

**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
Literature Review**

Nā Jamie Ihimaera Smiler



Te Pūkenga

CONCO>E
TŪHURA

The Next Generation Of Construction
& Infrastructure Vocational Education



He Arotakenga Mātākōrero Literature Review

Jamie Ihimaera Smiler
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Te Kōrari Rangahau

Email: jamie.smiler@weltec.ac.nz or rangahau@wandw.ac.nz

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Author: Jamie Ihimaera Smiler

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Karakia

Affirmations and Intentions

Mānawa maiea te putanga o Matariki

Mānawa maiea te ariki o te rangi

Mānawa maiea te Mātahi o te Tau.

Whano, whano

Haramai te toki ata huakirangi

Haumi e

Hui e

Tāiki e

Whether you are looking towards the rising or Matariki or Puanga, or the setting of Rehua, the period of Matariki is a time for us to remember our loved ones and celebrate who we are today and our aspirations for the future.

This literature review is part of a larger project that aims to support the transforming of carpentry education in Aotearoa and it is being used to inform how we might better design transforming carpentry education for Māori to benefit all of Aotearoa.

Significantly, literature and research run through the spine of this project like the ridgepole of a house, supporting and informing all that we do – we acknowledge the literature and ideas within them in a similar way we acknowledge our ancestors. They are the artefacts and tools of the researchers that have gone before us and guide us on our journey. May we use their tools to construct our future. Mānawatia a Matariki.

Mā tātou ano e hanga tā mātou nei whare. Ko ngā pou o roto he mahoe, he pātete. Ko te tāhuhu he hīnau. He whakatupu ki te hua o te rengarenga me whakapakari ki te hua o te kawariki¹.

¹An adaptation of a whakatauaiki by King Tāwhiao. It refers to a strategic and innovative vision in which we can collectively build the capacity of the Construction and Infrastructure industries' to be more effective in transforming outcomes for ourselves.



Ko Wai Ahau?

Positioning Myself

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 the gravity of whakapapa was 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 about 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 is not made for the shelf. It is made for your toolbelt. Put it there. Use it. Like your *Eastwing hammer*, *Skilsaw* or *Nailgun* it’s a tool.

E kore rawa e mutu ngā mihi,

Jamie Ihimaera Smiler
Māori Researcher, Educator and Unqualified Builder



He Whakarāpopoto Matua

Executive Summary

This literature review has been conducted using the tools of Kaupapa Māori Theory and Praxis. It uses an approach that looks broadly across published academic literature with a focus on Māori success within vocational and trades-based education within construction and infrastructure settings. It focuses on academic and industry literature that provides insight into how success for Māori, as Māori, can be supported within carpentry education.

This review identified sixty-five articles from the past fifteen years. They have been categorised as articles that: Whakamana, Whakakaha or Whakaihihi this kaupapa and provide insight into how Māori can be supported within carpentry education to achieve success and qualification attainment, as Māori.

Of the sixty-five articles identified, thirty-nine were categorised in the Whakamana category, eighteen articles were categorised in the Whakakaha category and eight were categorised in the Whakaihihi category. Of the thirty-nine articles categorised in the Whakamana category fifteen were summarised. From the summaries and analysis across the sixty-five articles the following kaupapa emerged:

- The development of self-efficacy significantly supports educational success for ākongā Māori. It is a foundational driver of success. Essentially, ākongā Māori success is because of their strong sense of identity, culture and whakapapa – not despite it.
- Māori possess the most potent interventions and solutions to the underperformance of carpentry education for Māori. A more prominent role for iwi in the ako process will strengthen qualification attainment for ākongā Māori.
- Industry dynamics create counterforces that do not encourage productive ako practices.
- Racism, hegemony and colonisation are very much alive in the structures and organisational cultures of the industry. These forces need to be actively resisted.
- Mental models need shifting so that ākongā Māori believe, as given, that they will be successful.
- Practical intervention and responses need to account for sector capability and capacity constraints.
- Effective pastoral care and mentoring services are very difficult to deliver but critical to success.
- The dearth of research into the efficacy of carpentry and trades education for Māori means that a research-informed approach must be taken to the design of ako delivery and support model development.
- Interventions that are not specifically designed to meet the needs of ākongā Māori perform poorly for ākongā Māori. Interventions need to be intentional in their design to produce transforming outcomes for Māori.





Ngā Kupu Whakataki

Introduction

Me pēhea te āhua o te whai mātauranga me tohu kaihanganga whare mō te iwi Māori? What does Carpentry education and qualification look like for Māori?

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, Māori do not qualify at rates, or in the same sort of timeframes that you would expect when compared to non-Māori from a system designed to achieve equity.

The sector cannot continue responding with policy intentions – these unmet commitments are simply 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. Through examining the experience of carpentry education and qualifications from the perspectives of critical stakeholders we seek to inform a set of kaupapa Māori research-informed strategies and interventions that are transforming by design.



Moreover, we position this research as kaupapa Māori research as 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.
- The available resources and evidence needed to influence and inform the government and other key stakeholders on the investment, funding and resourcing necessary for transforming the delivery and performance of carpentry education, for Māori

To achieve these outcomes this research provides three primary outputs:

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 involves 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 (Output 1).

Jamie Ihimaera Smiler (2023)

- What the people said, what does carpentry education and qualification look like for Māori? Ngā Kōrero Hohonu (Output 2 and 3).

