Whānau encouraged ākonga to explore multiple perspectives and to gather information and knowledge from lots of different sources. They believed that learning from mistakes is critical to growth, thereby allowing ākonga to refine their skills and understanding.

Iwi

Themes from iwi emerged around Tino Rangatiratanga:

1. Collaborative Relationships

The relationship between iwi and employers is crucial to creating more effective pathways for Māori. Iwi commented that whilst relationships between themselves and employers exist, some of them are not balanced or reciprocal, and more needs to be done to nurture these relationships so that ākonga Māori benefits are realised. One iwi participant commented on their frustration with some employers and how ākonga can sometimes be exploited:

> *'There are some employers that are good employees, and there's some that are koretake. They promise you the world and deliver nothing. We get hoha with them. One of the things that we've stipulated is that our kids are not there to sweep the floor for three years. They are there to learn an apprenticeship, but some are taken advantage of'.*

Māori desires to work more collaboratively are not new. Tā Pita Sharples said in 2005:

> *'This future that I hope to see for our people cannot be achieved in isolation. We need to provide frameworks to see these come to fruition. We need to nurture our leaders of tomorrow, who are grounded not only in business but in the community and in Māori culture.'*

2. The glass ceiling

A significant concern for iwi is the lack of opportunity for Māori to move into higher-paid positions or roles. Iwi participants expressed a desire to work more closely and collaboratively with employers and other key stakeholders to increase Māori capability and leadership in the industry.

3. Clearer pathways

Iwi participants expressed a vision for clearer pathways for their iwi members in the industry. They commented on potential interventions that could help clarify these pathways such as iwi-supported or provided mentoring, workshops, and guidance programmes that could be collaboratively designed and delivered in partnership with community leaders and educational institutes. They strongly believed that being well informed about options is necessary to make informed decisions that align with ākonga, whānau, hapū and iwi aspirations.

One iwi participant commented:

'I think in the building industry, it is to have the opportunity to balance out where they can go into training and still be employed, and making sure that iwi can help manage that piece of training, as opposed to Te Pūkenga having to oversee it 24/7.

We have employers who we work with, and they are only small employers. We will be working a lot further with people like Kainga Ora, Urban Plus in those areas. We will have an opportunity to be a part of their strategy of employing people to do builds'.

Kaiako

One theme emerged from Kaiako around Tino Rangatiratanga:

1. Holistic wrap-around support

Kaiako recognised the significance of providing holistic wrap-around support to ākonga. Kaiako commented on the need to support various aspects of the lives of ākonga, including mental health, financial, teaching and learning as well as overall wellbeing.

Mental health concerns were raised as a key concern by kaiako. They highlighted the need for good mental health for ākonga to progress effectively and that having whānau involved supported ākonga to access the appropriate kind of support.

One kaiako said:

'I rang the household so I could speak to him and ask if there's any chance I could come and see him and his wife picked up the phone, and I spoke to her, and I said, "I just need him to get these assessments completed, to get these unit standards done". And she said, "well, if you came over here, you know, can you do it here?" And, I said," Yep, absolutely, I can do it over there", that's how we got his theory units completed.'

Kaiwhakawhiwhi Mahi

One theme emerged from kaiwhakawhiwhi mahi around Tino Rangatiratanga:

1. Empowering

Kaiwhakawhiwhi mahi identified the importance of empowering ākonga and building their strengths and leadership skills as apprentices. Kaiwhakawhiwhi mahi believed that by building on strengths and developing a sense of purpose they can create a sense of belonging which can contribute to team effectiveness.

One kaiwhakawhiwhi mahi said:

> 'I treat everyone the same. Because everyone that walks through the door, I treat them... you know, whether they are a labourer, driver or whatever. Because I know that one day that labourer is going to be a foreman, a supervisor, a general manager or a business owner'.

2. Taonga Tuku Iho | Cultural Aspirations and Gifts

When Professor Graham Hingangaroa Smith (2003) describes the principle of Taonga Tuku Iho he states:

'There is little need to justify one's identity' and 'to be Māori is taken for granted' (p.8).

He also explains that:

'A strong emotional and spiritual factor is introduced to Kaupapa Māori settings, which 'locks in' the commitment of Māori.' (p.9).

Interestingly, Taonga Tuku Iho as an intervention principle did not feature as strongly as one might expect in our discussions with participants. We believe this is likely to be indicative of the settings in which our participants are engaged. In general, they are not teaching, learning, working or supporting ākonga Māori in Kaupapa Māori settings which provides some explanation as to why it did not feature prominently in our discussions with participants.

