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AN INVESTIGATION INTO THE PUBLIC IDENTIFICATION OF TRADITIONAL MĀORI CULTURAL VALUES WITHIN MĀORI ORGANISATIONS AND CROWN ENTITIES AND THEIR ROLE IN INFORMING ORGANISATIONAL PRACTICES AND POLICIES

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ABSTRACT

In this paper the authors have sought to investigate whether Māori organisations and Crown entities publicly state that traditional Māori values guide their behaviour and how these values might inform organisational practice and policies within these organisations. It was suspected by the authors that Māori organisations would externally communicaticate their adherence to Māori values as a way of positively differentiating themselves from their competitors and that managers within these Māori organisations would be able to articulate a range of ways that traditional Māori values influenced their organisation's practices and policies. It was believed that Crown entities would publicise their adherence to Māori cultural values to demonstrate their committment to bi-culturalism. Two types of primary data were collected as part of this research into the use of traditional values by Māori organisations and Crown entities. The websites of eighteen Māori organisations and Crown entities were subjected to content analysis and five managers within three of these organisations were interviewed. Key results were that only some organisations explicitly state that traditional values guide their behaviour; while for others this is implied through the language used on their website. Several websites had no information about the organisation's values. The interviews with five Māori managers found that traditional values influence communication,human resource policies, decision-making and demonstrated leadership within their organisation.

Keywords:

Values, Market Positioning, Māori management, Māori organisation.

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Introduction:

An organisation's values are a key component of its organisational culture (Harvey & Brown, 1992, p.17, p. 57) and shape organisational practices and policies through their impact on individual employees' decision making process (Ivancevich & Matteson, 1990, p.522). Organisational values, particularly core values (Robbins & Barnwell, 2006, p.409), influence employee behaviour as they establish a broad tendency within the organisation to prefer certain states of affairs over others (Johns & Saks, 2013). Core values within an organisation therefore create a reality or state of affairs that is desired by those within the organisation with the power to create and enforce those values. The values that an organisation publically adheres to therefore allow employees to understand behaviours expected of them and stakeholders to anticipate how they may be treated by the organisation, as long as, all parties have a shared understanding of the publicised organisational value.

Within Aotearoa New Zealand Māori values are increasingly being adopted by organisations within the public sphere; such as: government ministries, Crown entities, district health boards and educational institutions as part of an official policy of biculturalism (Durie, 1998, Came, 2012). These values are then communicated to employees through a range of documents including; mission statements, value statements and organisational policies. In the case of mission statements, and value statements these are often accessible via the organisation's website making them a public document that can be easily viewed by external stakeholders.

While within the private sector Māori businesses are being urged to recognise the advantage that Māori culture can provide when conducting business. Davies (2007) in a report for Te Puni Kōkiri, coined the phrase "Māori edge"; a concept which he felt encompassed four

historical and four contemporary elements; four of which are based on elements of Māori

culture. These four elements are described in Table one below:

Table 1 Cultural elements of Davies Māori edge concept

Historical elements	
Trading culture	Māori belong to an entrepreneurial society
Highly contextualised interaction	Māori culture stresses relationship building and a long term perspective
Contemporary elements	
Highly contextualised interaction	Māori culture is able to place business in other dealings within a broader context of relationships and informal and formal institutions
Freshness	Māori culture provides a fresh alternative to how New Zealand is currently promoted to the world and incorporates spiritual elements connected to the physical

"Points of difference are potentially very valuable and traditional Māori values, activities and

protocols are providing Māori with natural advantages they can exploit" according to Te Puni

Kōkiri Chief Executive Leith Comer ("Maori culture", 2008, para. 9). The adoption and

application of Māori values is seen as a way for a business to deliver valuable and authentic

products and services; which can demand a premium price in the market place states

Mikaere ("Maori branding", 2005, para. 8). Like public sector organisations these values are

often communicated via mission statements, and value statements accessible via the

organisation's website.

