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# BLENDING TIKANGA WITH MANAGEMENT FOR EFFECTIVE PRACTICE

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*A unique insight of two worlds in Aotearoa, New Zealand*



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NOVEMBER 18, 2016  
WELLINGTON, AOTEAROA NEW ZEALAND

**He aha te mea nui o te ao**

What is the most important thing in the world?

**He tangata, he tangata, he tangata**

It is the people, it is the people, it is the people

*Maori proverb*

**Introduction:**

I have chosen one statement from my research that sums up the nature of this project.

*It's recognising that every person has mana, no person's mana exceeds that of anyone else – it's actually the opposite of that, we tend to think that someone has more mana when they whakamana others, when they lift up and make larger someone than they really are'.*

(Michael Paku:20 16)

This research project predominantly focusses on two Aotearoa New Zealand businesses and examines the value each has derived from practising specific elements of Tikanga Maori me Te Ao Maori (the Maori world, Maori values) which have been blended into their business(operational) settings. The research conducted will lead us to examine if the two worlds can be blended together incorporating elements of both to enable authentic and effective practice within our unique and very special whenua (land) Aotearoa New Zealand, and specifically examine and discover if benefits can be found which would lead to a meaningful contribution to Aotearoa New Zealand society. It is presented within a conversational context and a survey has been conducted to gather information in support of the views of this writer.

Maori consider tikanga to be a base set of values that govern the way that they live. We know that there are organisations that practice tikanga, but as of today in 2016, no evidence currently exists of its value regarding performance.

The two organisations which are the focus of this research (Te Taiwhenua o Heretaunga and New Zealand School of Tourism) provide contrasting yet consistent information sourced from a set of questions related to tikanga and management practice in the workplace. Interestingly the information gathered from both organisations provides both contrast and consistency outlined as follows –

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1. Te Taiwhenua o Heretaunga is a Maori organisation that has tikanga embedded into its practice and has clear policy and guidelines (a well-defined approach) to follow around both the implementation of tikanga into their business operational framework and all areas of their business.
2. New Zealand School of Tourism is a non-Maori organisation also has very clear policy and guidelines to follow and has a set of values which are aligned to tikanga but has not yet identified or evaluated how specific elements of tikanga can be implemented into the business framework for effective practice.

The information gained throughout this process allows us to build conclusions related to this project but also provides a foundation document for those wishing to examine further the benefits of working together collectively using two sets of values (tikanga and management) unique to Aotearoa New Zealand.

**The Tikanga of Research.**

The traditional attitudes to knowledge have a direct bearing on research practices.

*Mead relates this the following way - 'It is fair to say however that up until recently, Maori were rarely involved in research activities into our own culture that was done by others, and in those days, the others came in and did their research and we cooperated, made the researchers welcome, allowed them to live among us and then farewelled them' (Mead, 213).*

Those days are gone. Now researchers are required to follow a process and better still, they are required to pass the requirements of their institution's ethics committee, as such for this Master's project – it has been approved by an ethics committee and it has been made clear throughout this process that in today's modern society there are businesses which practice tikanga but there is no research evident to showcase the successful results or outputs from that practice within that organisation.

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The information for this project is presented in the following format –

1. Overview
2. Definition of Tikanga
3. Key focus points – Powhiri, Manaakitanga, Whanaungatanga
4. Leadership and Tikanga
5. Tikanga Advancements in Aotearoa New Zealand
6. Resource Booklet – Blending Tikanga with Management for Effective Practice
7. Challenges to overcome
8. Survey results and evidence gained
9. Conclusion

## **OVERVIEW:**

Key findings from my summative learning in the first instance and during the early stages of this project lead me to discover that there is research on tikanga Maori and that there is research on management practice, but I have reached the conclusion that currently there is no evidence that exists about research on tikanga blended with management, there simply was no written reference which I was able to identify which would enable me to examine what this looks like in the NZ organisational framework.

Also, identified both pre-project and during is that if we are to achieve effective performance incorporating Tikanga into business that clear management principles must be aligned to be effective, and this has come across very clearly in the evidence gained from the interviews I have held with members of my research panel.

Tikanga Maori in a business setting without clear management principles can become a vehicle for staff to take advantage of the environment in a negative way and not in the intended vision for such integration into the workplace; for example whanaungatanga where staff have a strong sense of feeling like they are whanau(family), this can create very unclear boundaries if they believe they are whanau(family) and not staff (employed by an organisation to achieve an output of some description), and therefore many take a little bit longer at lunch, maybe don't react in an effective manner when asked to do tasks by the manager.

So, it becomes very clear that for tikanga to be effective within a business setting, that clear management principles must be in practice and must be very clear to those participating, and this is evidenced through several interviews with key people from both Maori and non-Maori backgrounds.

We can acknowledge there are many elements to Tikanga Maori but during this research we have unearthed consistent themes relating to tikanga which form the foundation of this research. The consistent themes identified are: –

1. **Powhiri/Mihi** - greeting
2. **Manaaki, manaakitanga** or hospitality – being hospitable. This is a key element for Maori; it goes right back to how they hosted visiting tribes on their marae and manaaki, the ability to host, being a great host, was represented of the mana that those visitors took away with them. That they would go away and speak very highly of how they were treated, how they were hosted by the tribe that had hosted them.

3. **Whanau, whanaungatanga** are also a very key element in tikanga practice. One of the key cornerstone principles of tikanga is whanau, building relationships, collaborative working together. Wairuatanga is also another key element. The spiritual element of Maori is the essence of Maoridom of Te Ao Maori.

A very important finding is that Maori always want to build relationships first (whanaungatanga) – even in a business world, they want to build a relationship first before talking dollars and cents. They want to know who you are and they want to be able to trust you and your business, to know your history before entering a relationship which leads to doing business together. This is the opposite spectrum to the western way of business; where the norm is, that this model encourages business first without the need necessarily to establish sound relationships of any kind, within this model they are quite happy to do business without necessarily knowing who you are.

Ngahiwi Tomoana (Chairman, Ngati Kahungunu Iwi Inc) explains *‘so hui after hui after hui, slow motion; that’s natural for them (Chinese culture), it’s natural for us and it’s about creating trust, relationships, sincerity before you do business. It’s a long-term thing but that’s why we’re seen to be hard to do business with too – because we have to trust the people we do business...and that’s the difference between the two cultures Maori and Pakeha’*

*(Ngahiwi Tomoana, 18<sup>th</sup> July 2013).*

This has created a lot of challenges for western businesses in how they deal with various cultures – not just Maori, but also other cultures that have a tikanga (values driven) base. There are many cultures around the world that have their own form of principles or values (tikanga) that they practice. Maori have tikanga, but I acknowledge that other cultures are also driven from a ‘values based’ perspective. Examples of these would include Indian and Chinese as they both have embedded values driven foundations that govern their direction.

Evidence from discussions with members of my research panel also raises the issue that non-Maori in Aotearoa New Zealand are ignorant of Te Ao Maori – the Maori world view, the Maori way of doing things. Personally, I have witnessed and heard on any number of occasions examples of that suggest that the speakers see Maori as posing a threat or being inferior and my interpretation of this is that mainstream New Zealanders should understand and respect the tangata whenua of Aotearoa New Zealand. Not only is it right to do so, the country will benefit and as a country we suffer when these issues remain unchallenged as the extreme lack of understanding within Aotearoa New Zealand strips communities of the true value of Tikanga Maori and Te Ao Maori.

We consistently only hear the negative statistics in Aotearoa New Zealand about high crime, high prison population, low educational achievement; seldom do we hear the positive results of the Maori worldview and this is driven in the main by a considerable lack of understanding from mainstream NZ about Te Ao Maori. This is not new to researchers *‘When we are required to negotiate a bicultural space between cultures – between peoples – we must acknowledge that it can impact on our very sense of self because “[reality] is something which is socially constructed through our beliefs and values, and our beliefs and values are influenced by our cultural, historical and social positions’ (Levy 1999:14). An indigenous position challenges the methodology used to achieve cross-cultural understanding, asserting that the best route to cultural understanding is through a passionate subjective approach rather than abstract interpretation (Marsden in Royal 2003). This requires having and experiencing knowledge at spiritual and personal dimensions, not just in terms of intellect (Crow Dog 1990; Iseke-Barnes 2003). Such approaches are not necessarily immediately familiar or even sensible for many Pakeha, and therefore provide challenges not just in terms of methods, but also in terms of our ontology and the joint negotiation of our socially constructed understanding of reality’.* (Tomkins-Jahnke -Mulholland:2011).

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To aid and increase understanding of Tikanga me Te Ao Maori within Aotearoa New Zealand I aim to create a resource booklet which will be a tangible asset for organisations to use. The resource booklet would be an asset for those that wished to implement tikanga values (whichever they chose) whether that be whanaungatanga – incorporating a family environment within their workplace, or any of the other Maori values.

The vision for this resource booklet is that for each tikanga value identified there would be a management protocol aligned on the adjoining page which would enable an organisation to blend the best of both worlds and thus create an effective and authentic workplace setting. This is the ultimate output for this project and would certainly aid the process of embedding tikanga into workplace settings for authentic practice. As Mead stated

*‘An obvious way is to consider tikanga Maori as a means of social control, looked at from this point of view, tikanga Maori controls interpersonal relationships, provides ways for groups to meet and interact, and even demonstrates how individuals identify themselves. It is difficult to imagine any social situation where tikanga Maori has no place’. (Tikanga Maori – Living by Maori Values’ Mead:2003:3)*

Such a resource book would be a valuable tool towards increasing understanding of Tikanga me Te Ao Maori within non-Maori and be a stepping stone to building stronger relationships.

I am of the view that there are huge benefits for organisations to implement, if not all, certainly some aspects of Tikanga within their business settings and this view will be supported throughout this summary using a combination of evidence provided by business people in both Maori and non-Maori organisations and through academic research.

Dr Ranginui Walker wrote in his book, ‘Nga Tau Tohetohe – Years of Anger’ (1987:166) regarding Maori language that while education policy has changed from suppressing to promoting the Maori language, we have to promote an attitudinal change in the whole of society too.

At present, the Maori language education programme affects only a small number (less than 10%) of the school population (Statistics NZ). The value of the annual observance of Maori language week lies at its potential for raising the national conscience to a fuller commitment towards its bi-cultural heritage. One of the things noted in this research project through the numerous interviews/discussions completed, is that one of the primary reasons for non-Maori

not adopting Maori principles within practice is a distinct lack of understanding of the value of those principles, and how these values can assist their organisations or the people within their organisation. I believe that misunderstanding underpins a fear that such Maori influence could in some way or somehow damage the integrity of their business.

This is no more evident in people that are swayed towards the determination that something as simple as a Maori welcome or a powhiri and welcoming people, whether it be a formal or a semi-formal sense, is something that doesn't need to happen on every occasion. From a Maori point of view and from a management point of view, I certainly tend to want to make sure that any visitor of note that comes onto my business setting is made to feel welcome, we give them the very best hospitality, we give them an experience that they can go away and speak extremely favourable to their friends, to their family, to their business colleagues. This is Manaaki and is one of the platform foundation values of Maori. However, it is totally understandable that such resistance exists amongst non-Maori when one considers many have never taken the time to learn to understand Maori values and how this could add immense value to Aotearoa New Zealand business environment and society generally.