Ākonga

One theme emerged around Taonga Tuku Iho for ākonga.

1. Whakawhanaungatanga

Ākonga Māori discussed wanting to have stronger connections with each other and Māori. Peer support was identified as being important to ākonga Māori, supporting their success as apprentices.

One participant said:

'My employer talks about the importance of whakawhanaungatanga but there's nothing other than a BBQ every now and then. Everyone goes in, does their mahi and then they go home. I would like to find other Māori apprentices living in the Porirua Basin so we can connect and support each other'.

Another ākonga participant commented:

'I think the only other thing that would be cool to know is who the other Māori apprentices are in Porirua or in Wellington and linking up and talking about the mahi that they have been doing, asking how they did that'.

Kaiako

One theme emerged around Taonga Tuku Iho for kaiako.

1. Manaaki

Educators' commitment to going the extra mile for ākonga Māori demonstrates their dedication to providing a great educational experience. This commitment benefits not only individual ākonga but also the wider community and society.

One participant commented:

> *'I love seeing all apprentices getting through. I try anything and everything to get them through, but, I do have a passion for my Māori students that come through.'*

Kaiwhakawhiwhi Mahi

One theme emerged around Taonga Tuku Iho for kaiwhakawhiwhi mahi. One of our kaiwhakawhiwhi mahi participants, provided a critical reflection on issues of identity.

1. Identity as Māori

Kaiwhakawhiwhi mahi discussed how individuals behave differently in different social, work, and cultural settings. They discussed how people often adapt their behaviour based on the expectations and norms of the setting they are in. In a professional or unfamiliar setting, individuals often feel uncomfortable with the need to conform to industry expectations which rarely encourage Māori to be Māori. This sometimes leads to ākonga feeling whakamā and can be seen in them wearing a hoody or beanie, becoming more reserved, or being nervous on-site. However, in a familiar or culturally comfortable environment, they are more likely to express themselves more freely.

One kaiwhakawhiwhi participant said.

> *'Allow Māori to be Māori'.*

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3. Ako Māori | Culturally Preferred Pedagogies

Professor Graham Hingangaroa Smith (2003) describes Ako Māori as:

> *'…teaching and learning settings and practices [that] are able to closely and effectively 'connect' with the cultural backgrounds and life circumstances (socioeconomic) of Māori communities' (p.9).'*

Ako Māori featured prominently in our discussions with all participant groups. They all provided perspectives on how more culturally appropriate ako practices can enhance the apprenticeship journey for ākonga Māori.

Ākonga

Two themes emerged around Ako Māori for ākonga:

1. Hono-mai

Ākonga expressed a desire to establish connections for learning with their peers through various channels, including Facebook, Moodle, and kanohi ki te kanohi. Increasing peer connection was seen by our ākonga participants as being important in facilitating a nuanced and enriched exchange of ideas, experiences, and friendships.

2. Mentoring

Ākonga, kaiako, whānau and kaiwhakawhiwhi mahi highlighted the importance of mentoring from Māori during an apprentice's journey. They considered it necessary that mentoring support be available throughout their apprenticeship. They commented directly on the need for continuity of this support and its success when built on relationships of trust.

One kaiako participant commented:

> *'Resources are easy, for instance having Tamaiti Whāngai being part of that support, as I see the support in level three, but imagine having that support with Level Four. I think it is lacking in that space. The reason being is I have been to a couple of night classes, and I have seen it firsthand. The Māori and Pacific islanders have problems understanding the paperwork. It's not only moral support they need but learning support as well. Also, we have two sides to things. I believe it's good for the learner because seeing those faces there and having a different voice could help as well'.*

They also commented on the ineffectiveness of transactional mentoring engagements that did not build trust or relationships with them as people. Ākonga, whānau and kaiwhakawhiwhi mahi all expressed strong preferences for culturally responsive mentoring approaches built on a long-term relationship of trust.

Whānau

One theme emerged around Ako Māori for whānau:

1. Kōrerotahi

Whānau experienced a noticeable communication gap between themselves and kaiwhakawhiwhi mahi, kaiako and ākonga.

Whānau believed that ākonga would benefit from stronger relationships with key stakeholders. They felt that by having access to information about attendance, short-term goals, achievements and block courses they would be better positioned to provide the right kind of support to ākonga.