Māori values appear now to have been adopted by many public sector organisations and

Māori businesses; yet according to Best and Love (2010) 'little is known about how Māori

values, beliefs and perspectives impact managerial decision-making to create competitive

advantage locally, nationally and internationally" (p.1). This raises two interesting questions;

to what extent are Māori organisations within the public and private sector publicly

communicating Māori values via their organisational websites; and how do managers within

those organisations believe Māori values are enacted within their organisations?

2

Māori values:

Māori values reflect a worldview that is an open system in which the spiritual realm interacts with the physical world and vice versa (Ministry of Justice, 2001, p. 10). The world according to Māori needs to be viewed as a whole and cannot be understood through being compartmentalised or dissected, since knowledge according to Māori is acquired through taking a holistic approach (Murton, 1987). As Takino (1998) states, "there is no single or privileged truth according to Māori-centred knowing and being" (p. 291). As such there may be a range of possible solutions to a problem or explanations for a phenomenon all equally valid. As such Māori are comfortable with the idea that are more than one answer to a problem.

Māori knowledge or mātauranga Māori; which is the basis of Māori values (Harmsworth, 2006, p. 3); reflects a comprehensive understanding of the physical environment of New Zealand, and social structures that enabled efficient social organisation and ensured the survival of the group in an environment more physically challenging than the Pacific Islands their ancestors had come from.

Matunga (1994), in his four-part framework for understanding Māori conceptualisation of the environment, recommends that individuals responsible for environmental management decisions take into account the four elements; taonga, tikanga, mauri, and kaitiaki. Mātauranga Māori pertaining to the environment facilitated sustainable environmental management practices and values which saw Māori as part of nature rather than superior to it (Durie, 1998, 2003).

Social organisation in traditional Māori society was based on a view of the self that was quite startlingly non-individualistic, to the point where what we would think of as an individual is identified with the kinship group. This unity is expressed in Māori by the use of the personal pronoun "I" (au) to refer to either the individual or the tribe (Perrett and Patterson, 1991, p. 195). The importance of kinship to Māori underpins many Māori values.

Issues driving the adoption of Māori traditional values within organisations

We have identified three trends driving the adoption of Māori traditional values within organisations. The first of these is the New Zealand Government favouring a policy of bi-culturalism in the public sector, the second is a growing Māori cultural renaissance paired with a youthful and growing Māori population, while the last is the desire of Māori businesses to gain a sustainable competitive advantage in national and global markets.

Bi-culturalism in Aotearoa (New Zealand) is a direct result of the growing cultural confidence of Māori in the 1970s and 1980s; which resulted in demands to have the Treaty of Waitangi be recognised by the government as the founding document of New Zealand (Durie, 1994, p. 99). This changing political climate saw the emergence of bi-culturalism as a new government policy approach (Came, 2012, p. 73). Bi-culturalism as a policy by the government of Aotearoa (New Zealand) initiated the possibility of government institutions to move away from being solely dominated by Pākehā (New Zealanders of European descent) values (Spoonley, 1993, p. 69). As part of this process many public institutions in Aotearoa New Zealand now incorporate Māori traditional values in their mission statement, value statement and policies.

The Māori cultural renaissance is part of a growing ethnic renaissance among indigenous people world-wide, characterised by a reassertion of pride in their cultural traditions and ancestry (Voyle, & Simmons, 1999, p. 1036). According to Webster (2002) the Māori cultural renaissance has built pride and respect for traditional values (p. 341). A youthful and growing Māori population are amplifying the effects of this cultural renaissance.

As of end 2012 individuals with Māori whakapapa or ancestry were estimated at 682,200, with a median age of 23.2 (Statistics New Zealand, 2013a) or roughly 15.37 % of New Zealand's 4,435,700 million estimated total population as at December 31st, 2012 (Statistics New Zealand, 2013b). However by 2021 Māori are expected to represent around 16% of New Zealand's population (Department of Labour, Demographic factors influencing Māori

4

labour market outcomes, 2009, para. 2) and by 2026, Māori will make up 28% of those under 15, and 19% of people aged 15-39 (Tertiary Education Commission, 2011, pg. 10). As a result of this youthful population profile, most new entrants to the New Zealand labour force for the foreseeable future will be Māori (Department of Labour, 2004). This youthful population are embracing their culture and language and it is conceivable that they will want to practise both and the policy of bi-culturalism suggests provision should be made for them to do so in the work place.