**New Zealand School of Tourism** (my current employer) a tertiary training organisation (non-Maori) that is assisting me with my project, it is very clear across our organisation both from a management level, to middle management and through to our training staff and students that we can work towards stronger representation of Te Ao Maori.

All New Zealand School of Tourism campuses have a similar feel about them in that you are made to feel welcome, you feel like family (whanaungatanga). There is an energy – a wairua or mauri (lifeforce) that resonates within all campuses and in the fifteen years that I have worked within this sector I have never witnessed such an effective harnessing of spirit which is very hard if not impossible to replicate across other organisations. When I look at this organisation and the huge success rates that they gather – 92% graduate outcome success rates in 2015 (Tertiary Education Commission:2015) – there are obviously a number of reasons that assist the organisation to gain those great results, but primarily, the evidence suggest to me that is the very essence, the wairua, the spirit that is created within each campus; the set of values that NZ School of Tourism has implemented within their business setting, the jellybeans which are embedded into organisational practice.



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These are the key components that have enabled the organisation to achieve the success that they have done over the years and in fact, the key values that they have implemented are tikanga, and this is something I realised as I was progressing through this project.

The success of New Zealand School of Tourism in gaining fantastic results can be attributed to the six values that are the catalyst for this organisation to move forward positively. However, there is an identified gap from a Te Ao Maori view, in that there is no or very little recognition of the framework of which this presentation relates to – tikanga.

Nicole Domett CEO, New Zealand School of Tourism explains –

*'We don't have as such a national policy or strategy around working or engaging with Maori. We really want to empower our campus managers to really work individually with Maori and Pasifika students at their campus, so what we tend to do is share good practice between campuses – what's working for one campus we track Maori and Pasifika outcomes and we look at why is it one campus is getting a better outcome than another'*  
(Nicole Domett: August 2016).

It appears from this statement that academic success has occurred without clear policy related to Maori or Pasifika learners. Tracking across each campus is carried out to see why one campus maybe achieving better outcomes than others. This is an effective tool to highlight where improvements can be made, but perhaps information gained during this process could be used within a policy framework.

*'We have done a self-assessment project on outcomes of Maori and Pasifika to look at what strategies have worked and are working. What we tend to do is track it and talk with, and share these practices between campuses rather than have a national strategy about 'you must do this'. Some campuses will have whanau nights which have been more successful in some campuses than others as an example of individualising it'.*

(Nicole Domett: August 2016)

New Zealand School of Tourism regularly reflect on organisational practice using a reflective model of self-assessment. This is usually delegated to members of the Senior Management group but can also extend to aspiring leaders in the organisation.

*'Some people have a very strong cultural group which seems to have a very positive effect on attendance, particularly when things like practices for that group were tied up with*

*resists, so in other words, to go to practice in class time, you need to be up to date with all your resists and things like that' (Nicole Domett: August 2016).*

The notion that Maori academic success and/or attendance can be linked to promise that one could practice their culture during class time is interesting and needs more clarification before we could reach a satisfactory conclusion. The question arises from this statement that If recognising academic achievement by Maori for those participating in a cultural group is to permit students who have excelled with their learning commitments to attend cultural performance practice, what then happens if there are ten students in the cultural group and only one has achieved the necessary benchmark, this could inadvertently lead to a negative perception of this experience.

*'We appointed a National Cultural Advisor because...not because we felt we needed to but because we had the person we could see had a passion for wanting a role and we felt that his gifts and talents lay in the area of very much a good understanding of obviously te reo and the practices around, that we thought would be valuable to have, around working with Maori. We looked at it and thought 'let's create a role of the National Cultural Advisor'; the reality is that if Hemi left, I don't know if he would replace him – it's more that he stood out to us as being someone that we thought would be able to have a positive influence on the company'. (Nicole Domett: August 2016).*

An extremely positive step taken by the Executive committee of New Zealand School of Tourism. It would be encouraging if there was more effort towards ascertaining what benefits this position could bring to the company. Based on the statement it would appear that little perceived benefit is attached, and yet this position could well be the catalyst for improving the outcomes for all areas of the business. Nicole also shared that *'it will be interesting to see how it plays out'*.

*'I don't think we do have a vision for the role; I think what we do have is sort of a vision to want to be an organisation that is innovative, and I guess we saw this - his role – as being innovative. I think he, as he steps more in to a leadership role, I think that that role and his influence in the organisation will probably become a lot stronger. At the moment, I think that he is a little bit unsure of what he is supposed to be doing in that role – as we are. So we are still sort of finding our way in terms of what we want him to be doing and so on, but already I guess we've got some good things from it in terms of the formation of the waiata which we didn't have before hand'. (Nicole Domett: August 2016)*

From this we can conclude that a lack of understanding of Tikanga is the primary reason why there is no specific vision or strategy related to Maori although in the following statement from

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Nicole it is very clear that New Zealand School of Tourism through its own set of values clearly demonstrates whanaungatanga (family environment), it just hasn't been identified as such –

*'I think that it's...we do well in Maori and Pasifika because we have a class trainer that looks after the trainer from start to finish. I think we encourage our whanau, family... everyone knows the students' names, we care about the students – if they don't show up we care about that; we care about them as individuals and collectively as a group. We celebrate their successes; the way the classes are structures where you do one multiple unit standard at a time and then you get assessed on it gives them immediate success and they feel like they are succeeding. I think all those things are really positive. We are open to a lot of hands on learning, the use of music – all of those things I think are really valid parts of...everyone's makeup actually, but I think that because we really embrace it: song, music, drama – the arts as a whole – I think that that is a positive influence on the organisation'. (Nicole Domett: August 2016).*

Seeking to gain more insight into the views of Senior Management with New Zealand School of Tourism I was fortunate to also speak with Kylie Wilson General Manager.

*'I mean I think that we knew that there would be some bonuses from it and that anything that we did was going to be an added bonus – I mean we were already pretty happy with our Maori/Pasifika outcomes because we had been tracking those for about the last 6 years, we did a large self-assessment project on that because we weren't sure I guess how our Maori and Pasifika students were doing in comparison to the rest of the population'(Kylie Wilson: 2016).*

The company began to focus on Maori and Pasifika outcomes -

*'So, we changed all our reporting and started to do ethnicity filters, so that we could monitor and track it. We found that we were good in terms of them achieving at the same or higher than the rest of the population, and in our external evaluation review with NZQA the first round they focused on it a lot and wanted to talk about that – and they were happy with that. In the second EER, they didn't focus on it at all which we found quite interesting. So I guess in terms of the National Cultural Advisor, yeah it wasn't the main, the core reason why we did it...to have anything to do with it, but as a by-product I guess we knew that there would be additional benefits and we have seen some really good things, such as using Maori names for classes, that's sort of been promoted a lot more and shared in our conferences as well as our waiata and the cultural group – we already had*

*cultural groups in most campuses but I guess now they are sharing resources a bit more and sharing ideas...so that makes things more helpful'. (Kylie Wilson: August 2016)*

As my employer, New Zealand School of Tourism has taken great strides towards recognising and understanding Maori. The advent of a new role within the organisation with the appointment made to National Cultural Advisor is extremely positive, unfortunately there was no planned strategy with the implementation of this role and thus the positive impact that it could achieve and the continued development of this role for the staff member appointed has stalled. I consider this a fantastic opportunity for the Executive of New Zealand School of Tourism to examine further how this role could provide an extremely valuable positive input to many areas including staff development, student welfare and the New Zealand tourism sector. The need for this to occur is proven within the results of the survey which is highlighted later in this presentation.

Of the participants in my research a large proportion are individuals that represent Te Taiwhenua O Heretaunga a Maori tribal council in Hastings, Hawkes Bay.

This is an organisation which is representative of the fourteen marae that are associated with the Heretaunga Taiwhenua. Its primary function is a health and social provider but it's also a conduit for iwi, hapu, marae, whanau to come and have their aspirations addressed if possible to this organisation, so it extends a bit further than just health and social agencies. It is a Maori organisation based 100% on Maori tikanga, Kahungunu tikanga, Heretaunga tikanga.

Te Taiwhenua O Heretaunga employs approximately 175 full time staff with over 200 staff employed in total. Of the 175 employees, not all are Maori – it has a wide diverse culture across the whole spectrum of nationalities.

There are several reasons as to why I selected this organisation as a key driver for this research. Te Taiwhenua o Heretaunga represents the marae, and hapu from where I identify my whakapapa (family history), and because of this link I am fortunate to have gained very close relationships over my lifetime with most of the interview participants. They have also been selected due to their immense knowledge of tikanga Maori and the Maori world (Te Ao Maori).

The Taiwhenua o Heretaunga is the main representative body for Maori who whakapapa back to Heretaunga and although they represent a particular sector of society when areas of staff recruitment are of a priority they like all other businesses seek the very best fit for their organisation.

Related to the recruitment of staff Michael Paku (Board Chairman) *shares*

*'our policy we look to – when we employ anybody, we look to employ the person that best fits the criteria of the vacancy that is available. First and foremost, that is the criteria; if that person happens to be Maori all the better but it's not necessarily so'. (Michael Paku, 2013:2016).*

Interestingly during my research, I discovered Te Taiwhenua o Heretaunga had created a resource booklet titled 'Te Toi Huarewa – Tikanga Development'. The book is composed by JB Smith, the Pou Tikanga at Te Taiwhenua o Heretaunga, copyrighted asserted to Te Taiwhenua o Heretaunga, 2015 Edition. This book is 62 pages (so not a huge booklet) and has various components of tikanga related to what the Te Taiwhenua o Heretaunga would like to practice, implement, embed into their everyday systems. It assists within the recruitment and induction process as every new member is provided this book when they start. It is a guide to tikanga practice and what they can do to participate effectively within their everyday operations of the business.

Within this book, there are various terms and explanations in Maori and in English, and it highlights and explains various Tikanga aspects. All tikanga components have an explanation provided, everything has a goal, everything has a vision, and the mission and values of the Taiwhenua are evident.

Te Taiwhenua o Heretaunga is a Maori organisation which has practiced tikanga since its inception some 30 years earlier. Tikanga is a natural process for Maori as it is embedded into their culture, Maori live and breathe tikanga. However, the organisation did not have a resource available or formal policy in place which would assist in the continued implementation of tikanga into their workplace. There were no visible or concrete processes in place, the process and policy guidelines were loose and to ensure a more structured approach, the need to create a resource booklet was identified, this would ensure all employees were provided a consistent and accurate message when adhering to principles of tikanga. It assisted the staff at Te Taiwhenua o Heretaunga by providing a valuable resource they could refer to when called to various events or meetings. The Executive of Te Taiwhenua o Heretaunga also decided to create a position directly related to creating guidelines and direction on all matters relating to tikanga. The Pou Tikanga position was established and this position now forms an integral function for this organisation.