Jamie Ihimaera Smiler, Tui Bradbrook and Susan Luke (2023)

This is the first of these two papers and it is important to note that this research is being undertaken from a Kaupapa Māori Theory and Praxis (G. H. Smith, 1997; L. T. Smith, 2012) perspective that takes, as given, the validity and legitimacy of te reo Māori, tikanga Māori and mātauranga Māori.

This report is presented as a literature review in which the summaries of fifteen articles are presented and an additional fifty are highlighted. Using an analysis of these sixty-five articles an overall literature summary is presented that highlights different elements that ought to be present in a system of carpentry education that is designed to be transforming for Māori.

Lastly, 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 concept that you are unfamiliar with *Te Aka Māori-English, English-Māori Dictionary and Index*² and *Tikanga Māori: Living by Māori Values (Revised ed.)* by Hirini Moko Mead³ are useful resources to support your understanding of terms and concepts used.

²This online dictionary can be accessed at <https://maoridictionary.co.nz/>

³This text can be accessed here either as an ebook or in print. It can be accessed through this at <https://huia.co.nz/products/tikanga-maori-living-by-maori-values-revised-ed>



Tikanga Whakahaere

Approach to this Literature Review

The approach undertaken in this literature review has been to look broadly across published academic literature with a focus on Māori success within vocational and trades-based education within construction and infrastructure settings. We have focused on academic and industry literature that provides insight into how success for Māori, as Māori, can be supported within carpentry education.

This review has identified sixty-five articles from the past fifteen years, and they have been categorised into the following categories: Whakamana, Whakakaha or Whakaihihi. The articles have been categorised and prioritised based on their relevance and the insight they provide into how Māori can be supported within carpentry education to achieve success and qualification attainment, as Māori.

It is also noted that this literature review is not exhaustive and other relevant literature exists and is emerging around this kaupapa.

Whakamana

The Whakamana category of literature is the most relevant category of literature. It presents research articles that:

- Are highly relevant to vocational and trades-based education within construction and infrastructure settings.
- Present culturally preferred pedagogical approaches to ako that support ākonga Māori success, as Māori.
- Investigate Māori educational success

Whakakaha

The Whakakaha category of literature is still highly relevant and presents research articles that:

- Are relevant to trades-based education within construction and infrastructure settings but its focus is more broadly across the education system of Aotearoa.
- Presents a pedagogical approach to ako that support ākonga Māori success

Whakaihihi

The Whakaihihi category of literature is the third category presented and it includes research that:

- Is not directly relevant to ākonga Māori success within construction and infrastructure settings but is noteworthy due to the paucity of research on this kaupapa and the need to think broadly about how we can make transforming change within the industry

For the purposes of this report, we have provided an annotated bibliography of a selection of fifteen articles identified in the 'Whakamana' category. The annotated bibliography section of this report presents a summary and critical analysis of the findings of the articles; however, it is important to note that whilst we have not provided a summary of the texts identified in the 'Whakakaha' and 'Whakaihihi' categories, they have informed our overall analysis and kaupapa identification for this report.





He Tāhuhu Kōrero

Literature Summary

This literature review has reviewed and analysed sixty-five articles from the past fifteen years. Thirty-nine articles were in the Whakamana category, eighteen were in the Whakakaha category and eight were in the Whakaihihi category.

Although a significant amount of literature was reviewed for this report, it is apparent that there is a paucity of research on Māori apprentices undertaking a carpentry apprenticeship. Moreover, this paucity is not confined to this specific industry but is applicable across the construction and infrastructure trades vocational education and training system. Layered upon this paucity is a dearth of kaupapa Māori research examining and solving issues of underperformance for ākonga Māori within vocational education and training in the Construction and Infrastructure sectors, or even vocational education and training in general.

Furthermore, there is a distinct lack of empirical research in these spaces to inform the development of interventions and strategies targeted at transforming outcomes for Māori. There is an urgent need to build robust evidence for this consequential knowledge gap.


Nevertheless, whilst these gaps exist, the literature does provide some important markers and elements of ako that are likely to support educational excellence for Māori, as Māori.

A summary of these overarching themes highlighted the following kaupapa as being significant enablers, impediments, features and dynamics that impact the design, delivery and support of ako for ākonga Māori:

- The development of self-efficacy significantly supports educational success for ākonga Māori. It is a foundational driver of success. Essentially, ākonga Māori success is because of their strong sense of identity, culture and whakapapa – not despite it. Ako practice and design should intentionally:
 - Develop and support strong foundations of numeracy and literacy.
 - Weave in mātauranga Māori, te reo Māori and tikanga Māori into ako.
 - Practice manaakitanga, whanaungatanga, whenuatanga and tikanga as given.

Essentially, ākonga Māori success is **because** of their strong sense of identity, culture and whakapapa **not despite it**.

- Māori possess the most potent interventions and solutions to the underperformance of carpentry education for Māori. A more prominent role for iwi in the ako process will strengthen qualification attainment for ākonga Māori.
 - Iwi involvement requires robust, clear and enforceable partnership agreements to be successful.
- Industry dynamics create counterforces that do not encourage ako practices that lead to Māori equitably achieving qualifications.
 - Industry and education providers need to improve their sharing of knowledge best-practice.
 - The sub-contracting culture of the industry makes it complex and difficult to support intervention initiatives.