One whānau participant commented on how a lack of communication between themselves, the ākonga, kaiako and the kaiwhakawhiwhi mahi of their mokopuna was a barrier to them being effective in supporting them:

> '[our moko] got his books, but we don't know anything. We know that on Monday night he goes [to block course] but we don't know what he does. He doesn't talk to us about it. But, if we were aware that his employer had been asking some questions about his progress, it would have been good for us to know. Then we can sit down and help him to see there's a bigger picture other than him just turning up on Mondays and doing page 4,5, and 6 and completing what he needs to do and then putting it back away'.

Iwi

Three themes emerged around Ako Māori for iwi:

1. Pastoral Care

Iwi participants discussed enhancing the approaches to pastoral care through tracking ākonga transitions between employers and education providers. They discussed how pastoral care could be enhanced through goal setting and the establishment of a peer network that could be supported by more experienced Māori builders. This strategy could provide a more meaningful and sustained system of pastoral support for ākonga.

2. Marae based learning

Iwi see an opportunity for classes to be facilitated at local Marae. The use of Marae settings for ako would allow for the incorporation of wānanga and overnight noho. These were seen as effective tools for ākonga to (re)connect to a Māori worldview, thereby nurturing a holistic and enriched educational experience.

3. Positive reinforcement

Iwi highlighted the gap between many work environments and kaupapa Māori work environments and how this gap mediates ākonga success. They discussed how more inclusive and supportive work environments, that foster encouragement for ākonga Māori, as Māori, are important for lifting the performance of the apprenticeship system for Māori.

Kaiako

Five themes emerged around Ako Māori for kaiako:

1. Learning Support

Kaiako expressed how having culturally appropriate pastoral learning support services available is important to ākonga success. They discussed the tension often faced by them as kaiako teaching mostly in satellite campuses, in the workplace, or after normal work hours, and how access to these services is unequal. They explained that apprentices, in general, have worse access to academic and pastoral support services when compared to many other ākonga which increases the barriers to success for these ākonga.

Kaiako discussed how culturally appropriate academic and pastoral support services can provide one-on-one support for individuals, and help with comprehending difficult theoretical concepts.

One kaiako participant commented:

> '… making a connection before supporting their learning needs is important. I had a short window…. but with Māori students, I shouldn't say it…I mean the approach should be for all students, but, I would always make sure to have that kind of lead in conversation rather than just going straight into doing the mahi. You know, that whole whanaungatanga thing, before you get into the work, kind of helped, because it's not easy for everyone to just talk about what they might be struggling with. With that said – it was challenging to fully support Māori students in the small timeframe we had. So, the key relationship is with the tutors and students and hoping that if a student had issues, the tutor would advise us early enough'.

2. Unequal settings - Commercial vs. Residential

The setting in which ākonga undertake their apprenticeship has a significant impact on their experience as an apprentice. There are real and consequential differences in the experiences of apprentices who undertake their apprenticeship within commercial settings compared to apprentices who undertake their apprenticeship within residential settings.

Ākonga who do their apprenticeship on commercial sites, in general, are not exposed to the same scope of work when compared to ākonga who undertake their apprenticeship within residential settings. To address this, interventions targeted at ākonga working in commercial settings are needed to ensure that they are exposed to the necessary scope of work to complete their apprenticeship within an appropriate amount of time

3. Communication and information gaps

Kaiako discussed how communication and information gaps exist and lead to poorer outcomes for ākonga. Kaiako believed that better communication between themselves, ākonga, kaiwhakawhiwhi mahi and the support network of the ākonga can enhance ākonga outcomes.

4. Numeracy and Literacy

Kaiako, expressed concerns that the type of language used within written resources did not reflect the needs of the industry. Some kaiako believed that written resources were pitched at too high of a level and have not ben designed for ākonga seeking qualifications at Level 4. Specifically, they commented on what they believed to be overly academic language used in resources and how it presented challenges for ākonga, and, in their view, was not required within industry.

Kaiako as well as iwi participants also highlighted how applications and digital technology may provide increased opportunities for resources to incorporate more Te Reo Māori.

5. Kanohi ki te Kanohi

In a time of social media, Tik Tok and numerous applications, kaiako, ākonga, kaiwhakawhiwhi mahi and iwi all expressed a shared desire for more meaningful kanohi ki te kanohi interactions. All stakeholder groups understood the benefit of online and remote connectivity but simultaneously they all expressed a strong desire towards increased human connection and direct engagement.