In this context, New Zealand School of Tourism also have firm policy and procedures in place related to core areas of their business. However, this does not extend to the set of values they

follow as set down within their management and staff guidelines. The values form an integral part of their planning, staff recruitment and operational framework and yet they too have a somewhat loose management plan related to how these are implemented into the day to day running of the business.

The values which this organisation practice are closely aligned to some aspects of tikanga Maori, so therefore the possibility exists that should the Executive members of New Zealand School of Tourism wish to provide a more formal approach to how their values are received then perhaps an opportunity to recognise Maori as a significant contributor to New Zealand society exists by aligning the values of this business to certain aspects of tikanga Maori.

## Definition of Tikanga

The definition provided by Mead (:312-313) in his book *The Tikanga of Learning Today*. *'There are many learning institutions managed by Maori that practice various Tikanga in association with their programmes. Wananga are charged, under the Education Act 1989, to run their institutions in accordance with Tikanga Maori. Private training establishments also incorporate some Tikanga Maori practices in their work. Within many mainstream learning institutions are departments or schools of Maori studies which also draw upon Tikanga Maori to create the appropriate conditions for learning'*.

My research leads me to the conclusion that while there are common themes within explanations of the word tikanga the interpretation by each individual can be vastly different, although all the respondents related to this project provided similar meanings. The best way to provide an accurate description is based on the breakdown of the word 'tikanga'. The translation I provide relates to – tika – true/correct and nga – more than one, so many things which are true/correct. Mead has further defined tikanga - *'Tikanga comes out of the accumulated knowledge of generations of Maori and is part of the intellectual property of Maori'*. -(1983:13 Tikanga Maori – Living by Maori values').

Tikanga Maori is defined in New Zealand legislation as Maori customary values and practice. The definition in the Williams Dictionary of the Maori Language 1971 (page 416-17) provides a range of meanings for tikanga. *'Tikanga can refer to a rule, plan or method and more generally to custom and habit. For many people, Tikanga Maori means the Maori way of doing things or another interpretation could be that Tikanga means done in accordance with Maori customs'*.

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*Another set of meanings refer to reason, motive or purpose, and there is the obvious meaning of correctness or tika as the very name suggests’.*

This research project, a pilot study for New Zealand School of Tourism, is focussed on how tikanga can be blended with management for authentic practice and it is important to highlight that there are education providers within Aotearoa that have recognised the importance of Maori tikanga. Several of these institutions, such as the University of Auckland, Victoria University and Massey University have marae established on campus so Tikanga Maori is visible and is accepted as a natural part of the learning environment. These learning institutions have empowered Maori learning by acknowledging the importance of Te Ao Maori me Tikanga and it is now commonplace that these institutions (within their marae) either begin each day with a karakia or incorporate karakia whenever appropriate. As we have learned from Te Taiwhenua o Heretaunga a similar practice occurs in that the karakia can be Christian, traditional Maori or a positive affirmation.

Ngahiwi Tomoana (Chairman, Ngati Kahungunu Iwi Inc) shares -

*‘We have a system of beliefs that we adhere too and that all those values that we’ve grown up with, have come from our parents who have grown up with it – and their parents, so it has evolved over this 10,000-year period. Now what does it mean? It means that our, my, everybody’s born pure, everyone’s born from the Gods you know? We trace ourselves back to the Gods because we are returning to the Gods, what we’re doing here is just part of the next story – and so we behave in a manner that is befitting of the next story, because we always talk about our kids and the night their born, and the people that have passed on. We hardly talk about ourselves, we’re saying this is for the generation not yet born and we’re fulfilling the dreams of our tupuna who have passed on’ (Ngahiwi Tomoana: 2013).*

Here we see the introduction of the spiritual element into tikanga, as this forms a very important part of Te Ao Maori. Fundamentally Maori have an extremely spiritual base and this element is at the forefront of all things related to Maori. In this statement Ngahiwi connects tikanga back to the creation of time, back to the Gods, and then takes us on a journey how this has become relevant today with the importance of building relationships and how this is a fundamental element of tikanga.

Ngahiwi goes on to say – *‘In the middle, there is a whole set of values that we’ve got to adhere too and that’s looking after our manuhiri number one. Number two, looking after the whenua, looking after environment – and if we can blend two together then we’ve got a business*

*because good environment and me giving you the best manaaki, means that you're going to come back. Suddenly it's an economic development because economic development is part of our whole tikanga too. We were trading and so that is part of our tikanga as well: trading, commerce, that's all part of our tikanga just as much as manaaki, whanaungatanga... all those things. It's a whole world view based in whakapapa relationships are based on whakapapa' (Ngahiwi Tomoana: 2013). Here the tikanga aspect showcased is manaaki, about caring for others, guardianship, ensuring our planet, the resources we use are looked after so that future generations may have the benefit of their use.*

Ngahiwi concludes his interpretation of tikanga with the following-

*'New relationships are built on whakapapa; business is built on whakapapa, and educations should be built on whakapapa. These are the missing links; they don't relate learning to who we are as a people, it's not just about your relationships with people you know, it's about creating new relationships. And it's based on the same thing – whakapapa. Everybody has a whakapapa so it's respecting who they are, where they come from – so we've got to respect the western ways and where they come from; respect the African ways and the Indian ways, and the Asian...and where they come from and suddenly, you start hitting the mark'. (Ngahiwi Tomoana, 18 July 2013).*

Tomoana firmly sees whanaungatanga and whakapapa as key elements of tikanga. Respecting each other, building relationships and how whakapapa(history) plays an important part of this process.

Michael Paku (Chairman, Heretaunga Taiwhenua) provides his definition of Tikanga in the following way –

*'Tikanga, for me, is basically common sense. It is the values that we use daily to – if you like, organise our lives – whether they be personal or work. So tikanga can change around the circumstances that you find yourself in from day to day, but tikanga goes hand in hand with kawa; and it is the kawa which is if you like, the laws that one applies tikanga by. Earlier today, I attended a powhiri a woman spoke on the marae. Now, the tikanga would normally be that women do not speak on the marae, but the nature of the hui, the nature of the topic that was discussed, it was deemed appropriate for this woman to speak on the marae atea. And how that was arrived at was going back to kawa. So, in the past we have had examples where women have spoken on the marae, in the rohe of Ngati Kahungunu, Ngati Porou, and if you like, we went back*



*to those laws and used common sense for today's hui to make that work. So, that's my understanding and explanation around tikanga'. (Michael Paku: 2016)*

Within this explanation, Paku shares that tikanga are values by which we live our lives, be it in a personal or business sense and that the boundaries of tikanga are open to change based on the circumstances of the occasion. In a sense, it is a 'fit for purpose' model easily adaptable to any given situation. In a business context Paku also explains that tikanga is not something which can be used as a screen for unacceptable performance and that strong management protocols must always be enforced -

*'At times, we have members who would try to use tikanga as an excuse for poor performance or non-productive performance, poor punctuality and they would try to hide behind tikanga as the reason why this didn't happen or that didn't happen or they weren't there. We make it quite clear as an organisation that tikanga is not something for you to hide behind; in fact tikanga is something you bring out to the forefront. It should be an enhancement, not something you go and hide behind'. (Michael Paku: 2016)*

JB Smith is the Pou Tikanga for Te Taiwhenua O Heretaunga a position created with the sole purpose of ensuring correct (tika) process is followed and in line with tikanga. JB explains Tikanga in the following text –

*'Tikanga, my definition, tikanga and kawa descends from IO down to mankind and so we will bequeath this world, and we have a responsibility in terms of our...being human, he tangata. Kawa was passed on to us for one purpose, to keep a balance in our world no matter what and so under that, the kawa, is the tikanga, the practice to help keep that balance. Western science tells us why is there a hole in the ozone layer? Why sometimes during the summer we have the algae bloom? Why is there algae bloom along the shore? From a Maori perspective, in terms of the kawa, in terms of the practice, has our practice not been tika'. (JB Smith 2016).*

A similar narrative exists here in that tikanga has descended from the Gods a particularly spiritual approach is evidenced and the practice is derived from what is right or 'tika'. To support Smith's views, Durie noted that *'tikanga derived from tika or that which is right or just'(Durie, 1994:3).*

JB Smith tells us *'as an indicator that our practices have not been in line with the kawa and so has caused an imbalance, hence what is happening with our natural environment. It's about making sure if we have that knowledge looking after our natural environment, we have that*

*knowledge looking after ourselves. To bring it down into management world, for organisations to prosper, it's about keeping a balance. Is your practice tika in terms of the shared vision of this organisation? It is important for staff to wananga in terms of being late to work, is that tika in terms of the shared vision? In terms of the work we need to do? Is that tika? In terms of the procreation for this organisation, there is tikanga put in place to ensure that we continue to grow'.* (JB Smith 2016).

It is clear within this description that tikanga should be viewed as a tool to enhance business practice and encourage better performance.

It is important to note that during this research project it became very clear to that tikanga is not the sole preserve of Maori as Paku states 'every culture has its own form of tikanga' (2016).

For me, it is about process, just having good process; keeping to that process, having trust in that process – most important, having the trust in the process. We can also see there are several approaches suggested related to the interpretation of tikanga, none are incorrect, but this indicates that it is open to the individual and that if the basis or starting point is one of 'tika' being true or correct then it is most likely to be correct. If you have that and you follow the process, you normally get to the position that you want to be in; not only do you arrive at that position but you arrive there in strength, you have a good foundation, a good format for whatever the issue or take (matter) is that you are dealing with.

I have already briefly discussed the first of these in relation to ethics. The base word tika, which means right or correct; the concept of tika or being correct, is a base principle that applies to all tikanga, so the practice of a particular tikanga needs to be correct and right, but in making a judgement about correctness, there is another key term that should be considered – this is the concept of pono, which means true or genuine; that is, true in terms of the principles of Maoritanga.

## **Powhiri/Mihi**

The powhiri (welcome ceremony) is one of the fundamental components related to tikanga Maori. It is at the forefront of all events and is used to welcome visitors and guests, to create an understanding (whakapapa) of the people involved in the occasion. Historically this was the domain where kaumatua (Maori elders) would have control of proceedings and generally this part of tikanga would include a karanga (calling onto marae), mihi (greetings) and whaikorero (speeches).

*'The powhiri is a custom associated with the welcoming and hosting of visitors, normally onto marae; however, nowadays the word powhiri is used to mean every aspect of welcoming visitors, beginning with the karanga, the formal speech making, the greetings and in the first meal, after which the visitors may move freely amongst the host people and be part of the occasion without any ritual restrictions. This is the general succession of events on a marae but of course, there are other customs included in such an occasion'. ('Tikanga Whakaaro – Key Concepts in Maori Culture', Barlow, 1991:99).*

Throughout my research journey powhiri and mihi have been identified consistently as mechanisms which are valuable to organisation values. Within Maoridom there are procedures for meeting visitor and guests. This protocol forms the powhiri (welcome ceremony) which is a primary value of tikanga. Today the powhiri is a ceremony which has been shaped to enable the use so that several various welcomes can be used and is not limited only to very important occasions.