- 
- Skills shortages negatively impact productivity and encourage short-term solutions rather than improving labour productivity through skills growth.
 - There is a clear gender imbalance in access to the apprenticeship system.
 - On the whole, the apprenticeship system is well-funded and should be more effective at delivering equitable outcomes for Māori.
 - Racism, hegemony and colonisation are very much alive in the structures and organisational cultures of the industry. These forces need to be actively resisted.
 - Industry culture is rarely congruent with te ao Māori. This is important because it is a critical aspect of the development of self-efficacy.
 - Racism and other forms of oppression actively decay critical foundations of identity and culture.
 - The industry needs demonstrable projects and programmes that seek to be transforming. These programmes need to go beyond simple 'cultural' interventions. Taha-Māori style cultural responsiveness style programmes, in isolation, are incoherent and ineffective at transforming.
 - Mental models need shifting so that ākonga Māori believe, as given, that they will be successful.
 - Success is more likely when ākonga Māori have a growth mindset where they aspire to achieve more.
 - Sector capacity creates capability and capacity constraints.
 - There is a need to build ako capability and capacity. This takes time however the need for more kaiako, with the right skills, is immediate. This can be mediated through better cross-industry coordination, knowledge and resource sharing.
 - Effective pastoral care and mentoring are difficult to deliver but critical to success.
 - Pastoral care is most effective when it is woven into the ako experience.
 - The most effective examples have kaimahi delivering all aspects of ako including teaching and learning, pastoral support, academic support, mentoring and coaching.
 - The dearth of research into the efficacy of carpentry and trades education for Māori means that a research-informed approach must be taken to the design of ako delivery and support model development.
 - There is very little research within the construction and infrastructure trades that has been conducted from a Kaupapa Māori perspective.
 - There are only a few significant studies that examine Māori educational outcomes within vocational education and training within the Trades. Most research projects have been small-scale studies of less than twelve months.
 - There is a distinct lack of empirical research within construction and infrastructure trades, and trades more generally, to guide the design of research-informed interventions.
 - Interventions that are not specifically designed to meet the needs of ākonga Māori perform poorly for ākonga Māori.



He Whakarāpopotonga Pānui

Annotated Bibliography

The following annotated bibliography represents an analysis of sixty-five articles relevant to Māori undertaking a carpentry apprenticeship in Aotearoa. Of the sixty-five articles reviewed, we have categorised thirty-nine articles within the Whakamana category and provided an annotated summary of fifteen of them. These articles have been classified in the Whakamana category because:

- They are highly relevant to vocational and trades-based education within construction and infrastructure settings.
- They present culturally preferred pedagogical approaches to ako that support ākonga success as Māori.
- They investigate Māori educational success.

The annotated bibliography is presented in chronological order from most recently published. Only articles published in the past ten years, between 2013-2023, have been considered for this annotated bibliography. A summary of fifteen of these whakamana articles follow.



Te Whakatōnga

Muka Tangata Workforce Development Council (2023)

Te Whakatōnga was published in February 2023 by Muka Tāngata, the Workforce Development Council (WDC) for People, Food and Fibre and it builds on the 2022 publication, Whiria Te Muka Tāngata, produced by Dr Acushla Sciascia.

Te Whakatōnga recommends the deliberate incorporation of mātauranga Māori and te ao Māori values into Quality Assurance and Moderation systems by building on the Literature Review produced in Whiria Te Muka Tāngata and in-depth interviews with key stakeholders. Through this multi-methods analysis, Te Whakatōnga identifies possible approaches and exemplars of success.

Te Whakatōnga produced four key findings:

1. Ākonga Māori view success holistically and tend to be more successful when programmes, educators and institutions build systems that value how they define success.
2. Te reo Māori me ōna tikanga creates a foundation through shared understanding that drives ākonga Māori success.
3. Pastoral care is critical to ākonga Māori success. In cases where pastoral care systems are most effective, it is weaved into the learning experience. The most effective examples have kaimahi Māori delivering pastoral care and teaching and learning functions and rather than being a standalone function of an organisation, pastoral care is weaved into how ako is delivered.
4. There is significant variation in non-Kaupapa Māori organisations' ability to understand and apply mātauranga Māori into their ako practice. In many cases, mātauranga Māori is being applied to ako through the life experiences of educators rather than through programmes or institutional forces.

These four key findings are then followed up with eight recommendations. The recommendations are:

1. To develop kaupapa Māori value-based approaches to quality assurance.
 2. To have Māori as a moderation focus area to more accurately understand how to support Māori success.
 3. Develop a resource bank that details successful mātauranga and te ao Māori practices.
 4. Create a te ao Māori competency framework that can be used for up-skilling staff, with-industry in te ao Māori.
 5. To develop a te ao Māori professional development plan for Muka Tāngata.
 6. Create a framework to evaluate how well te ao Māori has been weaved into the development of programmes and qualifications.
 7. To share knowledge and good practices across Workforce Development Councils.
 8. To share knowledge and good practices across all operational teams with Muka Tāngata.
-



Whiria Te Muka Tangata. Report: Literature Scan & Research Recommendations. August 2022

Acushla Sciascia and Māpuna Consultants for Muka Tangata (2022)

Whiria Te Muka Tangata builds on previous research including the Ako Aotearoa Māori Learners Report and its purpose is to identify a research agenda for Muka Tangata that focuses on addressing gaps through a kaupapa Māori approach to ako within vocational education, training and workplace settings.