Increasingly Māori values are seen by businesses in Aotearoa New Zealand as a way of gaining a sustainable competitive advantage in both national and global markets. Globally Māori culture has become cool and Māori values, activities and protocols provide businesses with an advantage that cannot be replicated by overseas businesses ("Maori culture", 2008, para. 9). The adoption and application of Māori values is also seen as a way for a business to deliver valuable and authentic products and services; which can demand a premium price in the market place ("Maori branding", 2005, para. 8).

Methodology:

We were interested in finding out to what extent Māori organisations within the public and private sector are publicly communicating Māori values via their organisational websites; and how managers within those organisations believe Māori values are enacted within their organisations. In order to answer these two questions we decided to subject the websites of a judgement sample of Māori organisational websites to content analysis; which resulted in a sample size of eighteen. After receiving ethical approval from the Christchurch Polytechnic Institute of Technology Ethics Subcommittee, we interviewed five managers from these organisations using a semi structured interview approach. The managers interviewed were identified through the researchers' personal networks.

According to Stemler (2001) content analysis is a systematic, replicable technique for compressing the many words of a text or texts into a range of categories based on explicit rules of coding. As a methodology it allows a researcher to sort through large volumes of printed material simply and systematically (Stemler, 2001), measuring the semantic components of the text (Cooper & Schindler, 2011, p. 409) in order to create categories. As a methodology it can systematically describes the content of written material (Tharenou, Donohue & Cooper, 2007, p. 252) which would encompass text published on organisational websites. Content analysis is also a broad technique that allows it to be a flexible and multiple tool that can be used as an individual methodology or as a problem-specific method (Cooper & Schindler, 2011, p. 409). Given these characteristics it was considered appropriate by the authors for understanding whether Māori organisational websites are publicly communicating Māori values via their organisational websites.

Content analysis extends far beyond simple word counts, however. What makes the technique particularly rich and meaningful is its reliance on coding and categorising of the data. Each category will be "a group of words with similar meaning or connotations" (Weber, 1990, p. 37). These "categories must be mutually exclusive and exhaustive" (U.S. General Accounting Office, 1996, p. 20). For their content analysis of Māori organisational websites the researchers utilised a priori coding, where the categories are established prior to the analysis based upon some theory (Weber, 1990). The categories used were existing Māori cultural values. Table two details the cultural values used for the categories. When applying the category of Māori cultural values the researchers made the distinction between values that were expressed explicitly in te reo Māori (Māori language) and Māori values that were implied through Pākehā (English) words.

6

Table 2 Māori cultural values

Value	Meaning (paraphrased)
1. Ākona	To learn and value knowledge.
2. Aroha ki te tangata	Compassion and social responsibility.
3. He tangata kī tahi	Integrity, being true to one's identity.
4. Kaitiakitanga	Acknowleding the mauri (life force) of resources and maintaining safety through all stages of production.
5. Kaumatuatanga	Kaumatua (elders) are important in keeping families and communities together and advice in modern settings.
6. Kia auaha	To be creative and innovative.
7. Mana	Power and authority acquired through displaying qualities of a rangatira (chief).
8. Manaakitanga	Support for social and commercial objectives, treating others fairly and with respect and generosity. The concept also encompasses the idea of being sustainable.
9. Panekiretanga	Excellence and quality.
10. Rangatiratanga	Leadership and individual responsibility.
11. Tikanga	Māori custom or lore which is fundamental to decisions and life choices.
12. Tūhonotia	Connecting with stakeholders.
13. Utu	Maintaining balance in economic and social interests through reciprocol obligations, honesty and punishment of wrongdoing.
14. Wairuatanga	An understanding of the spiritual world which is integral to daily realities and necessary for material success.
15. Mātauranga	Valuing intellectualism
16. Whakahīhī	Being proud of Māori heritage.
17. Whakapapa	Common ancestry for jointly held property, shared sites, common histories and understandings of the material world. Integrity and honesty.
18. Whakawhanaungatanga	The precedence of family bonds in decisions on who to employ or what actions to take.
19. Whakawhāiti katoa	Full and active participation in decision making.
20. Wharerite mana	Contracts formed around lasting relationships rather than relying on specific terms, which are open to change.