Kaiwhakawhiwhi Mahi

One theme emerged around Ako Māori for kaiwhakawhiwhi mahi:

1. Ako

Kaiwhakawhiwhi mahi expressed genuine interest in understanding how their apprentices best learn, as individuals, and the most effective methods for teaching them the skills and knowledge needed in the industry. Some participants referred to the VARK learning style framework which describes how learners have dominant learning preferences, either having a preference for learning that is presented visually, aurally, in read/write format or kinaesthetically. Employers who have knowledge of pedagogical design like this can be more effective in supporting ākonga through their apprenticeship and ākonga employed by kaiwhakawhiwhi mahi like this are more likely to have higher levels of success.

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4. Kia piki ake i ngā raruraru o te kainga | Socioeconomic Mediation

Professor Graham Hingangaroa Smith describes the principle of 'kia pike ake i ngā raruraru o te kainga' as the ability to draw on:

> *'..the social capital of culturally collective practice, a mediation of what might otherwise be debilitating socioeconomic circumstances can be achieved' (p.10).*

Issues of socioeconomic hardship and instability were not uncommon in our interviews with participants. Many commented on how whānau, kaiwhakawhiwhi mahi, kaiako and education institutions can use their collective resources to better support ākonga.

Ākonga

Three themes emerged around 'kia pike ake i ngā raruraru o te kainga' for ākonga:

1. Pūtea

Ākonga spoke of the financial insecurity they experienced and how this had negative impacts on their mental and physical wellbeing and made it difficult for them to participate in learning. They spoke of different reasons that contribute to their financial insecurity and discussed how it requires a combination of support systems coming together for it to be addressed.

2. Transport

Transport significantly impacted ākonga. Issues ranged from increasing petrol costs, traffic congestion, access to a reliable vehicle or public transport to not having a driver's license. These transport issues hindered access to face-to-face learning, employment and social opportunities.

One participant shared how transport made it difficult for them to get to work:

> *'I had no car. I was still getting my restricted at the time. So, like that was a process in itself, because I've never ever been assessed while driving so there was that fear as well. I was having to catch the first bus in Wainui over the hill. Catch the train from Waterloo, all the way to Upper Hutt, and then walk from the train station to the site so I would walk so long!*
>
> *And, there was a few jobs when we were working up in Riverstone. There's no footpath from the train station to Riverstone so you've got to go over the motorway. Yeah, so what was I doing? Running on the motorway, just to get to the site. And I was starting like quarter to eight because it was taking me so long to get there from the train station... [my boss] would make me walk, because he lived in Stokes Valley and on the way like there's the train station and he would never pick me up. So, rain or shine I had to walk...'*

3. Misinformation and poor advice

It's not uncommon for individuals, including ākonga to receive advice from well-meaning whānau members that is not accurate or does not align with their goals or aspirations. While whānau advice is important, and more often than not comes from a place of care, it's important for ākonga to be able to critically assess this advice and make decisions that align with their own values and ambitions.

Whānau also discussed needing access to the right type of information so that the advice they provide is based on good quality information.

Iwi

Two themes emerged around 'kia pike ake i ngā raruraru o te kainga' for iwi:

1. Inequitable opportunity to progress

Iwi expressed dissatisfaction with the progression of ākonga Māori within the industry. The talked about ākonga being in labouring roles for too long and not being given the opportunity to develop their skills and complete their qualifications in an equitable way.

One Iwi participant reflected on their own experience, saying: 'I only felt good enough for a broom', and how his experience reflects a broader issue of educational and employment equity for Māori.

2. Education and qualification are important

One of our iwi participants, shared how he grew up in Porirua and attended Porirua College, achieving School Certificate, University Entrance and Bursary, yet found himself working in a factory in Porirua. He emphasised that it is important for Māori to get educated and gain qualifications so that they can 'get out of the factories and get educated to change [their] economic standing'. This is a powerful message. It emphasises the importance of education as a pathway to economic empowerment and social mobility.

Kaiako

One theme emerged around 'kia pike ake i ngā rauraru o te kainga' for kaiako:

1. Learning support vs. teaching staff tensions

Kaiako expressed a desire for the relationships between learning support and teaching staff to improve. They expressed that communication could be enhanced between themselves and that this would better support ākonga success. They also mentioned that the learning support teams often find it a challenge to engage Level 4 ākonga due to them being at work and only on campus after normal work hours.

Kaiwhakawhiwhi Mahi

Two themes emerged around 'kia pike ake i ngā rauraru o te kainga' for kaiwhakawhiwhi mahi:

1. Whakawhanaungatanga

Employers believed that they could support ākonga to develop stronger professional industry networks. Kaiwhakawhiwhi mahi explained that building professional relationships and connections in the workforce can lead to various career opportunities, skill development and industry insight.