Through the evaluation of 77 articles and links relating to Māori learner success, Whiria Te Muka Tangata proposes a three-to-five-year research and investment agenda for Muka Tangata and stakeholders from the wider Food and Fibre sector with interests in Māori success in workforce development.

The Literature Review identified five significant research gaps within Primary Industries. These gaps are:

1. Research that highlights the capability, skills and expertise of te ao Māori in finding solutions to significant industry challenges.
2. Research relating to Māori cultural frameworks designed for Vocational education and Training settings.
3. Demonstrable projects, programmes or investments into mātauranga Māori from organisations that lead Vocational Education and Training.
4. A lack of data and insight into Māori resilience has become apparent because of their responses to Covid-19, and
5. Research that evidences te ao Māori approaches to sustainability solutions for the sector.

From these research gaps, Whiria Te Muka Tangata outlines five opportunities for further research and development. These opportunities are:

1. To draw on the skills, expertise and capability of te ao Māori to lead industry solutions.
2. The development of Māori cultural frameworks for industry solutions.
3. To weave mātauranga Māori into the practice through being embedded in vocational education and training.
4. To increase data and insights into Māori resilience within the sector.
5. Explore Māori solutions to sustainability pressures.

Following these opportunities, Whiria Te Muka Tangata makes five concrete recommendations. These recommendations are:

1. To commission a project that examines how Māori pedagogical approaches to teaching and learning within Vocational Education and Training settings contribute to strong, culturally resilient leaders for the sector.
 2. To use research to advocate for the implementation of kaupapa Māori approaches to ako across the vocational education and training system.
 3. To collaborate with Māori and government organisations to co-design a framework for Māori workforce success.
 4. To engage in dialogue with practitioners to gain insight into how to develop a strong workforce that is grounded in te ao Māori.
 5. To establish an advisory group to guide on key kaupapa such as research, partnerships, networks, funding and strategy.
-



Conceptualising Māori and Pasifika Aspirations and Striving for Success (COMPASS)

Mohamed Alansari, Melinda Webber, Sinead Overbye, Renee Tuifagalele, and Kiri Edge (2022)

COMPASS is a significant piece of research that uses data from the Rutherford Discovery Fellowship funded project 'Kia tū rangatira ai: Living, thriving and succeeding in education', a strengths-based research project examining how ākonga learn, succeed and thrive at school.


Using a nationally representative sample of ākonga (n= 18,996), whānau (n=6,949) and kaiako (n=1,866), three studies are presented relevant to this literatures review: (1) A cluster analysis study of the motivational and engagement patterns of Māori and Pasifika learners; (2) The potential impact of role models as poutokomanawa for ākonga Māori; (3) Re-defining pathways to success for ākonga Māori: Kaiako Māori kōrero.

The first study, a cluster analysis, undertaken by Dr Mohamed Alansari explores the motivational and engagement patterns of Māori from primary and secondary schools found five clusters: Flourishing, Thriving, Striving, Surviving and Struggling. Dr Alansari's analysis found that two-thirds or more of Māori learners were motivated and engaged. They were likely to be success-oriented with multiple sources of motivation, higher levels of behavioural engagement and had future-orientated aspirations. The researcher suggests that these learners may be taught by teachers that focus on building classroom relationships through relational teaching practices.

The second study explores the potential impact of role models as poutokomanawa for ākonga Māori. Undertaken by Sinead Overbye the study found seven distinct reasons why role models were inspiring for Māori learners:

1. Whakapapa and whanaungatanga | Connections and relationships—positive role models are people who establish long-lasting, quality relationships with ākonga.
2. Āhukatanga whaiaro | Personal attributes—positive role models are people who exhibit values and personal attributes that ākonga admire.
3. Ahurea tuakiri | Cultural identity—positive role models are people who are competent and confident in te ao Māori.
4. Pūmanawa | Talents—positive role models are people who are talented and skilful in various areas of life.
5. Whakatutukitanga | Achievements—positive role models are people who have achieved things in their lives that make them successful.
6. Āwhinatanga | Assistance and mentoring—positive role models are people who have helped ākonga get to where they are now.
7. Wawata | Aspirations—positive role models are people who support and encourage ākonga towards bright and promising futures.

Overbye also posits redefining role models as Poutokomanawa. As well as being the central pole on the interior of the whareniui poutokomanawa, in this study, poutokomanawa represent: (1) a person of excellence; (2) a tīpuna that learners can relate to; (3) the support that holds up the whare; (4) the 'heart post' that connects Māori people to their identity, language, culture and future.



Overbye's analysis gives a deep insight into what kinds of people that ākongā aspire to be and what they value. Redefining role models as Poutokomanawa acknowledges the role a person can play as both a mentor and a role model by supporting them to aspire to excellence whilst holding steadfast to all aspects of being Māori, connected to their culture and future.

The third study relevant to this research in COMPASS was undertaken by Dr Kiri Edge and it looks at redefining pathways to success for ākongā Māori from the perspective of kaiako. The study grouped into two domains of influence: (1) School-wide environments and conditions; (2) Instructional practices, dispositions, and qualities.

The school-wide environments and conditions that support transforming change in schools were the authentic practice and expression of:

- Manaakitanga
- Whanaungatanga
- Te ao Māori
- Te reo Māori
- Tikanga Māori

The instructional practices, dispositions and qualities that were perceived as being significant for ākongā Māori were:

- Ako – teachers as learners, learners as teachers
- Equity, advocacy, and excellence
- Authenticity and vulnerability
- Relating, relatability, and humour
- Manaaki, aroha, and caring
- Mutual respect and fairness
- High expectations.