The powhiri provides opportunities to welcome visitors and to show hospitality (manaaki) in an appropriate way. In Aotearoa New Zealand today there are several occasions where a powhiri may be seen and these occasions can now easily be held at various locations outside of what was historically used such as on the marae or inside the meeting house. Today powhiri is used in domestic dwellings, business premises, public grounds and buildings.

An example where powhiri is utilised outside of marae setting is within a business operational framework. Te Taiwhenua o Heretaunga as a Maori organisation has embedded tikanga and regularly practices this when required. Marei Apatu who is the Kaihautu for this organisation explains -

*'Powhiri for our new staff – this is really important I think, that the point of difference is about that first point of contact as a new employee, as you arrive into the organisation, are not negotiable; part of you arriving into this organisation is that we have a powhiri. The powhiri engages you, whatever your background is, to come along at that point in time and to experience something that could be out of your comfort zone; something that a lot of Maori wish they had the opportunity to reconnect back with; some of those people that are non-Maori that would like to get a better appreciation of how that feels and in particular, the non-Maori ones. It really sets this out there to actually test people in several ways without them knowing really knowing, 'have you got someone that can speak for you? What's that? Oh, well you know, the rituals when you come to a marae, you see people standing both sides. Yes, they may have*

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*and can you bring that... 'Oh close friend? Yeah great', so bring a close friend. 'No, we haven't. Well great, we'll lend you someone just to go through the whole process and have you got a person who calls you. No, we haven't. so, it's really, before that contact starts to commence, what I call a little ball of energy' (Marei Apatu, 2013, 2016)*

Here we are seeing tikanga blended with management in. that new employees receive a powhiri (tikanga) and this is not negotiable (management). It is important also to note that while it is compulsory for new employees to go through this process the organisation recognises that for some this may be out of their comfort zone and therefore ensures that support is in place where needed in that there is flexibility related to the process, with an example being the organisation will 'lend' someone to go through the process should the new person require this.

Marei continues –

*'This is this thing that we call about mauri (life-force). If there is any continuum that you want this organisation to have, and it's probably equally applied to any other organisation as well, it's this spark in energy that we call mauri. What you're doing is you're creating that spark in energy right at the most important part – and that's the arrival of you into this organisation, and so here's another part to that all'. (Marei Apatu, 2013, 2016).*

A very important point is raised that the overall spirit of both the organisation and the person being welcomed into it-are embraced and nurtured.

*'So, they arrive and here was this pakeha guy in amongst, and at the end of this go through the whole ritual of it all, and then we do a very unique thing; we bring this koha of that whole event, arrangement of a powhiri, to put the new person in the middle as the koha, over to us as the organisation. This is all symbolic, this is signifying exactly the things we are talking about in terms of the values. We have our himene, we have our karakia, and then we have our ruru, and then for the first time, coming over to just touch your nose and go through that process. At the end of it, when that had all finished, this guy says 'that was moving; I'm going to introduce that into my workplace because I just felt how at that point of time a new person coming into an organisation would feel straight away. That demonstrates another powerful example of how it takes time to get over each other, what is this organisation all about, what am I expected to do and go even further to fit in to the organisation?' (Marei Apatu, 2013, 2016)*

The evidence suggests again that there is a place for tikanga in business as this example relates to a visitor to the organisation, a stakeholder that was there for business purposes. The visitor was

so moved by the experience that he would go away and introduce elements of what he had experienced into his business operational framework.

*'You are removing all the barriers immediately. In a normal working situation, your first day of work, your full of nervousness. You don't know who you are going to walk into, who you're going to meet and then you're saying hello to a hundred-odd staff straight away...instead of you turn up and your sitting right next to each other and you don't know; I mean I've been in these workplaces like you too as well, you know, three desks away and you haven't even met that person months later. Then you find out one day after work, having a beer, 'oh you relate to each other we could've been talking to each other on a project (Marei Apatu, 2013, 2016).*

These comments reflect on the importance to both the organisation and individual with and how the powhiri process adds value by breaking down barriers that would normally exist both within an organisation and for a new employee entering into a workplace for the very first time, and how the process creates an awareness across the board, firstly for those already in the organisation they learn who the new person is, their role and the department they belong to, while the new person is briefly introduced to all members of their team/organisation.

To further investigate the powhiri and the values attached Ms Dale Moffat has been employed at Te Taiwhenua o Heretaunga for fifteen years and is currently the Projects Manager for Te Manaaki Taiao, which is an environmental and community development or marae hapu development department within the organisation. Dale provides her insights as to the benefits of powhiri.

*'I think even though a powhiri is nerve-wracking for a new staff member, once they've gone through that process or as they are going through that process, there is a handover and they are welcomed into the whanau, or to the organisation. There is literally a handing over sometimes if somebody has come from another organisation to this one, there are people from the previous organisation and they bring the new person in and then our people (TTOH) come and stand by them, they now are part of us. There is a physical handing over but the whole process is about that – is about welcoming them into the Taiwhenua (Dale Moffat:2013, 2016).*

We see a common thread within these discussions about powhiri. Although the new staff member will be nervous (this is normal for all new staff members), the process is to empower the new staff member by ensuring they feel welcome, they feel uplifted.

Dale continues – *'Then you have a cup of tea and something to eat that is a basic version of the process, it's just that much more relaxed you know and natural. It breaks the ice straight*

*away. On the reverse, I've seen people that come in on secondment and may not have that powhiri, there is a bit of discomfort there because they don't know anybody. The powhiri process is a process of engagement; if you go through the powhiri process, you have done more than just talk with them; you actually have to...well you know a hongiri to me is about the sharing of breathe and meeting of the third eye I guess, you've actually made contact – a certain kind of spiritual contact – and once you have done that, and you have eaten together – like broken bread together, you are on another level you know. It is the only way that Maori want things...that is a process that they've always known and that is a process to make them comfortable on the other end, an absolute must for things to fall in the correct manner afterwards' (Dale Moffat, 2013, 2016).*

Dales goes a little further here and emphasises the powhiri has spiritual attachment for Maori, it is a way to share breath (hongiri) share food (manaaki) and share wairua (spirit). It is understood within Maoridom that if this process is not carried out correctly or at all then things will not be in the correct manner and therefore the relationship is at risk of failure.

How does one find the balance between the two worlds when using powhiri as an operational tool throughout Aotearoa New Zealand? Michael Paku provides an insight -

*'How do we manage the Te Ao Pakeha versus Te Ao Maori. Our powhiri take place at eight o'clock in the morning for new staff members; that means new staff members and those staff that wish to come along and support that process come in their own time, meaning the initial powhiri takes place prior to the working day starting, however the induction side of that powhiri takes place once work has started. We have found that support from staff is strong. It is remembering that this person still has mana, still has their own mana, it is about making sure that their mana remains intact throughout this process. That is the most important thing' (Michael Paku, 2013:2016).*

In a business context, the powhiri is used to welcome new staff, and the balance is provided by staff buying in to the process. It is refreshing and enlightening that although the powhiri is part of the tikanga of the organisation and staff are required to attend, they do so in their own time clearly support the values of the organisation they represent.

## Manaakitanga

Barlow in his book 'Key Concepts in Maori Culture' provides his definition of manaaki –

*'Manaaki is derived from the power of the word as in Ma-Na-Aki, and means to express love and hospitality towards people. The following is a modern saying often used to express hospitality: your contribution and my contribution will provide sufficient for all. The most important attributes for hosts is to provide an abundance of food, a place to rest and to speak nicely to visitors so that peace prevails during the gathering. If these principles are implemented, a hui will more likely be regarded as a memorable occasion'.*  
(Barlow, 1991:63).

Examining this further -

*'Manaakitanga is one of the values that underpin tikanga Maori. It refers to a set of values, like all values they are put in place as a benchmark that one should aspire to reach. When we say, there is a high value placed upon manaakitanga, we mean this is important; that these values are important to Maori. The principle or tikanga of manaakitanga applies to social occasions when a need arises to look after visitors. While almost all situations where manaakitanga is applied there would be a provision of food'*

(Oxford Compact Dictionary 2000:1277-78).

These definitions provide us with the knowledge that manaaki is a key component of tikanga, that this is very important to Maori. Ngati Kahungunu ki Heretaunga place particular significance into this area of tikanga.

Ngati Kahungunu Iwi Inc which is an iwi organisation with 60,000 members (census 2012) of which about 22,500 are registered to our organisation. Ngati Kahungunu is the second largest iwi in terms of our coastline, which stretches from just south of Gisborne to southern Wairarapa just near Wellington and has the third largest iwi population by size.

Ngati Kahungunu Iwi Incorporated is a small iwi organisation; with fifteen staff members, some on fixed term positions. Key business interests include education, health and wellbeing, environment, economic development.

Adele Allen is the Chief Executive Officer and provides her insight into manaaki –

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*'It's not written in policy but there is an expectation that we'll show manaaki to our guests it is something that we do expect to offer our guests; so for example, when we...our receptionist as the first person who greets you, we expect that manaaki is quite an important part of her job and she does it very well, she will ensure guests are offered water and that sort of thing. If we are hosting something, we will generally offer our guests a cup of tea and if we are holding a lunch or a morning tea time, we will normally cater it; whereas obviously when we go outside to other organisations that's not always the case (Adele Allen:2013,2016)*

The concept of manaaki is very important to this organisation and although there is no policy to support the implementation into operational framework there is a clear expectation that it is practised. We also gain a valuable insight that there are other organisations (stakeholders) which do not follow this process. Adele further expands -

*'I feel that is enhancing the hospitality although at times sometimes we go a little over the top. Sometimes we've catered too much depending on the occasion it might be we've got too much and we end up having quite a lot of food, in terms of keeping our fiscal responsibility which is important. Having guidelines as we do not have policy around this so again I think management leadership thing which we were discussing earlier comes into play in terms of expectations and yes we want to show manaaki, it's interesting as I think most of our guests (non-Maori) aren't expecting anything so anything they get is great' (Adele Allen:2013,2016).*

The expectation that management needs to manage this process is another example of tikanga working within a business context but clearly management protocols (fiscal responsibility) need to be in place to be truly effective, here we can see that a blended version would work extremely well. However, does this process (manaaki) enhance the visitor/guest experience?