One participant talked about how they use relationships to build trust with ākonga to develop their skills whilst acknowledging their own personal circumstances and the tension of competing priorities:

> 'I think what we're finding as an industry is the skills of people are starting to, deteriorate is not the right word, but that skill level that there once was isn't the same as there is now. I think there's so much going on in a person's life that it's one of the reasons why their focus just can't be put solely on what they're doing. Whether it's digital, or whether it's cost of living, there are so many pressures on a person now. What I'm doing is trying to hone and target particular skills that they should know which can translate through various other skills'.

2. Whakamā

Kaiwhakawhiwhi mahi highlighted some of the cultural differences between Māori apprentices and non-Māori apprentices. One of these differences was being whakamā on-site. They explained a need to support, nurture and build confidence.

One participant shared how they try to build confidence with ākonga. They shared the following about an ākonga they support:

> *'The conversation is always led with things like, 'what did you do on the weekend?' There's a lot of gaining trust and confidence before, and with this particular apprentice, will open up to me and I can see that. And I feel a need to build confidence in him more than others. For his particular background, he just didn't quite believe in himself'.*

5. Whānau| Extended Family Support

Professor Graham Hingangaroa Smith (2003) describes the principle of whānau as being able to:

'Provide a collective and shared support structure to alleviate and mediate social and economic difficulties, parenting difficulties, health difficulties and others'(p.10). It also acknowledges that these difficulties are not located in individual homes but in the total whānau and consequently 'the whānau takes collective responsibility to assist and intervene' (p.10).

Guided by this interpretation of whānau we have identified the following themes:

Ākonga

Two themes emerged around whānau for ākonga:

1. Whanaungatanga

Ākonga identified and acknowledged the challenges of maintaining a strong connection with their whānau due to geographical barriers. The reality for many ākonga is that whānau do not live near where they work, and it is difficult for them to keep connected. This means that whānau for many ākonga is not defined by the nuclear family and instead incorporates wider networks that include work colleagues, friends and kaiako.

One participant who lives in Wellington commented:

'I sort of did things on my own, because my family are all in Auckland'.

Another participant commented on how their wife and children were the core of their support network and how they pushed them to become qualified:

'Well, it would be my wife and kids. She was the one who pushed me to get qualified. No matter what you do. Get qualified'.

Ākonga recognised at times feeling unsupported by whānau, due to whānau being too busy with their own lives or living far away.

One participant commented:

'I'll send my dad a picture of some mahi I have done, and he will say, 'mean'… because they're all up north, it's just me, I'm the only one down here'.

In this case, the participant expressed that the level of interest shown by whānau in their apprenticeship was demotivating. They were proud to share their achievements and were underwhelmed by their response.

Yet, despite feeling this way, some ākonga commented on the vital role whānau play in supporting their career choice.

One participant commented:

'I went to my dad for advice on this too. I always remember this clearly. He said, "Son when you get a trade, you always have something to fall back on". Bless his soul, he is so right. He is so right in saying that'.

Ākonga also talked about not wanting whānau involved in their apprenticeship. When discussing their

apprenticeship some ākonga and whānau talked about a tension in the relationship between themselves and kaiwhakawhiwhi mahi with many ākonga not wanting whānau involved in their employment relationship.

When asked about having whānau support their relationship with their kaiwhakawhiwhi mahi, one participant said:

> *'Nah, because it could just get in the way, right? Try to keep your family stuff at home. Some employers are all good, but not all of them. They are like, that's not my problem!'*

Many ākonga expressed a preference to keep their whānau separate from their employment and in many cases, this was because they didn't want to burden the whanau with additional worries, especially if they already were experiencing financial insecurity.

2. Learning tailored to whānau circumstances

It is important to understand that ākonga enter apprenticeships at different stages in their life. One ākonga discussed how online learning supported their current life circumstances and whānau commitments:

> *'Where I'm at in life, with the two girls, and work, another night out, on top of work is pretty tricky. I'm motivated so I'll do it online. I could do all of that study, while I'm with the kids. I'll put them down and then I can go sit down at home, rather than like, finish work and have to sort out a babysitter'.*

Whānau

Two themes emerged around the principle of whānau for whānau participants:

1. Celebrating Success

Whānau discussed the need to acknowledge and celebrate achievements no matter how big or small they are. They felt celebrations acknowledged the hard work and commitment of ākonga. Celebrations built self-confidence and a sense of pride and provided positive role modelling for whānau and the community.

2. Space for Kōrero

Making spaces for ākonga to be able to share their experiences and apprenticeship journey was seen as being important for our whānau participants.