Dr Edge's analysis of the environmental conditions and ako practice illuminates the nuanced perspectives of kaiako. It supports the traditional view of academic support and success coupled with culturally contextualised environmental conditions and ako practice. It recognises that both are important and when fostered and practised, kaiako and institutions can be more effective in supporting ākongā Māori to meet their educational potential.



Women in Trades: Industry Training Organisations' (ITOs) Initiatives to Increase Participation

**Kylie Taffard and Nicky Murray
(2022)**

This research has three distinct parts: (1) The history of occupational segregation imposed upon women and how it has impacted their participation in trades careers in Aotearoa; (2) Research and intervention initiatives from the government and industry over the past fifteen years to increase female participation in trade careers; (3) Reflections that outline the impact of these oppressive policy settings for Women and Aotearoa in general.

The reflections of Taffard and Murray are particularly insightful and are likely to apply to the underachievement of Carpentry Education for Māori. They note that whilst significant effort has been put into the industry training system to support the increased participation of women in trades, underperformance in increasing participation is stubborn. They note that trades training is well resourced and yet its impact in increasing participation remains 'intractably small'.

Additionally, the authors outline four primary reasons this is an issue for Aotearoa:

1. The skill shortage in trades impacts productivity and is unlikely to improve given workforce demographics and immigration settings.
 2. There is a significant funding premium for ākonga undertaking a New Zealand Apprenticeship and due to low levels of participation by women, there is a significant imbalance in gender access to this funding.
 3. Women are less likely to participate in careers where they are likely to experience equitable earning potential with men.
 4. Trade qualifications often create career pathways that lead to self-ownership, business ownership, economic independence and other career opportunities. The low levels of women participating in the industry mean that these pathways are limited.
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Weaving the Mat of Māori and Pacific Learner Success. Report on the Data-Informed Initiative to Inform Māori and Pacific Student Achievement Project

**Sarah-Jane Tiakiwai, Keakaokawai Varner Hemi, Krista Henare, Sianiti Nakabea Bulisala and Alison Campbell
(2022)**

Conducted at Waikato University this research aims to create tangible benefits for Māori and Pacific learners, families, iwi, communities and tertiary institutions seeking to improve educational outcomes for Māori and Pacific learners. Using and adapting interventions from Georgia State University this research uses a five-phase research design utilising: a literature review, data-informed design, the voices of Māori and Pacific learners, data-informed initiative enhancement and development and cohort tracking to design and deliver initiatives that support transforming Māori and Pacific student achievement.

The research presents many tangible examples of processes and initiatives being implemented at the university and how they are either being optimised or developed to support Māori and Pacific Learners' success. The research notes the ongoing nature of this work but highlights developments such as:

- Greater institutional capacity to support Māori and Pacific learner success.
 - Cohort-specific initiatives that are data-informed through literature, data and student voice.
 - Evidence of the impact on Māori and Pacific student achievement.
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Te Rito: Insights from Learners and Staff – Opportunities to Enhance Success for all Te Pūkenga Learners and Māori Learners. Part one: Ākonga at the Centre Research Project June 2021

Te Pūkenga (2021)

This report investigates the enablers and barriers to learner success at all stages of the journey from the perspectives of learners and all those that support them. Using human-centred design and a critical bi-cultural framework seventy-five engagements were undertaken across Aotearoa consisting of forty-five focus groups and thirty larger engagement sessions. These sessions gathered over 3,000 narratives and 4,000 statements which produced 270 key insights and fifty-nine opportunity statements.

The research found ākonga Māori were enabled by environments:

- That supported learner autonomy and maintained mana.
- Where Māori values and principles were used to support and engage them.
- That acknowledged that Māori learners brought valuable skills, competencies and experience.
- Where mātauranga Māori was prioritised.
- Where kaiako are passionate about ākonga succeeding.

The report also states that the Education System needs to take action to proactively prioritise Māori Learner success and that funding should reflect this. The forces of hegemony and colonisation need to be actively combated and disrupted if the system is to be effective at supporting ākonga Māori success.



Mana Ūkaipō: Māori Student Connection, Belonging and Engagement at School

Camilla Highfield and Melinda Webber
(2021)

This research paper investigates the schooling environment and ākonga, whānau and kaiako attitudes towards ākonga Māori educational success. The project uses a mixed methods approach ‘across and within’ twelve schools (Kāhui Ako) to understand how interventions positively impact ākonga Māori engagement in learning.

The research has two overarching research questions:

1. What intervention strategies have been utilised to address inequity for Māori students?
2. To what extent do strategies and interventions in these schools impact Māori students’ engagement and academic achievement?

The research collected evidence through interviews (n=11), focus groups (n=2) and surveys with ākonga (n=2,438), whānau (n=694) and kaiako and tūmuaki (n=226) with the survey data coming from the ‘Kia Tū Rangatira ai’ research project.

The research affirms previous research (Webber 2012) that states when Māori students feel confident and competent in both their own culture and in the culture of the school, they know that to gain an academic identity they do not have to forsake their Māori one.

The study also shows that whānau are key in supporting cultural connectedness and that schools need to engage in authentic, committed, and enduring partnerships with whānau and community in which power is shared.

It also noted that all school leaders were interested in how schooling could be designed and delivered in a way that could enhance learners’ identity as Māori. However, the research also demonstrated that whilst there were verbal commitments to ākonga Māori success, there is little monitoring or evaluation of the impact of initiatives designed to support ākonga Māori achievement.