Adapted from Knox (2005), Massey University (2012) and the Christchurch Polytechnic

Institute of Technology (2013).

We acknowledge in te reo Māori that the words we are using in our values framework for our

content analysis encapsulate often more meanings than are outlined in Table 2. However for

the purposes of their analysis they have kept to the meanings allocated to the words by

7

Knox (2005), Massey University (2012), the Christchurch Polytechnic Institute of Technology (2013) and generally accepted meanings of kupu or words.

The Māori organisations whose websites were select for content analysis were also categorised according to Mika and O'Sullivan's (2012) Model of Māori Management (see Table 3 below) using information published by the organisation. Whether the organisation was in the private or public sector was also identified.

Table 3 Model of Māori management

		Māori world view and identity of the manager		
		Strong	**Moderate**	**Weak**
Māori organisational purposes	**Māori specific purposes**	Māori management in a Māori organisation (e.g., Tūhoe Trust)	Hybrid Māori management in a Māori organisation (e.g., Wakatū Incorporation)	Non-Māori management in a Māori organisation
	Mixed Māori and non-Māori purposes	Māori management in a bicultural organisation (e.g., Te Kaiawhina Ahumahi)	Hybrid Māori management in a bicultural organisation (e.g., Waiāriki Polytechnic)	Non-Māori management in a bicultural organisation
	Non-Māori purposes	Māori management in a non-Māori organisation (e.g., Victoria Park New World)	Hybrid Māori management in a multicultural organisation (e.g., Taikura Trust)	Non-Māori management in a non-Māori organisation

The interviews followed an semi-structured format based questions related to this study's research objectives. This format was chosen as it was felt it would reveal more valuable data than a structured interview, yet still ensure that each respondent provided answers to the study's key questions (Minichiello, Aroni, Timewell & Alexander, 1995).

Each interview lasted between 30 to 45 minutes and was conducted by the researchers at a location and time convenient to each interviewee. The researchers conducted all the

interviews and used a question list to ensure that each interview covered the same

questions. The interviews were conducted in a variety of locations but each interview

followed the same structure of a greeting, rapport building, the seven questions relating to

the study's research objectives, and a farewell.

Interviewees were thanked after their final response for their participation and were

farewelled appropriately. Concluding each interview on a positive note was done so that the

interviewees were left with a favourable impression of the researchers, the educational

organisation they represented and the interview process in general (Putnis & Petelin, 1996).

Results: Content analysis

Table four below sets out the results of the content analysis of the websites of thirteen Māori

organisations within the private sector, one within the public sector and four Crown entities in

the public sector.

Table 4 Content analysis of Māori organisation's and Crown entities websites

Type of organisation	Māori values communicated on website	Māori value explict/implicit
- Private - Māori management in a bi-cultural organisation	- Manaakitanga - Mana	- Explicit - Explicit
- Private - Māori management in a bi-cultural organisation	- Mana - Whakahīhī	- Implicit - Implicit
- Private - Hybrid Māori management in a bi-cultural organisation	- Rangatiratanga - Whakahīhī	- Implicit - Implicit
- Private - Hybrid Māori management in a bi-cultural organisation	- Kia auaha - Panekiretanga	- Implicit - Implicit
- Private - Non-Māori management in a bi-cultural organisation	- Akona - Kaitiakitanga - Kia auaha - Manaakitanga	- Explicit - Explicit - Explicit - Explicit