Our participants shared some awesome examples of supportive environments for their whānau to express themselves and share their experiences. One participant said:

> *'We are continually wrapping support around him and making sure he's all right. We do have to give him time and space to talk when he wants to talk'.*

Another whānau participant talked about the open conversations that they have with their son.

The whānau participant said:

> *'Mum, I'm doing some study'. But it would last for a day so the whānau member said, 'just schedule in some time, if you need a hand'.*

This dialogue between ākonga and their whānau ought to be seen as positive. They have open kōrero and the whānau is there to support them on their journey.

Iwi

One theme emerged around whānau for iwi:

1. Kia whakatōmuri te haere whakamua

Iwi participants talked about whānau, hapū and iwi involvement in the Māori Trades Training Scheme and how we can look to incorporate some of the wisdom and practices into how we currently deliver carpentry apprenticeships for Māori.

> *'A lot of my family and my three brothers came through the old trade training, where the government had put aside resources and set up the old Māori Trade Training Scheme – that could be part of the solution. When my brothers came through the Trade Training Scheme, the scheme was run to ensure that: (1) as far as the government was concerned the workforce was strong and able, (2) there were people there qualified to replace those who were retiring in those specific workforces, but by and large, the culture around those schemes were fit for our people... The space is really important so that they feel comfortable. Our people at that young age, when they see other Māori, they can have a laugh and have a tutu – it's about being as natural & comfortable as they can'.*

Kaiwhakawhiwhi Mahi

One theme emerged around whānau for kaiwhakawhiwhi mahi:

1. Having whānau involved can benefit employers

Kaiwhakwhiwhwi mahi put forward many reasons why they believed it was important to have a connection with whānau and how having an open relationship with whānau was a positive thing.

One of our kaiwhakawhiwhi mahi participants discussed how they include their whānau in their business. They said:

> *'I like to bring my kids to work and that kind of thing'.*

They also talked about how they like to connect with whānau to support the development of ākonga. When talking about a recent apprentice that they had hired out of college they said that they would like:

> *'to get to know his family and get them involved'.*

Another kaiwhakawhiwhi mahi participant said:

> *'I'm big on family so I want to bring everyone together. I also want to get them as much support as I can'.*

Another kaiwhakawhiwhi mahi participant said:

> *'Whanau, engagement is missing. We are on a journey together. Everyone is working together, whānau, the employer, Te Pūkenga, all supporting the learner to succeed, whatever way that might be'.*

6. Kaupapa | Collective Philosophy

Professor Graham Hingangaroa Smith (2003) describes the principle of 'Kaupapa' as a:

'A powerful vision that is able to provide impetus and direction to struggle' (p.10).

He also adds:

'Its power is in its ability to articulate and connect with Māori aspirations, politically, socially, economically and culturally' (p.10).

Unsurprisingly, our participants did not discuss the principle of kaupapa much in their interviews. This likely is because there is no unifying vision across the construction and infrastructure sector, education or Māori communities targeted at more effective carpentry education and employment for Māori.

Ākonga

One theme emerged around kaupapa for ākonga:

1. It takes a village to raise a child

Ākonga acknowledged the important role whānau, community, peers and kaiako play in their development. They recognised that without wider support structures in place, success is difficult. They discussed how wide support structures have supported their educational and employment aspirations and have helped them to complete their apprenticeship and become qualified.

Whanau

One theme emerged around kaupapa for whānau. This theme was also present in interviews with kaiwhakawhiwhi mahi:

1. Goal Setting

Whānau and kaiwhakawhiwhi mahi see the importance of setting goals. They see these as contributing towards personal growth and emphasise the value in setting and working towards achieving goals.

One whānau participant said:

'The short goals are good as long as these focus on working together. But, in terms of long-term goals, how do you keep that in mind'.

They also said:

'We've kept on setting the goals. We realised that when we came to the course he had been one of the more successful ones. Now he's moved on he's got a training agreement with the builder. He's on trial at the moment – a trial period. One of our goals for him was to get his restricted license. We've supported him in getting a vehicle that he will pay off, lots of those goals are real life goals'.

Kaiwhakawhiwhi Mahi

One theme emerged around kaupapa for kaiwhakawhiwhi mahi:

1. Quality vs. quantity tension

Employers recognised that in attempting to address demand within the sector, the quality of tradespeople and the craft of building is emerging as a concern. Kaiwhakawhiwhi mahi underscored the importance of investing in training and the need to support ākonga Māori soft skill development.