The Kāhui Ako Model highlighted the tension of competitive schooling environments and the need to have high levels of relational trust. The tension was evident when it required schools to share sensitive data, and good ideas and support each other for the benefit of ākonga. However, it also highlighted how enhanced cultural connections and power-sharing through whānau, hapū and iwi provide conditions for enhanced educational achievement.



Manu Kōkiri: Māori Success and Tertiary Education: Towards a Comprehensive Vision

Te Ahukaramū Charles Royal for Taumata Aronui 2021

Manu Kōkiri is a ‘think piece’ by Taumata Aronui for the Minister of Education and the Minister for Māori Crown Relations written by Dr. Te Ahukaramū Charles Royal. It outlines a comprehensive vision for the best indigenously inspired tertiary education system in the world.

The vision describes the creation of a tertiary education system where incredible success is experienced by Māori, where it is normalised and expected, and where mātauranga Māori and ahuatanga Māori positively influence the sector to create a distinctively Aotearoa-New Zealand tertiary education system where all succeed.

Although this paper is not a research paper, it provides a clear recommendation to develop and implement a cross-sector Treaty of Waitangi Framework. This recommendation is unsurprising given Te Arawhiti is one of the principal sponsors of this thought piece, nevertheless, the implementation of a cross-sector Treaty of Waitangi Framework, as articulated here, has wide-reaching strategic and operational implications for those currently working in tertiary education and for Māori leadership who the recommendation seeks to engage. The framework suggested calls for:

- Transforming change to processes, procedures and approaches for the benefit of ākonga, kaimahi and Māori leadership and ultimately Māori people.
- Acknowledgement and compensation for historical Treaty breaches and under-resourcing tertiary education service for Māori communities.
- Eliminating racism and other barriers to educational excellence that occur on a day-to-day basis within organisations and the cultures they perpetuate.

There is also cautionary advice given to Government in which the author suggests:

“...the Government ‘goes on the front foot to develop such a treaty framework and we also note Section 9 of the Education Act 2020 provides ample scope to design and implement such a framework.” (p.83)

Interestingly, the author suggests that the adoption of a transforming approach can be done through the reprioritisation of existing resources with limited new investment. However, three additional initiatives are suggested that require additional investment. These are:

1. Intense and cross-sector interventions designed to achieve equity and eliminate discrimination.
 2. An initiative for excellence, authority and leadership in mātauranga Māori.
 3. An initiative to nurture the mana, health and wellbeing of iwi/Māori communities through tertiary education.
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Mai i te Ao Rangatahi ki te Ao Pakeke Ka Awatea: A Study of Māori Student Success

Revisited Fiona Duckworth, Marie Gibson and Angus Macfarlane (2021)

This article is a follow-up to an initial study titled “Ka Awatea: An Iwi Case Study of Māori Students’ Success” published in 2014. The original study focused on Māori secondary school students (rangatahi) and explored the conditions that allowed them to thrive and unleash their potential. This initial study identified four key themes Mana Motuhake (sense of identity), Mana Tū (sense of resilience), Mana Ūkaipō (sense of place) and Mana Tangatarua (sense of walking in two worlds) with Mana Whānau (sense of family) being an overarching lever. This has been developed into what has become the ‘Mana Model’ (Webber, 2019).

From the initial participant population of 283 that participated in Ka Awatea, thirty participants were contactable and eight were willing and able for a follow-up interview as pākēkē (21-24 years old). The objectives of these interviews were to answer the following research questions:

- What themes emerged in their transition experiences?
- What differences and similarities emerged in the follow-up study?
- Is the 2014 Mana Model reflected in the follow-up study?

The findings of this study are interesting for two primary reasons, firstly the study reaffirms the themes of the original study, highlighting the enduring nature of the themes of Māori success. However, they also differed in their representation and framing. Moreover, the study highlights how they have developed in terms of ‘enacting’ and ‘directionality’.

In terms of enacting, as rangatahi have transitioned into pākēkē they have moved from a passive positioning to an active positioning; from thinking to doing; from naming to describing denoting a praxis orientation to being.

Similarly, when directionality is concerned, pākēkē differ from rangatahi in that rather than drawing on others around them for inner well-being, they have transitioned to drawing on their own cultural strengths for the greater good of their community which demonstrates the development of internal strength and tools that are of not only contribute to inner wellbeing, but the communal wellbeing of those around them.

The evolution of the Mana model when applied to pākēkē requires a reframing of the initial Mana Model themes from Mana Motuhake to ManaTangata, Mana Tū to Moemoeā, Mana Ūkaipo to Manukura, Mana Tangatarua to Mana Tikanga and Mana Whānau to Whakapapa, and importantly, this research highlights that the success of pākēkē is **because** of their strong sense of culture, identity and whakapapa – **not** despite it.



Māori Equity in New Zealand's Polytechnics

Khalid Bakhshov

(2020)

Khalid Bakhshov's PhD thesis uses a poststructuralist approach to critique the Vocational Education and Training System of Aotearoa to answer the primary research of 'How does the polytechnic sector construct Māori equity, with what outcomes, and what are some possible alternatives?' Using a Foucauldian approach Bakhshov interviewed six experts from within the polytechnic sector and analysed the interviews using methods of Critical Discourse Analysis.