9

	- Rangatiratanga - Whakawhanaungatanga	- Explicit - Explicit
- Private - Māori management in a bi-cultural organisation	- Aroha ki te tangata - Manaakitanga - Whakahīhī	- Implicit - Implicit - Implicit
- Private - Māori management in a non-Māori organisation	- Panekiretanga	- Implicit
- Private - Māori management in a non-Māori organisation	- Panekiretanga	- Implicit
- Private - Māori management in a non-Māori organisation	- Kaitiakitanga - Whakahīhī	- Explicit - Implicit
- Private - Māori management in a bi-cultural organisation	- Kaitiakitanga - Manaakitanga	- Implicit - Implicit
- Private - Non-Māori management in a non-Māori organisation	- Kia auaha - Whakawhanaungatanga	- Implicit - Implicit
- Private - Hybrid Māori management in a bi-cultural organisation	- Whakahīhī	- Implicit
- Private - Māori management in a bi-cultural organisation	- Manaakitanga - Rangatiratanga - Whakawhanaungatanga	- Implicit - Implicit - Explicit
- Public - Māori management in a Māori organisation	- Manaakitanga - Whakawhanaungatanga	- Implicit - Implicit
- Public - Hybrid Māori management in a bi-cultural organisation	- Akona - Kia auaha - Manaakitanga - Panekiretanga - Tūhonotia	- Implicit - Implicit - Implicit - Implicit - Implicit
- Public - Hybrid Māori management in a bi-cultural organisation	- Manaakitanga	- Implicit
- Public - Hybrid Māori management in a bi-cultural organisation	- He tangata kī tahi - Manaakitanga - Mātauranga	- Implicit - Implicit - Implicit
- Public	- Tūhonotia	- Implicit

- Hybrid Māori management in bi-cultural organisation	- Manaakitanga - Whakawhanaungatanga	- Implicit - Explicit

The data from Table four was then aggregated to identify the most commonly publicised Māori cultural values on the organisational websites. The results from this process are detailed in Table five on the following page.

Table 5 Aggregation of content analysis of Māori organisation's and Crown entities websites

Frequency of Māori value been publicised			Māori cultural value
Explicit	Implicit	Total	
1	1	2	Akona
	1	1	Aroha ki te tangata
	1	1	He tangata kī tahi
2	1	3	Kaitiakitanga
1	3	4	Kia auaha
1	1	2	Mana
2	8	10	Manaakitanga
	1	1	Mātauranga
	4	4	Panekiretanga
1	2	3	Rangatiratanga
	2	2	Tūhonotia
	5	5	Whakahīhī
3	2	5	Whakawhanaungatanga

The reserachers were surprised by the lack of Māori cultural values explicitly identified and the lack of links on many organisations' homepages to their organisational values, mission or vision statement. This finding runs contrary to much of the literature which suggests Māori organisations are clearly publicising their adherence to Māori cultural values as a promotional device. The lack of explicit Māori cultural values on public sector websites was also surprising given the Crown policy of bi-culturalism.

The three most commonly explicit Māori cultural values were whakawhanaungatanga, manaakitanga and kaitiakitanga. While the three most common implicit values are manaakitanga, whakahīhī and whakawhanaungatanga. The fact that manaakitanga encapsulates a range of English ideas may explain why it was so frequently identified

through the content analysis. When conceptualising Māori cultural values we needed a value that encapsulated the idea of being proud of one's Māori heritage. Whakahīhi best met this idea. The idea of being proud of being Māori was apparent on many of the websites. The term whakahīhī however; was not used explicitly; probably because of the negative connotations of arrogance associated with this kupu. The popularity of whakawhanaungatanga can perhaps be explained by organisations' desire to be seen as family friendly and team focussed.

Results: Interviews

One of the managers interviewed was from a public organisation while the other four were from private organisations. According to Mika and O'Sullivan's (2012) Model of Māori Management one of the manager's approach to management would be classified as a Hybrid Māori management in a bicultural organisation while the other four managers' approach to management would be classified as Māori management in a bicultural organisation.