Iwi

Two themes emerged around kaupapa for iwi:

1. Capacity and capability building

Iwi spoke of a vision for capacity and capability building and how becoming qualified as a builder was seen as a part of a bigger vision. Iwi stakeholders talked about a desire for ākonga to progress through their apprenticeship to become qualified and then onto supervisor, site manager and then having the ability to do sign-offs.

One iwi participant said:

> *'We want them to be qualified, and to run the sites. That's what we don't do enough of'.*

They also said:

> *'But also, we as an Iwi need to encourage them to be the leaders for the future. Not just come back and say, 'I'm a builder' but come back and say, 'I'm building five of those!'.*

The development of capacity and capability is seen as important for ākonga as individuals but also as a way for them to make a stronger contribution to the collective.

2. Turn the tap off.

Iwi said, *'Learn, live, work for the iwi'* and used the analogy of *'turning the tap off because we are only mopping'*.

Iwi emphasised a holistic approach of education, community engagement and economic empowerment for the iwi. The analogy of *'turning off the tap'* highlights the significance of addressing the root causes of challenges rather than managing their effects. By *'turning off the tap'* iwi participants explained that it is essential to address systemic issues at their source, rather than constantly addressing their consequences.

Collectively, our iwi participants conveyed powerful insights about the importance of working collaboratively and strategically within communities.

Kōrero Whakakapi
Ngā Korero a ngā Mana

Conclusion - What the people said

In conclusion, this study sheds light on the views of ākonga, whānau, iwi, kaiwhakawhiwhi mahi and kaiako on what Level 4 carpentry education looks like for Māori.

The study has been based on interviews with twenty participants and has been analysed using Kaupapa Māori Theory and Praxis intervention principles of Tino Rangatiratanga, Taonga Tuku Iho, Ako Māori, Kia piki ake ngā Raruraru o te Kainga, Whānau and Kaupapa.

Using data from participants and the Theory of Kaupapa Māori Theory and Praxis to analyse the data 44 themes have been identified across the six intervention principles and five key stakeholder groups.

For ākonga, the themes that emerged were: self-determination, health & well-being, celebrating success, whakawhanaungatanga, hono-mai, mentoring, pūtea, transport, misinformation and poor advice, learning tailored to whānau circumstances, and it takes a village to raise a child.

This research has highlighted the importance of a supportive environment that honours ākonga Māori achievement, builds confidence and strengthens their sense of identity. This is especially important considering the challenges posed by geographical barriers, as highlighted by ākonga Māori who face difficulties in maintaining strong connections with their whānau. Such challenges need diverse networks of support, which include peers, colleagues, and kaiako.

Transportation and technology have emerged as critical factors influencing access to education, employment, and community engagement. Addressing these challenges requires a multi-faceted approach, involving initiatives to improve transportation options and improving digital tools to enhance the overall educational experience. Furthermore, in contradiction to the rapid digitisation of ako, ākonga Māori have advocated for more kanohi ki te kanohi interactions.

For whānau, the themes that emerged were: mastery, kōrerotahi, celebrating success, space for korero and goal setting.

Whānau highlighted the importance of supporting and celebrating ākonga to achieve short-term goals towards becoming qualified and more broadly becoming empowered to be more self-determining. They also stressed the need to have open communication and make time and space as being important to effectively support ākonga.

For iwi, the themes that emerged were: collaborative relationships, pastoral care, marae-based learning, positive reinforcement, inequitable opportunity to progress, education and qualifications are important, kia whakatōmuri te haere whakamua, capacity and capability building and turn the tap off.

Throughout this research journey, we have been profoundly enriched by the wisdom of all our iwi participants. They shared the necessity to address core issues, rather than simply mitigating symptoms. They shared a vision for the betterment of their people and illuminated the historical significance of

of trades. The insight provided by these iwi leaders emphasised the need to holistically support the journey of ākonga Māori undertaking an apprenticeship in construction. They describe the pathway from builder to supervisor to site manager and beyond as not just a professional journey but a pathway towards empowerment and community success.

For kaiwhakwhiwhi mahi, the themes that emerged were: empowering ākonga, identity as Māori, ako Māori, whakawhanaungatanga, whakamā, having whānau involved can benefit employers and the quality versus quantity tension.

Kaiwhakawhiwhi mahi identified the importance of empowering ākonga through supporting skill development. They discussed how they can support ākonga to develop the necessary skills needed for the industry. They also welcomed open communication with whānau and how this can support ākonga in their journey. However, they also highlighted how quality and comprehensive carpentry training and skill development are in tension with the demands of the industry to be more productive.