The research is presented as a set of Narrative Commentaries that highlight the tensions in vocational education and training within Aotearoa and its pursuit of equity for Māori. The three primary findings of the research were:

1. Māori equity policies that are pursued in polytechnics are incoherent.
2. The polytechnic sector reflects a reductionist understanding of technical education, which has a much richer potential.
3. Neoliberalism has shown itself to be completely bankrupt in relation to the promises with which it was introduced in New Zealand, as reflected in the reforms for polytechnics and schools introduced by the 2017 elected Labour-led government.

The most pertinent of these findings to this research is finding one with the author outlining that equity policy is being guided by two core principles: (1) Creating educational equity; (2) Creating a culturally responsive system. The author notes that principle one is incoherent in that educational equity is a proxy for social equity where ākongā are motivated to maximise their 'utility' and this is in tension because polytechnics only offer programmes of learning aligned to the labour market and employer needs and not necessarily the needs of the ākongā, their whānau, hapū, iwi or society at large.

The author goes on to posit that educational parity does not lead to wider social equality and the evidence over the past forty years of neoliberal conditions suggests that under a market-based economy, the education system has exacerbated inequities rather than reduced them.

The author also highlights that the inclusion of Māori culture or cultural responsiveness, in isolation, is an incoherent policy. He notes that whilst there is an ethical argument to include Māori perspectives and values in educational services, it does not follow that this will support the advancement of ethical outcomes.

The author argues that the coupling of these two principles as well as the wilful neglect and acknowledgement of poverty in the development of policy discourse creates a pessimistic view of the effectiveness of policy to address issues of equity. This disconnect helps to highlight and explain why many of the initiatives, policies and actions of the Vocational Education and Training System fail to address the core reasons behind why it underperforms for Māori.



What's in a Name? Māori Student Success Through Culturally Responsive Practice

**Christina Severinsen, Jason Mika and Rochelle Hutson
(2020)**

This article critically reflects on the learning that occurred when a small country school within Rangitāne's tribal boundaries was corrected from Tiritea to Turitea. Using the Tātaiako competency framework the correction has been analysed and demonstrates how a school's willingness to embrace te ao Māori can be used to foster authentic and enduring relationships with tangata whenua for the benefit of ākonga and their ako experience.

The Tātaiako competency framework is one of the key documents that guide Schools and kaiako in Aotearoa to support ākonga Māori and their whānau in achieving excellent educational outcomes. The framework outlines five critical competencies for kaiako to support and engage ākonga Māori. These are:

- Wānanga (robust dialogue)
- Whānaungatanga (respectful relationship)
- Manaakitanga (Integrity, respect and care)
- Tangata Whenuatanga
- Ako (Agency in learning)

This study highlights an example of a critical and decolonising process where the School, Board of Trustees alongside the community were able to re-establish relational connections with tangata whenua through the upholding of the mana of te reo Māori. Although the changing of a single letter in a word may seem insignificant to many, the journey of the school to change its name demonstrates an example of how to engage respectfully and meaningfully with te ao Māori whilst also building internal capacity to embark on more ambitious and transforming approaches to education that can support educational excellence for ākonga Māori.



Mana Tangata: The Five Optimal Cultural Conditions for Māori Student Success

Melinda Webber and Angus Macfarlane
(2020)

This article presents an unapologetically Māori-centric model to support the educational thriving of ākongā Māori. Based on the 2014 Ka Awatea project this article guides how the Mana model: Mana Whānau (familial pride), Mana Motuhake (personal pride and a sense of embedded achievement), Mana Tū (tenacity and self-esteem), Mana Ūkaipo (belonging and connectedness), and Mana Tangatarua (broad knowledge and skills) can offer solutions for change.

The beginning of the article explains conditions and practices that impact ākongā educational success. These include:

- Low teacher expectations and differential teacher treatment based on ethnic stereotypes. These have consequential impacts on ākongā Māori.
- Stereotype threat and racism have a powerful social influence on the lives of ākongā Māori. Ākongā Māori may feel the need to prioritise having either a Māori-identity or an Academic-identity. This prioritisation occurs because many educational settings do not celebrate being Māori which then results in ākongā Māori not feeling safe or connected to their schooling and learning environments.
- Embedded achievement, ethnic identity, and ākongā Māori. Ākongā Māori with high levels of self-efficacy are likely to understand that their abilities are not fixed. They are more likely to embrace challenges and use educational settings towards learning, growth and improvement. Those that experience educational success not only believe that they can achieve excellence, but they also want to achieve excellence. This phenomenon creates a positive feedback loop so that when ākongā Māori experience success, their self-confidence, self-efficacy and growth mindset are simultaneously developed and their perceptions of educational excellence are cultivated and enhanced.

The report concludes by making ten recommendations for whānau and schools. The recommendations for families are:

- 1. Be child-centric** – Place your child at the center of your family. Make their success and well-being the most important thing in your household.
- 2. Nurture your child's sense of Māori identity** – Give them a sense of belonging and connectedness to their language, marae, hapū, and iwi.
- 3. Make your home a place of learning** – Establish routines and rituals that prioritize education.
- 4. Ensure that your children are exposed to positive role models** – Children emulate the behaviours and characteristics of “significant others.”
- 5. Model coping skills** – Talk to your children about how to be resilient in the face of adversity.

