

TE AO WAI & ITS MĀORI WORKFORCE

BY ANTON MATTHEWS

HUSTLE GROUP



**KO WAI AHAU?
WHO AM I?**



*Joe's
Garage*™
WIGRAM



Wigram
CATERING
COMPANY

**HUSTLE
EVENTS**



Angitu
CHARITABLE
TRUST

A graphic element consisting of a series of pink, stylized, overlapping shapes that resemble a staircase or a series of steps, positioned to the right of the text.

FUSH SHORE BRO

ORDER ONLINE



THE DUALITY OF MANA & MANAAKITANGA

- ▶ Mana determines what can be gained by a person.
- ▶ Manaakitanga is determined by what a person can give.
- ▶ Through consistent, unwavering manaakitanga, mana is earned. And through continually demonstrating manaakitanga, mana is kept.
- ▶ Failure to demonstrate manaakitanga will inevitably result in a loss of mana.
- ▶ With great mana, comes great responsibility... manaakitanga!

OUR BUSINESS & OUR WORKFORCE AT FUSH

- ▶ Te reo Māori permeates the restaurant regularly.
- ▶ The big events on our calendar each year, that we tautoko (sponsor) are Manu Kōrero and Kapa Haka Regionals / Nats.
- ▶ Tikanga guides our decision making in business... and as a result:
- ▶ Many of our kaimahi (staff) are Māori and those who are not Māori, are 100% on the kaupapa.
- ▶ Our staff is full of kura kaupapa graduates and ākonga (students). I'm opening more Fush stores in a market where there is apparently a staff shortage.

WHY SHOULD THAT EVEN MATTER TO YOU?

- ▶ Because there is a huge under supply of kura kaupapa Māori graduates compared with the enormous wave of demand that is building out there.
- ▶ Demand is already outstripping supply and we haven't actually started if we're being honest. There will be a scrap over these kids and the industry needs to be ready.
- ▶ These kids are going to be in huge demand because they see the world differently. They see the world through a "te ao Māori lense" except they don't call it that, they just call the world because they don't know any different.

IN JUNE OF THIS YEAR

- ▶ We held a hui with a group of Māori from across the water sector.
- ▶ We had a wide range of expertise in the room, including WDC representatives, iwi and hapū voice, training providers, engineers and other industry specialists, procurement managers, business voice and everything in between.
- ▶ Our aim was to discuss and capture ideas about how we might develop a safe and effective workforce development strategy for Māori entering the water industry.
- ▶ Here is what we found....

MĀTAURANGA MĀORI

- ▶ Industry must be prepared to allow for mātauranga Māori to be a central part of engagement with Māori.
- ▶ Is the industry ready to accept mātauranga Māori?
- ▶ How can we ensure the protection of IP, in particular, our pakiwaitara and kōrero about wai?
- ▶ Māori are not stakeholders who engage with the Crown. Māori (iwi) are partners with the Crown. That means shared decision making and co-design, not just consultation.

MĀTAURANGA MĀORI

- ▶ We need to protect and promote Māori intellectual property. Mātauranga must be used to engage with Māori, however not used as a vehicle to commercialise Māori IP.
- ▶ How can we create opportunities for tikanga and mātauranga Māori to be recognised as an area of specialisation?
- ▶ We need to create opportunities for Māori to succeed using mātauranga Māori, and better yet, for that mātauranga to be shared on our marae around Aotearoa.

PŪRĀKAU

- ▶ Recognise that Māori are not homogenous and that iwi have different pūrākau, whakapapa and mātauranga around wai. One size will not fit all.
- ▶ Recognise that mātauranga has the same mana as Western science.
- ▶ Until industry is prepared to understand how mātauranga Māori can be embraced we won't make forward progress.

KAITIAKI

- ▶ Recognition of te mana o te wai. It has whakapapa and those narratives must be told in the right way, in the right place and by the right people (tohunga).
- ▶ We need to ensure every iwi has their own mana motuhake and is empowered to share their own resources and IP as they see fit.
- ▶ Some thinking needs to be done around how the water industry changes will affect marae. How can we resource marae to cope with the changes that are coming?