Lastly, the themes that emerged for kaiako were: holistic wrap-around support, manaaki, learning support, unequal settings – commercial vs. residential, communication and information gaps, numeracy and literacy, kanohi ki te kanohi, learning support staff vs. teaching staff tension.

The involvement of educators and employers in establishing clear expectations is crucial to guiding Māori learners through this journey. However, it has become evident that effective support extends beyond mere guidance and extends into a wraparound model that addresses cultural, social, and emotional needs.

This research highlights the need for more effective collaboration between all stakeholders – whānau, kaiwhakawhiwhi mahi, kaiako and iwi to support ākonga. This is essential in creating a comprehensive approach that supports ākonga Māori towards qualification.

Looking ahead, ākonga Māori expressed aspirations for higher education beyond achieving their Level 4 certificate, highlighting the need for continued mentorship, support, and resources as they progress. Mental health concerns have also been acknowledged, emphasizing the role of whanau in providing crucial support and engagement to foster a healthy learning environment. It is through such collaboration that we can bridge some of the gaps and build a more equitable educational experience for ākonga Māori undertaking an apprenticeship in carpentry.

Lastly, this research serves as a reminder of the importance of a culturally appropriate approach in supporting ākonga. Ākonga are best served when supported by the wider community including kaiako, kaiwhakawhiwhi mahi, iwi and whānau. A comprehensive programme of support will go a long way to removing the barriers which ākonga Māori are faced with today.

'We are on a journey together. Everyone is working together: whānau, employers, Te Pūkenga - we are all supporting the learner to succeed, whatever way that might be.'

(Kaiako participant)

Aronga Whakamua

Recommendations

This Research has identified forty-four themes that are significant to ākonga, whānau, iwi, kaiwhakawhiwhi mahi and kaiako. From these themes, we propose nine recommendations that can be used to support and inform a model of support and delivery of carpentry education at Level 4 for ākonga Māori. It is important to note that these recommendations are presented as a holistic set and are best applied together rather than in isolation. The recommendations are:

1. Celebrate ākonga success

Celebrate ākonga successes. Institutions, whānau, kaiako, kaiwhakawhiwhi mahi and iwi, alongside ākonga, should celebrate the achievement of small milestones and the final goal of becoming qualified in a meaningful way.

2. Clarify pathways for continuing education

Provide ākonga with accurate pathway information for the future. Ākonga and whānau need to have accurate information about pathways after becoming qualified and guidance should be provided on 'What's next' after they have completed their apprenticeship. This should be done during and after their apprenticeship. Pathways after becoming qualified may include future study in things like construction management, site management or quantity surveying.

3. Strengthen kanohi ki te kanohi delivery and engagement

Face-to-face ako and engagement is critical. It is necessary for building trust, helping them to feel connected and supporting the development of a more inclusive and respectful environment for all.

4. Integrate marae infrastructure into support and delivery

Marae should play a larger role in the support and delivery of carpentry qualifications at Level 4. Marae are the socio-cultural centres of te ao Māori and this socio-cultural infrastructure should be used more effectively to support the delivery of carpentry education to Māori.

This will mean stronger cooperation and partnership with hapū and iwi.

5. Communicate better with whānau

Communicating with whānau is necessary for them to be more effective in supporting ākonga. There needs to be open communication with whānau whilst being cognisant of ākonga privacy.

6. Establish peer support infrastructure

Peer support is a crucial element in supporting ākonga success. An effective system of support and delivery needs to incorporate peer support infrastructure so that ākonga: future, current and past, can connect.

7. Establish a clear timeline for measuring and tracking progression

Ākonga need to know how they are progressing through their apprenticeship. They need to know how far they have progressed and how far they have to go. This is necessary for guiding ākonga along their journey and would help with setting and achieving short, medium, and long-term goals.

8. Increase access to academic learning support

Academic learning support needs to be available to ākonga when they want and need it. Academic learning support should be available when ākonga are available and not be confined to 'normal' office hours.

To address this, who and how academic learning support for apprentices is funded needs addressing. It is the elephant in the room.

9. Provide comprehensive mentoring and wrap-around support

Comprehensive support from training providers, public service organisations, community organisations and Māori organisations is needed. They play a key role in providing financial, academic, pastoral, cultural and other forms of support. Critically, this support is most effective when there is continuity in the people ākonga deal with and they have a high level of competency and experience working with ākonga Māori.

Mā te huruhuru ka rere te manu
Adorn the bird with feathers so that it can fly

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