*'I am positive it does; I've never actually asked, but I think people get an opportunity after the business of the meeting is done to have a kai(food) and people can kind of relax their guard a bit, you get a bit of a closer bond than you would if you just finished the meeting and they are off out somewhere to get lunch. It helps to form strong relationships' (Adele Allen:2013,2016)*

Allen's comment is in accord with Mead's description of the importance of Mauri. He states-



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*'All these things link the mauri or the life force of an organisation to the mana that people within that organisation hold and extending this to visitors that come on site, giving them an experience that they will remember and talk highly of for years to come. The aspect of manaakitanga: it is necessary for the host group to balance several concerns and at the same time be mindful of the high value placed upon manaakitanga. Criticism of an event so public can hurt and be remembered for years afterwards. The stigma here is it may focus totally on the inadequacy of manaakitanga, rather than on the main event'. All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people and being very careful about how others are treated. (Mead: 15:16:29).*

Michael Pocklington is the Auckland Regional Manager for Workforce Development Limited, a non-Maori Private Training Establishment with its headquarters in Napier, New Zealand. This company delivers Youthwork and Hospitality qualifications within the New Zealand Qualifications Authority scope. Pocklington who is Maori oversees the Auckland operations which includes a campus in Manukau City, here he provides a unique insight into manaakitanga in his workplace –

*'The staff at the Manukau campus who are of Maori, Pasifika and Pakeha identity practise the sharing of food as a natural cultural practise and therefore nothing really formal needed in the way of discussion. Communal eating during work hours is standard and the practise of inviting anyone else close by-visitors and students (manaakitanga) is tikanga for the campus. This tikanga is not unique to Maori but is expressed at the campus as a Maori custom/practise referenced by the campus' (Michael Pocklington: 2016).*

From this insight, we can start to form a conclusion that manaakitanga has a place in any given situation, and is a powerful tool which can be used to encourage and develop stronger relationships.

## Whanaungatanga

Within the tikanga resource booklet created for Te Taiwhenua o Heretaunga the following definition is provided –

*‘Builds relationships, actively forging kinship bonds and connections (whakapapa); builds credibility and rapport to establish working relationships with the team and others, internally and externally; manages differences of opinion with tact and diplomacy; operates in way that is ‘tika’. (Te Toi Huarewa 2015:7)*

Paku points out -

*‘For this organisation, whanaungatanga is totally embedded into this organisation. What are the benefits? Well I suppose the benefits I see is people of different cultures, backgrounds when they come into this organisation in the space of a very short time they become part of this organisation as though they have been here all their lives – they just totally embrace that whanaungatanga concept’. With that comes passion, more staff are prepared to go the extra mile for not only the organisation but for the clients they happen to be working with. That is whanaungatanga in the wider sense, it’s not just the organisation that benefits, it’s those that we have the relationship with – whether they be a stakeholder, a user of our services...everybody benefits from this thing called whanaungatanga, including our funders’ (Michael Paku, 2013:2016).*

Paku uses the word passion, that whanaungatanga creates passion for the organisation and for each other in the workplace. Staff are willing to go the extra mile, and it assists to build stronger relationships both internally and externally.

Adele Allen (CEO, Ngati Kahungunu Iwi Inc) shares –

*‘We do practice whakawhanaungatanga, as we are interested in what each other is doing. Mondays, we have a staff hui which is not only a catch up on what we are doing in terms of the business, but maybe its whatever people want to tell us, if they’ve got some family event they’ve done on the weekend. We are always trying to develop a sense of whanau because we are connected in one way or another. (Adele Allen, 2013:2016).*

Within this context, we see the influence of connectivity, the ability to ensure staff are made to feel as they are family, this is evidenced through the encouragement to share stories during staff meetings. Adele expands -

*'Personally, I'm quite conscious I am a manager, I make of point of sitting down with staff and having lunch with them but I am mindful that once the time was finished I would get up and return to work. In fact, I would normally have a shorter lunch than normal. I think at times things have gone on too long so we might have a shared lunch and the lunch period has gone on too long for some. Most people have gone back but there are stragglers and I think that is the sort of thing that I am working on now, because it is not something that is necessarily new but it's just one of those behaviours that can kind of creep in. The other managers who I expect to manage their staff, but some of them I think have gotten into the trap of feeling more like their friend rather than a manager' (Adele Allen, 2013:2016).*

This leads to an issue I identified when settling on this project, during my early management career I had implemented whanaungatanga into my workplace without management protocols attached. This led to challenges when setting tasks for staff and it is interesting that a similar situation has occurred in another workplace –

Adele Allen shares -

*'So rather than doing what I am asking, they are actually not, they understand where I am coming from, but they feel awkward about doing the management side of things. This is something I've had candid conversations about with staff and it is one of the items we want to talk about in terms of what are the expectations around behaviour' (Adele Allen, 2013:2016).*

Whanaungatanga if not managed effectively can lead to blurred boundaries between management and staff, it is clear very strong guidelines must be implemented for this to work successfully in the workplace.

*'Yes, we want to encourage a close working relationship, yes, we love working for the iwi but it's an honour and it's a privilege, and we need people to do their job' (Adele Allen, 2013:2016)*

Another further interesting definition of whanaungatanga by Tomoana -

*'Greater whanaungatanga is with non-Maori, with the western, the eastern...all things. So, it's not just about your relationships with people you know, its' about creating new relationships. And it's based on the same thing – whakapapa. Everybody has a whakapapa so its respecting who they are, where they come from – so we've got to respect the western ways and where they come from; respect the African ways and the Indian ways, and the Asian...and where they come from and suddenly, you start hitting the mark' (Ngahiwi Tomoana: 2013).*

Here Tomoana expands the whanaungatanga concept to embrace the world, emphasis is on where you come from (whakapapa) and that the two (whanaungatanga and whakapapa) are inextricably linked.

The New Zealand Maori Tourism Board website also has an interesting definition of whanaungatanga- - *'is more about a collaborative, inclusive approach; it's about collaborating and including people'* (NZMT 2016).

## **Leadership and Tikanga**

Throughout the duration of this research a common theme has been present when ascertaining best practice methodology when blending tikanga with management. Leadership has been evident as a mechanism to enable successful implementation into organisational frameworks.

*'I think first and foremost it is the leadership of any organisation that needs to demonstrate what that is. If, as you were saying, you know the lunch hour and you're able to have that whanaungatanga time, if you're the person (leader) sitting there that extra 10 minutes, taking that extra 10 minutes for lunch, then why should you expect everyone else to go back to work when their lunch period is over (Michael Paku, 2013:2016)*

Effective leaders must always lead by example, as this set the tone for their team and provides clear expectations to staff. Paku continues -

*'For me, it's about those that have the position of leadership authority need to demonstrate effective leadership, effective process and a good balance of...I think tikanga as displayed; if they can show that and provide that for others to see, others will be able to copy and they will know where the boundaries are. It is when there are no boundaries, and that goes around any organisation, where there are no boundaries around what is good management practice, what is good process, that leads to trouble. So, for me, tikanga Maori does not mean*

*to say that it is superior or inferior to any other cultural practices – it's just another form of practice based on what is, it depends on those who leads it' (Michael Paku, 2013:2016).*

A good leader will make allowances for those things to happen but will create an awareness that taking advantage of a situation such as unapproved extended breaks is not allowed to continue. A good leader will provide clear expectations and reasons why, the explanation and the balance, the work ethic and enjoyment. Some leadership styles may include ensuring staff are aware of responsibilities and who they are accountable to.

Within Te Taiwhenua o Heretaunga there is an expectation that staff are aware of their responsibilities and do not need reminding of their duties. The leadership style enforces obligations – obligations to the people they represent (hapu, tribe) and to their work colleagues (whanau) that they are there to complete a task. George Reedy provides his views –

*'We follow the proper protocols, the expectations are set in there in tikanga, so you are responsible back to, we'll call it the tribe for want of better language, or back to the whanau, which is your work whanau, you are responsible for pulling your weight. You are not here on a free pass, so if you are not pulling your weight, we need to have a korero with you. Any community aye, if you are doing something inappropriate or not correct, you need to have a discussion about it, and the ultimate sanction is you are ejected from the community, so you know that is the ultimate sanction here as well, you could end up being 'hey you don't quite fit'. We will go through all the things, we will respect, you know whakamana, whanaungatanga, if you need some support and all the rest of it but that's not an excuse for poor performance or poor behaviour' (George Reedy, 2013:2016).*

## **Tikanga advancements in Aotearoa New Zealand**

Over the years there has been significant strides from central government and some businesses towards the acknowledgement that te ao Maori forms an important component to New . We have seen an increased commitment from organisations to recognising Maori tikanga as part of the landscape that is Aotearoa New Zealand. Within the past thirty years New Zealand has seen significant change related to tikanga Maori and this has been evident especially with Te Reo Maori (Maori Language). We have seen the introduction of Kohanga Reo (Early Childhood Language nests), and we are currently witnessing more use of Maori language within everyday New Zealand life. An example of this is when flying with Air New Zealand passengers are available to complete a

quiz displayed on screens within the aircraft. The quiz provides answers using a bi-lingual template, in that each answer has both English and Maori definitions.

Michael Paku offers his views on the advancement of tikanga within Aotearoa New Zealand -

*'Personally, I believe that Maori values, Maori views are becoming more widespread throughout New Zealand. The daily/evening news, we see more and more use of Maori kupu in there, we are hearing that on our national radio stations where once upon a time you only heard that through one week of the year – Maori Language Week – Radio NZ has made a statement that they are going to continue that throughout the year. They are starting to take on the values of tikanga Maori or Te Ao Maori' (Michael Paku, 2013:2016)*

Mainstream media in Aotearoa New Zealand are beginning to support tikanga Maori by increasing the use of te reo within their broadcasts. This is evident on most days of the week as we consistently hear television presenters using Maori language. This is predominantly either at the beginning or the end of the broadcast, but still represents a significant positive step as not too far back in our past this type of behaviour would have been frowned upon by those in positions of power.

Paku continues –

*'Our children, particularly our young children- Maori or non-Maori, are becoming more aware of the Maori aspects as they grow up and if anything, they are starting to identify that Maori is part of the New Zealand culture. So, whether organisations should take it or not, I think it is in their best interests – especially if they see a long- term future for themselves that they start to embrace Maori philosophy and part of that philosophy is tikanga Maori. It is just as relevant today as it was 30 years ago – and it will be just as relevant in 30 years' time (Michael Paku, 2013:2016).*

While our country evolves as a nation the steps taken to acknowledge the place of Maori within the Aotearoa New Zealand landscape have been painfully slow and yet Maori have held steadfast in their beliefs and values, and they openly state that these beliefs and values are not going anywhere. They are here in Aotearoa New Zealand to stay.

Dale Moffat believes some good progress has been made-

*'There wouldn't be one person in NZ unless they've recently arrived and even they probably know what **Kia Ora** means, that it's a greeting; whether they actually know what it's saying is...doesn't really matter at this point' (Dale Moffat, 2013:2016).*

This again suggests the use of te reo Maori has increased, it is no longer 'hidden or forbidden' and we often bear witness to the use of te reo (language) or tikanga on the world stage. An example being the famous NZ All Blacks who perform a Maori haka before every match they play. This is televised to every corner of the world, and so the awakening of te ao Maori has begun.

Moffat continues – *'In New Zealand unfortunately we still have people that will hang up the phone if somebody says 'Kia Ora' to them as a business greeting. I don't know what you do about that except persevere with staff and business so it becomes part of the norm. Instilling tikanga practices means learning, growing those with the knowledge so nobody feels threatened. Our stakeholders, when we meet they come away just like everybody does after receiving manaaki and whanaungatanga, they come away with their wairua uplifted'* (Dale Moffat,2013:2016).