All five managers' when asked whether their organisation practised any Māori cultural values responded yes. When asked to identify the values practised the following Māori cultural values were identified (see Table six below).

Table 6   Māori cultural values identified by Māori managers

Frequency of Māori value been identified	Māori cultural value
5	Manaakitanga
5	Whakawhanaungatanga
1	Kaitiakitanga
1	Rangatiratanga

All the respondents identified manaakitanga and whakawhanaungatanga while the same one respondent identified an additional two values. Respondents were then asked how these values informed their management practise. Table seven below details the themes that emerged from their answers to this question.

Table 7   Operationalisation of Māori cultural values identified by Māori managers

Frequency of Theme	Māori cultural value	Theme
5	Manaakitanga	Expectation; visitors to organisation offered kai (food) and introduced to staff.
5	Manaakitanga	New staff members welcomed into the organisation with a pōwhiri or whakatau.
5	Whakawhanaungatanga	Generous leave provision for staff to attend the tangi (funeral) of any individual who was significant to that staff member.
3	Whakawhanaungatanga	Allowances made for staff to work from home to meet whānau (family) commitments.
2	Whakawhanaungatanga	Staff allowed to bring their children to work if no one available to care for them.
1	Whakawhanaungatanga	The importance of managing staff and stakeholder relationships because these individuals are often whānau and you will be dealing with them for life.
1	Whakawhanaungatanga	Regular individual communication with all subordinates so they feelpart of a whānau.
1	Kaitiakitanga	Responsibly managing organisational resources for future generations.
1	Rangatiratanga	Important for Māori managers to be good role-models and show positive leadership.

The themes that emerged from how the Māori managers operationalise Māori cultural values fell broadly into four categories; the first was related to communication. The managers interviewed had expectations of how their staff would engage with visitors set out through manaakitanga and guidelines for their own communication with subordinates and stakeholders guided by whakawhanaungatanga. The second category related to Human Resource Management policies covering leave and work life balance; where whakawhanaungatanga will inform the managers' approach to these two issues. The third category related to decision making with one manager guided by kaitiakitanga in their decision-making process. The last category was leadership where one manager felt that Māori managers had a responsibility to be seen to be exercising rangatiratanga.

Conclusion

From the content analysis of Māori organisations and Crown entities websites it appears that Māori cultural values are not often identified and that Māori organisaiton values in general can be difficult to locate on these websites. The three most commonly explicit Māori cultural values we could identify were whakawhanaungatanga, manaakitanga and kaitiakitanga. Given the wide range of Māori cultural values that are applicable to business the researchers were surprised that values such as; Kia auaha, panekiretanga, rangatiratanga and tūhonotia were not mentioned. The three most common implicit values were manaakitanga, whakahīhī and whakawhanaungatanga. Whakahīhī is a value whose positive meaning is often overlooked for its more commonly used negative meaning of arrogance; this may explain why it was not mentioned explicitly on any website. The frequent identification of manaakitanga as a value is probably due to the wide range of ideas that value encompasses. Manaakitanga can be seen as demonstrating support for social and commercial objectives, treating others fairly and with respect and generosity. Manaakitanga also encompasses the idea of sustainability. While whakawhanaungatanga was frequently mentioned as a value due to the importance of family to Māori and increasingly non-Māori.

Manaakitanga, whakawhanaungatanga, kaitiakitanga and rangatiratanga were the four values that were identified by the researchers' respondents. The themes that emerged from how the Māori managers operationalise Māori cultural values fell broadly into four categories; communication, Human Resource Management policies covering leave and work life balance, decision making and leadership. Again, the researchers were surprised that only four values were mentioned by their respondents. This maybe because these are four Māori cultural values that the respondents are able to attach the value label to their behaviour. The researchers acknowledge that their respondents maybe practising other Māori cultural values but not aware of the appropriate kupu to label these behaviours.

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14

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15

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