The recommendations for teachers and schools are:

- 6. Value the culture of ākongā Māori** – Value the cultural distinctiveness of ākongā Māori and support them to develop a degree of academic and cultural self-confidence and self-belief.
 - 7. Align culture and community** – Actively support ākongā Māori toward a state of cultural enlightenment and encourage them to embrace opportunities to engage within the wider community.
 - 8. Value culture as a source of knowledge** – Build upon their cultural and experiential strengths to help them acquire new skills and knowledge.
 - 9. Seek Role models of place and space** – Utilize tribal role models of success, living or dead, to promote aspiration, cultural pride, and achievement.
 - 10. Link learning to place** – Ensure academic programs have meaningful links to tribes, their history, and their language.
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Supporting Māori Apprenticeship Success Through Mentoring and Building Employer Capability

Catherine Savage
(2016)

This piece of research is the only piece of research reviewed as a part of this literature review that specifically investigates Māori apprentices working within the construction industry. Using Kerehoma et al. (2013) as a starting point the project uses an action research design driven by double loop learning (Argyris, 1977) to influence the development of mentoring practices, relationships between apprentices and mentors, organisational culture change and the development of workplaces that support learning.

The research had six primary findings and six recommendations. The findings were:

1. The subcontract structure in the industry makes it complex to support initiatives.
2. There was a desire from employers about how they might better support apprentices but there was a distinct lack of learning culture present in the industry.
3. Stereotypes and deficit attitudes towards Māori materially impact their success.
4. It is difficult to manage mentorship relationships due to staff turnover and moving sites.
5. Industry and organisational cultures are rarely congruent with te ao Māori.
6. As apprentices experience success they develop their sense of self-efficacy.

These six findings resulted in six recommendations; these are:

1. Organisations need to be committed to supporting and enhancing outcomes for Māori.
 2. Organisational culture needs to be flexible and open to change.
 3. Strong connections with iwi and mana whenua will strengthen your initiatives to enhance outcomes for Māori.
 4. Address racism and deficit attitudes within your organisations.
 5. Positive on-site culture supports ako.
 6. Create structures and processes for the development of positive and meaningful workplace mentoring relationships.
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Exploring the Impact of Mentoring Training on the Quality of Mentoring Engagement and Provision in the ITO Context

Greg Durkin, Erica Cumming, Rex McGill and Lesley Petersen
(2015)

This research was conducted in partnership with the Building and Construction Industry Training Organisation (BCITO) and the Hairdressing Industry Training Organisation (HITO). It followed a participatory action methodology to develop resources, facilitate training and mentoring workshops and support apprentices over a one-year period. The research involved three participatory groups: employers (n=20), training advisors (n=10) and apprentices (n=20).

The research proposes an accessible and flexible model of mentoring and acknowledges that there is no one right to mentor someone giving it the flexibility to be used across different contexts and conditions. The model describes what **'Mentoring is...'**, what **'Mentoring support entails...'** and what **'Mentoring purpose and outcomes'** are.

From this model, the paper offers a model for mentor training for adoption in the ITO sector. The model suggests that a mentor training programme should be structured around these four steps: (1) Group workshops for new mentors where the 'nuts and bolts' of mentoring are presented alongside resources and plans; (2) Individual mentoring sessions with mentors that occur every one to three months where there are opportunities for feedback and troubleshooting; (3) Ongoing coaching/ feedback sessions with mentor held every two to three months for the first year where monitor and support are provided; (4) Group revisions workshops for experienced mentors is carried out two to three years to reflect, refresh, update and upskill mentor's skills.

Interestingly, whilst not part of the core findings or conclusions of this research it was noted that there is a need to explore further how different approaches for working with Māori and other underserved communities can be better supported by mentoring as well as developing a deeper understanding of the link between mentoring and educational performances for these groups of people.



Māori learners in workplace settings

**Cain Kerehoma, Jenny Connor, Loretta Garrow and Carmin Young
(2013)**

This research was conducted across a range of vocational educational and training industries in collaboration with the Industry Training Federation (ITF), the New Zealand Motor Industry Training Organisation (Inc.) (MITO), The Skills Organisation and the Building and Construction Industry Training Organisation (BCITO).

The research aimed to address the knowledge gap of ākonga Māori learning in workplace settings. It had three primary research questions which were:

1. What is distinctive about how Māori apprentices learn or approach learning in workplace settings, specifically in trades industries?
2. Are there aspects of how Māori apprentices learn or approach learning that may provide pointers to how completions can be increased?
3. How can training and career pathways be strengthened for Māori apprentices?

Using focus groups and interviews with ākonga Māori over seven months the report provides insight into how to engage ākonga Māori in learning. It proposes Te Ako Tiketike as a model that encompasses five discrete factors, when practised in unison, to support successful teaching and learning practice in workplace settings. The factors are:

1. Tuakana-teina (peer-to-peer mentoring, learning and role-modelling).
2. Connectedness between employer and ITO.
3. Whānau support and encouragement.
4. Strong foundations for workplace learning including support for literacy, numeracy and financial management.
5. Personal commitment, attitude and motivation.

In addition to highlighting these discrete factors, and the exponential value in their interplay, the report outlines several practical enablers that can support workplace learning success for ākonga Māori such as recognising the importance of whānau and Māori cultural values, giving clear expectations on the high degree of self-directed learning involved in qualification attainment, peer support and mentoring approaches and celebrating success to support confidence building and self-efficacy.

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For more information please contact:

Rangahau@wandw.ac.nz | 0800 935 832 | Whitireiaweltec.ac.nz