## **Output: Resource Booklet**

### **Blending Tikanga with Management for Effective Practice**

The vision for this project before research was undertaken was to create a resource booklet which organisations within Aotearoa New Zealand could use should there be motivation to implement tikanga into business practice. The statements listed below are from a number of my research participants and were gathered mainly to ascertain if the notion of a resource booklet was in fact realistic and further to that would the businesses within Aotearoa New Zealand benefit. The question posed – Do you think a resource booklet that stipulates various tikanga components which are dovetailed with management practice would be beneficial for businesses within Aotearoa New Zealand? The following statements are abbreviated responses -

**Adele Allen** – *'Yes definitely'*. (Adele Allen, 2013:2016)

**Ngahiwi Tomoana** *'Yeah and it doesn't need to be a complex book; and I don't see it as being a big book either. Might have some examples – they will be the big bit – but I don't think the fusion of both would be hard at all. Its attitudes, its people that need a change rather than... and people would change the systems. So, it's about getting key leaders and so that is part of my plan too. I not only get key Maori leaders to work together, I get all the key pakeha leaders to work with the key Maori leaders. When you get that personal knowledge of each other, it just strips away all those barriers...it has to be just 'kanohi ki te kanohi'. That's one of the key things'* (Ngahiwi Tomoana:2013)

**George Reedy:** *'Yeah, well I think we are right because the rest of the world is shifting to this whanau wrap-around service philosophy. They are starting to catch on that we've been doing it right' (George Reedy, 2013:2016).*

**Michael Paku:** *'I certainly believe that there is room for such a tool within corporate structure. If nothing else, just to challenge the culture that already exists within that organisation. If you can measure yourself against someone else's' perspective of corporate culture and if you like, take what you perceive to be the best of that other culture, that other process and embed some of that to make your organisation a better, more effective organisation, then why wouldn't you? My personal belief is that all organisations should always look to improve and become the best organisations that they can be' (Michael Paku, 2013:2016)*

In acknowledging the Taiwhenua o Heretaunga has a resource booklet created on tikanga Paku goes on to say –

*'At times if there is a sticky issue that pops up and there is a wide division around thinking as to where the organisation should go or how it should deal with the situation, we refer back to that book as the starting point. By having that book, that is our starting point and we go back and check ourselves off – how do we follow the process laid down in this pukapuka? And if we haven't, then let's make that the starting point'. (Michael Paku, 2013:2016)*

**Marei Apatu** *'I've got to say – and why I've hesitated – it's got to be a resounding yes. What that booklet has done, we've seen two major organisations, Regional/District Council actually produce a similar version because I think you have to take into broad account that your business may be reliant on relationships that if it was a commercial activity, I am sure that part of your market in terms of customers or clients is going to be a mix... sorry, going back to your workforce, may have a number of people that work across a number of broad ethnicities. It's all of that and you can see that at the beginning aye. One of the points about this whole thing too in terms of where we've come from and it may be applicable to what others could glean from this sort of practice in terms of, you know' (Marei Apatu, 2013:2016)*

**Dale Moffatt** *'Absolutely. It is what we do in our work. I totally understand that concept because that is what we had to do. We are the translators of... our role really is translating marae/hapu values into documents like hapu management plans, so that regional councils and all that can see where the common meeting ground is, where they are coming from, what the process of engagement is, how they talk to Maori, marae and hapu. So, there has always got to*



*be that resource that shows how the two can come together, absolutely....it would be a great use' (Dale Moffat, 2013:2016).*

All respondents were unanimous with their support for the concept of a resource booklet which provides information on how to blend tikanga with management for effective practice. The research clearly shows support for this concept and there are undoubtedly benefits which will occur if such a booklet was published.

## **Challenges to overcome**

During my research, it has become evident to me that NZ business and/or NZ people in general are largely unknowledgeable or lack an understanding about Te Ao Maori, the Maori world view and thus are fearful of what that looks like to them. This presents significant challenges regarding this project and the vision of embedding tikanga into workplace practice, as without clear understanding of the value which tikanga can add, no benefits can be aligned. If there is a perception that no benefit exists from implementing such a practice, then there will be no positive movement towards achieving the outcome envisaged at the outset of this project.

Allen shares this viewpoint –

*'A lot of non-Maori organisations would probably love to but they would be scared to get it wrong, you know? They'd love to come and participate in a big powhiri but where do we stand, what do we do?' (Adele Allen, 2013:2016).*

Allen is clearly advocating that if non-Maori gained more of an understanding of te ao Maori, then the increased confidence that would occur as a result of greater understanding would in turn increase their participation and alignment with Maori.

Apatu shares that a commitment must be made, to be prepared to learn, to embrace new cultures - *'Probably fear, fear of change, fear of the type of culture that drives their organisation because that is what it is at the end of the day. Look it's about that commitment, it's about that commitment to say 'look if I want to cross or get over some type of relationship that we've never had before then you've got to put time up your sleeve, that would be my thing back to non-Maori organisations if they wanted to have a long-lasting sustaining relationship with a Treaty partner, or a business partner, then take the time to know each other' (Marei Apatu, 2013:2016).*

Another example of non-Maori misunderstanding of te ao Maori is the misguided notion that the word 'pakeha' is somehow demeaning or disrespectful to non-Maori, when in fact Barlow emphatically disproves such a notion.

*Barlow provides this insight 'Foreigner, White NZ. Pakeha is the name that was given to the white-skinned immigrants who came from the United Kingdom and settled in NZ. The name also refers to a fairy. The word pakeha can also signify a flea or type of eel, but in my view the term derived as applied to white people did not derive for any of these alternative meanings. The word is not a term of denigration in Maori usage, but rather one of respect in associating the new settlers with supernatural beings or God-like people' (Barlow: Key Concepts in Maori Culture'1991:87).*

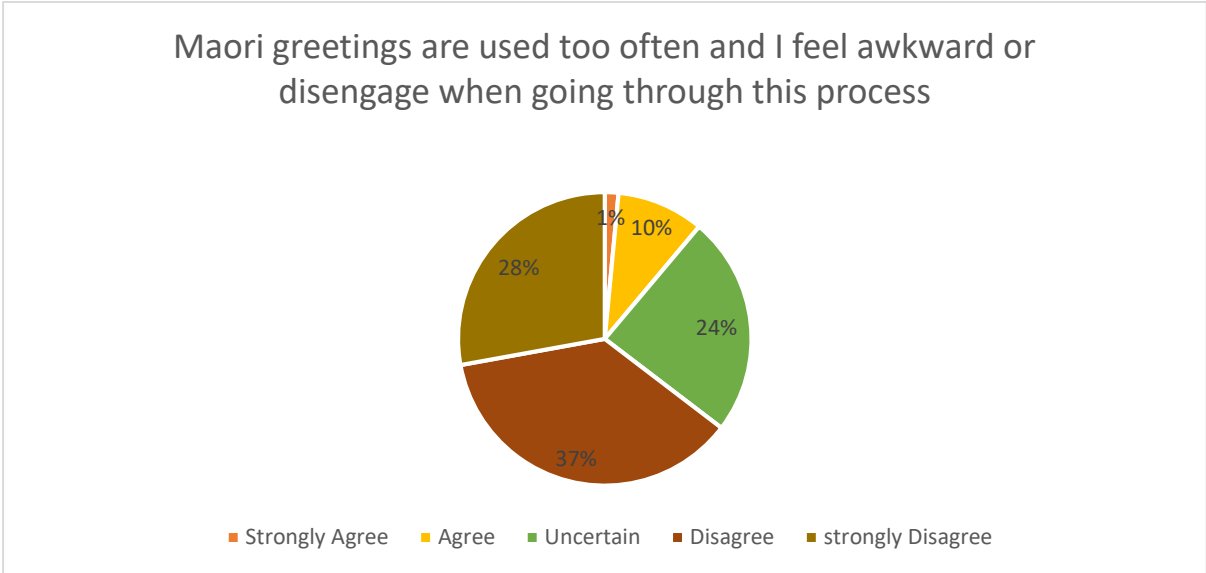
## Survey

This survey was created to assist this project by providing an insight into how various aspects of tikanga are received within the workplace at New Zealand School of Tourism. Participants were sourced from staff and students from across our eight campuses situated from Auckland to Dunedin. There were 388 respondents and the survey provides a broad focus of four components of tikanga –

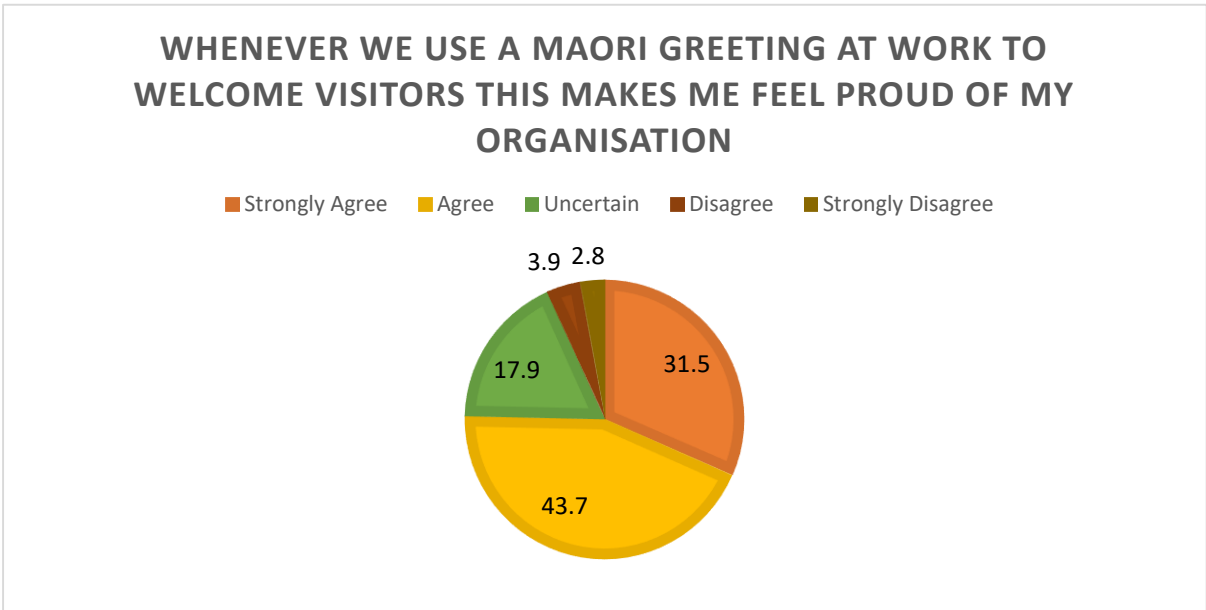
1. Nga mihi (greetings)
2. Whanaungatanga (maintaining relationships)
3. Manaakitanga (to care for others or to be hospitable)
4. Waiata (personal expression)

Participants could provide their views by answering each question/statement using a rating scale that indicated if the respondent agreed or disagreed. The large number of participants provides a reasonably good sample from which we can form solid views and offer reasonably accurate summaries from information gained.