“WE NEED TO BE OPEN TO SITTING WITH OUR HAPŪ AND UNDERSTANDING THEIR RESPECTIVE NEEDS.

WE NEED TO BE ABLE TO CREATE OUR OWN ECONOMY AND SYSTEM THAT BUILDS JOBS AROUND THE MARAE. THE KOHA ECONOMY HAS KILLED US.”

TIKANGA MĀORI

- ▶ If a system for Māori by Māori is to exist, it may need to sit outside of the Western system and not necessarily within it.
- ▶ This is particularly so if Western organisational systems cannot hold tikanga Māori and guarantee protection of taonga such as pūrākau in their entirety.
- ▶ How much tikanga can industry absorb so that it is both acceptable for Māori and Pākehā? Is it possible to create a system that is equitable for both Māori and Pākehā and what tactical steps will make meaningful progress towards this?

SLASH CULTURE

- ▶ Slash culture refers to narrow and overly literal interpretations of Māori terminology which limits the true meaning to flourish.
- ▶ Māori concepts such as kaitiakitanga, aroha, mana, manaakitanga, whanaungatanga, and tino rangatiratanga just to name a few, must be imbedded as they are.
- ▶ Industry needs to understand that kaitiakitanga and other Māori concepts have a much deeper and richer tapestry and meaning than their slash equivalents such as 'kaitiakitanga / guardianship'

LEADING WITH AROHA

- ▶ How might these concepts feature in the water sector moving forward?
- ▶ Rangatahi have their own raru (problems) and issues. When industry comes and says "I want to tell you about the water industry" their natural response is "I don't care, piss off"
- ▶ We need to make rangatahi feel like we are putting **them** first. Before we ask them for anything, we must start by taking an aroha led approach in order to understand how they see the world and to build trust with them

INDUSTRY READINESS

- ▶ There is a concern that any industry pathway that is 'half-baked' will inevitably fail Māori. As such, there is a reluctance to send a whole generation of Māori into an industry that is not yet ready to accept them for who they are and appreciate all that they might bring to the table
- ▶ Is industry ready and prepared to accept this change?
Because other systems have failed Māori time and time again.
- ▶ There needs to be a critical step towards building emotionally safe working environments for Māori. We need to have real change at the top, it cant just look different on the outside.

“OUR RANGITAHĪ ARE NOT A CAREERS EXPERIMENT. WE ARE GETTING BROKEN DOWN ALL OF THE TIME BY THESE EXPERIMENTS. DON’T BREAK MY TAMARIKI BY PUSHING THEM INTO AN INDUSTRY THAT IS NOT READY FOR THEM.

WE PUT THEM IN WITH GOOD INTENTIONS AND THE OPPOSITE ALWAYS HAPPENS”

SOME THINGS TO BE CAREFUL OF

- ▶ There is a trend amongst some organisations to lean on Māori staff for all things Māori (translation, Tiriti o Waitangi or cultural competency training, run a Matariki workshop, do the karanga or whaikōrero at the pōwhiri, teach us a waiata etc). Please stop this. If you hired an engineer, let them be an engineer - that's quite different from a Māori language and cultural advisor / consultant
- ▶ The koha economy is killing us. If you value mātauranga, please pay for it, because its incredibly valuable.

THE OPPORTUNITY

- ▶ For those who move fast and are ready to build mutually beneficial partnerships with iwi and mana whenua, there is opportunity to create pathways for their people (in particular rangatahi) towards meaningful and culturally safe mahi, with longevity and opportunity for career progression.
- ▶ Invest in learning about how Māori / iwi / hapū see the world so you can have empathy for the things that Māori wish to maintain tino rangatiratanga over.
- ▶ Work towards building an organisation that values mātauranga, that actively protects te reo Māori and tikanga Māori, and embeds Māori values alongside Western ones

PÄTAI TIME

Any questions?

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F US H
S HO R E

NGĀ MIHI!

NĀ HUSTLE GROUP