**Question 1:** Greetings - 61% either disagree or strongly disagree with this statement. There is strong support indicated for the use of Maori greetings. 24% are uncertain, this could reflect a lack of understanding of this process.

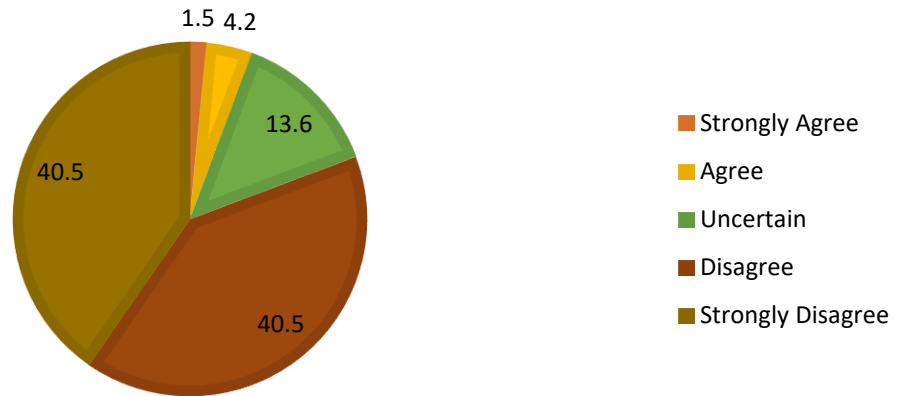


**Question 2:** Greetings- 75% either strongly agree or agree with this statement so there is a strong sense of pride evident when Maori greetings are used. 18% are uncertain, this could mean they are not engaged when visitors are on site.



**Question 3:** Greetings - 81% strongly disagree or disagree suggesting there is huge value gained when welcoming visitors/guests using a Maori welcome.

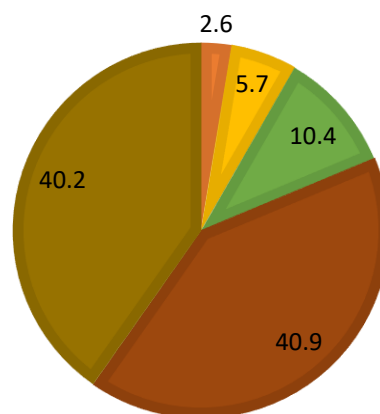
**I BELIEVE THERE IS NO VALUE IN WELCOMING VISITORS OR GUESTS USING A MAORI WELCOME**



**Question 4:** Greetings- 81% either strongly disagree or disagree that Maori welcome should only be used for Maori. This is a strong statement that Maori welcome should be used to welcome all

**A MAORI GREETING SHOULD ONLY BE USED TO WELCOME MAORI**

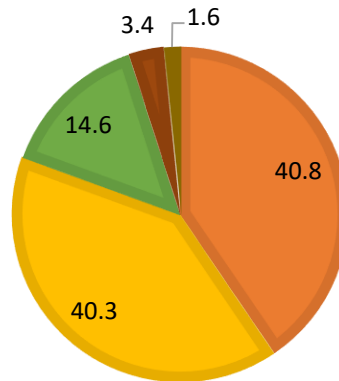
Strongly Agree Agree Uncertain Disagree Strongly Disagree



**Question 5:** Whanaungatanga - 81% either strongly agree or agree that a whanau environment provides motivation to attend the workplace.

### A WHANAU (FAMILY) ENVIRONMENT AT WORK/SCHOOL PROVIDES ME WITH MOTIVATION TO ATTEND MY WORKPLACE

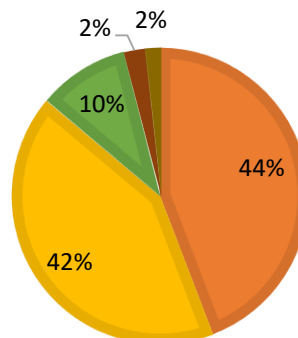
Strongly Agree Agree Uncertain Disagree Strongly Disagree



**Question 6:** Whanaungatanga - 86% either strongly agree or agree that a whanau environment provides a friendly, enjoyable workplace that encourages better effort.

### A WHANAU ENVIRONMENT IN THE WORKPLACE PROVIDES A FRIENDLY ENJOYABLE AND RELAXED ATMOSPHERE WHICH ENCOURAGES ME TO PUT IN BETTER EFFORT

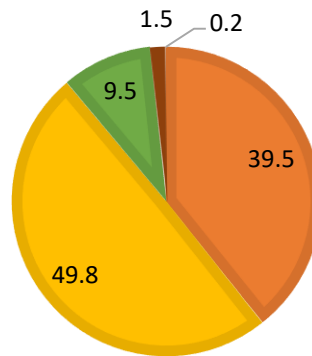
Strongly Agree Agree Uncertain Disagree Strongly Disagree



**Question 7:** Whanaungatanga - 89% either strongly agree or disagree that a whanau environment encourages stronger workplace relationships.

### A WHANAU ENVIRONMENT ENCOURAGES STRONGER WORKPLACE RELATIONSHIPS

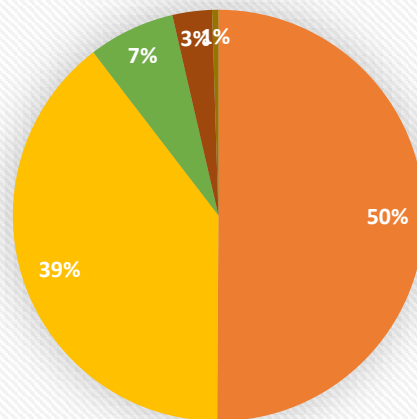
Strongly Agree Agree Uncertain Disagree Strongly Disagree



**Question 8:** Whanaungatanga - 89% either strongly agree or agree that they perform better in an environment that makes them feel like whanau.

### I perform better in an environment which makes me feel like whanau/family

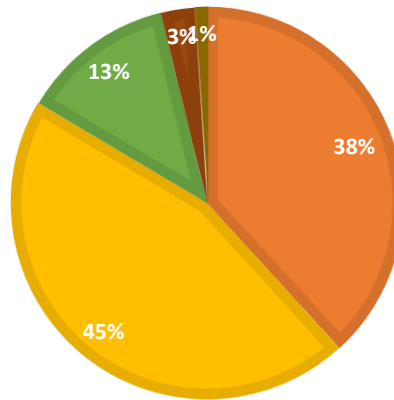
Strongly Agree Agree Uncertain Disagree Strongly Disagree



**Question 9:** Manaakitanga - 83% either strongly agree or agree that the sharing of food builds stronger relationships. 13% are uncertain, this could be a reflection that they have not had this experience.

### OCCASIONS WHERE COLLEAGUES/STUDENTS SHARE FOOD(KAI) TOGETHER ALLOWS ME TO BUILD STRONGER RELATIONSHIPS

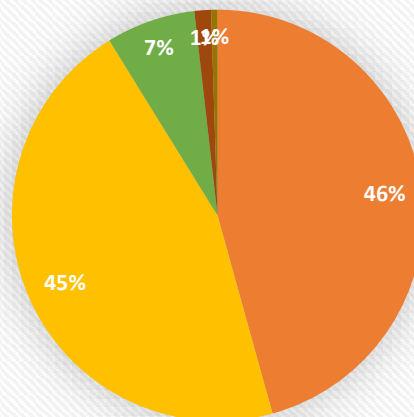
Strongly agree   Agree   Uncertain   Disagree   Strongly Disagree



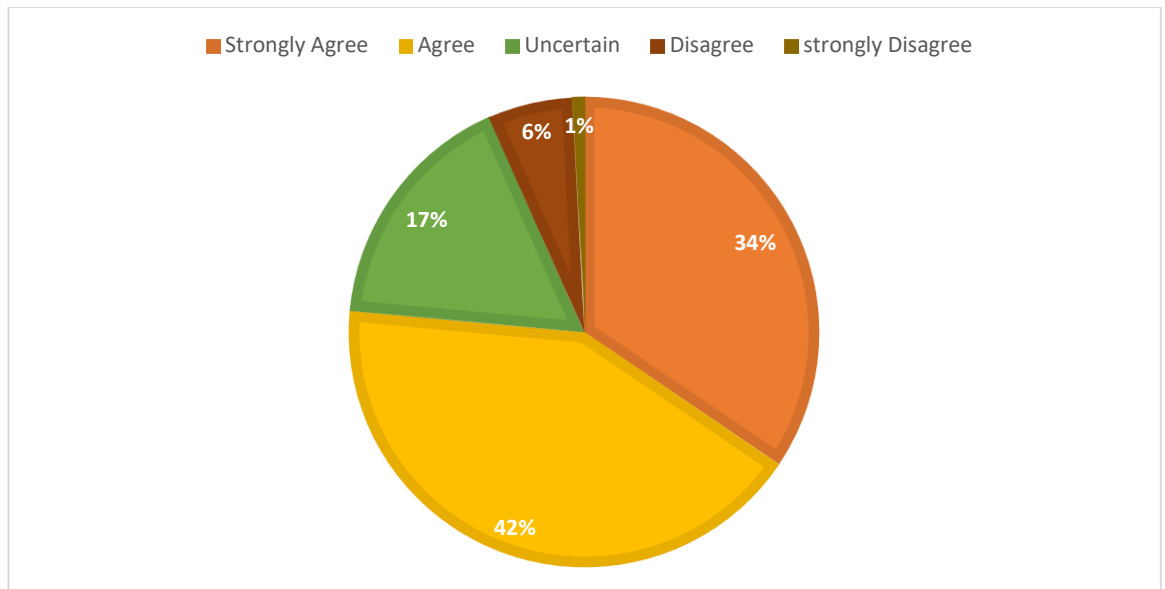
**Question 10:** Manaakitanga - 91% either strongly agree or agree that being a great host is fundamental to business/class success.

### Being a great host to any visitor/guest is fundamental to our business/class success

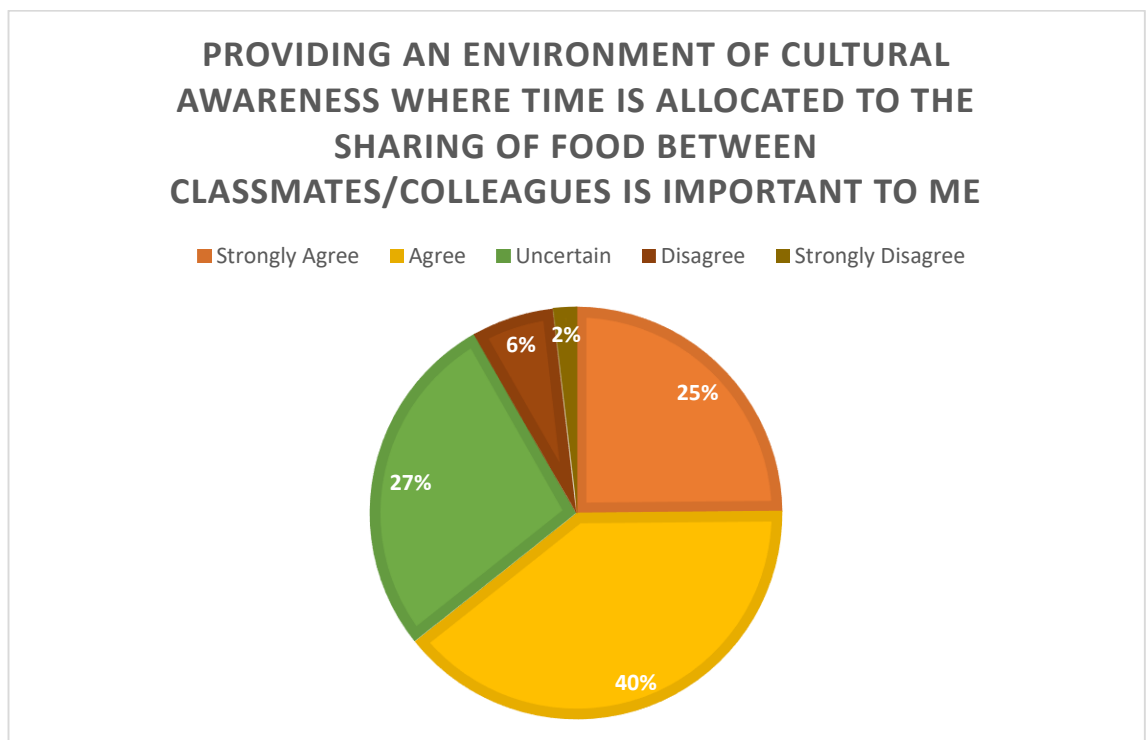
Strongly Agree   Agree   Uncertain   Disagree'   strongly Disagree



**Question 11:** Manaakitanga - 76% either strongly agree or agree that the NZST waiata makes people feel proud. 17% are uncertain which could indicate they do not fully participate when asked to sing the waiata.

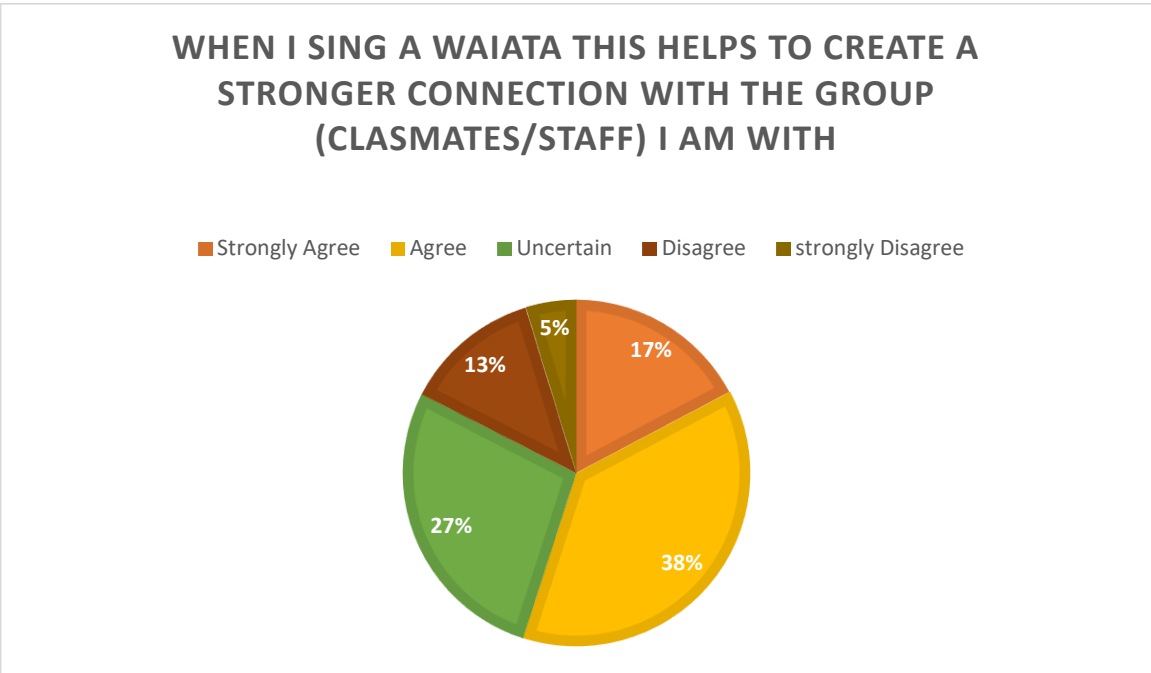


**Question 12:** Manaakitanga - 65% either strongly agree or agree that it is important to them to recognise cultural awareness around the sharing of food and time allocated to this. 27% are uncertain possibly indicating they do not understand the significance of this to maori.

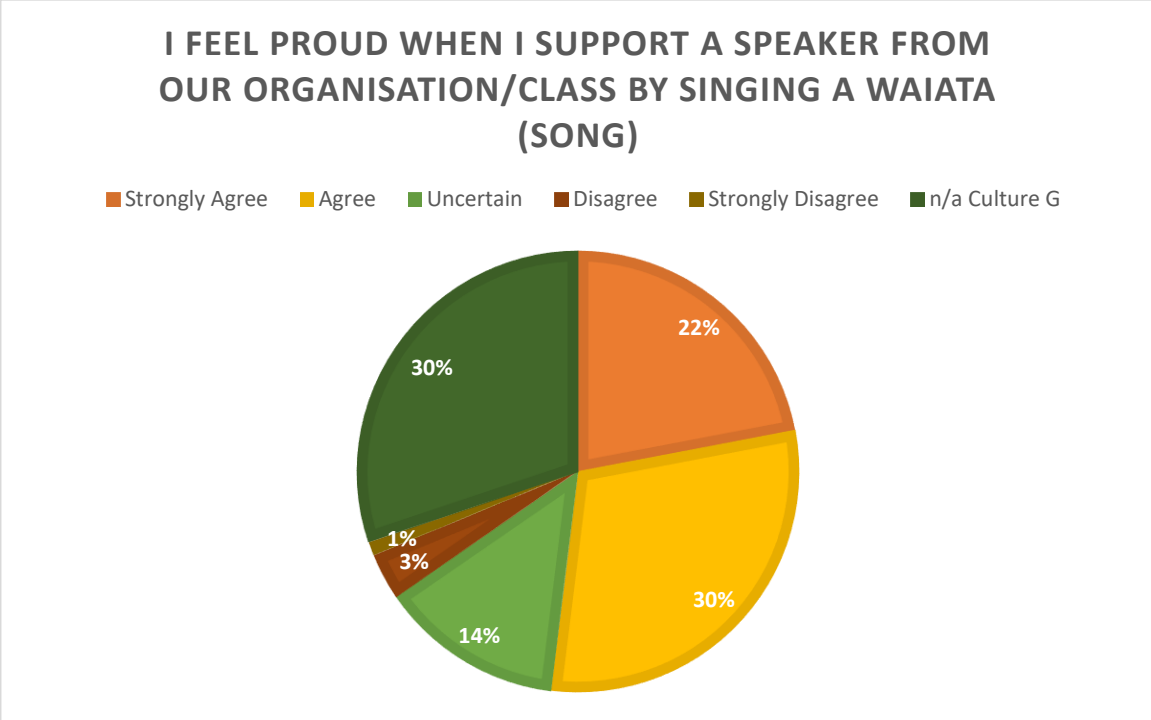




**Question 13:** Waiata - 45% either strongly agree or agree. 27% are uncertain this could be because they do not sing a waiata. 18% either strongly disagree or disagree.



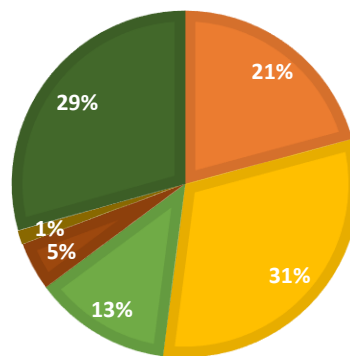
**Question 14:** : Waiata - 52% either strongly agree or agree they feel proud when supporting a speaker with a waiata. 30% have identified they are not part of a cultural group.



**Question 15:** : Waiata - 52% either strongly agree or agree that singing the school waiata allows them to express themselves positively. 29% identified as not part of the cultural group.

**SINGING OUR SCHOOL WAIATA(SONG) WITH MY CLASSMATES/WORK COLLEAGUES ALLOWS ME TO EXPRESS MYSELF POSITIVELY**

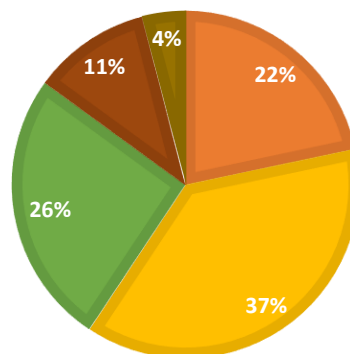
Strongly Agree Agree Uncertain Disagree Strongly Disagree n/a Culture G



**Question 16:** : Waiata - 59% either strongly agree or agree that waiata is a great expression and makes them feel proud of their school/organisation. 26% are uncertain.

**WAIATA (SONG) IS A GREAT WAY FOR ME TO EXPRESS MYSELF AND MAKES ME PROUD OF WHO I AM AND THE SCHOOL/ORGANISATION I REPRESENT.**

Strongly Agree Agree Uncertain Disagree strongly Disagree



## **Conclusion:**

**Survey questionnaire** – strong evidence supporting tikanga practice is provided by the results of this survey. Overwhelming results show that in 15/16 questions the weight of respondents in favour of tikanga was more than 50%, this provides me with confidence that should tikanga be adopted by organisations in Aotearoa New Zealand that with better understanding it can achieve fantastic outcomes resulting in effective and authentic practice.

Is it possible to blend tikanga with management practice? My view is that change has already begun. The educators, thinkers and researchers must put the pieces into new places, embrace new technologies, new information and try to make sense of the changing world. Tikanga Maori is part of the change occurring in the landscape of Aotearoa New Zealand.

*Tomoana summarises 'Whereas in the Chinese and Maori system, you trust that word implicitly until something falls over. And that's the two different systems – that's the difference when you're talking about having married Tikanga and the western legislation, it can be done easily, but you've got to know the confusion or the Maori part, the te ao Maori, and you've got to know the western system and then merge them. We do that naturally all the time now because we were brought up in a western system, and we are just rediscovering our tikanga, so it's the other way around for us' (Ngahiwi Tomoana:2013).*

Mead in his book 'Tikanga Maori – Living by Maori Values' tells us about Maturanga Maori Knowledge. *'Maori knowledge is being revived today and there is a new subject area called Maturanga Maori which is being taught, researched, argued about and taken very seriously in learning institutions. It is taught at graduate studies' levels at Te Wananga o Raukawa and elsewhere. The term Maturanga Maori encompasses all branches of Maori knowledge, past present and still developing. It is like a super subject because it includes a whole range of subjects that are familiar in our world today, such as philosophy, astronomy, mathematics, language, history, education and so on. And it will also include subjects we have not yet heard about. Maturanga Maori has no ending – it will continue to grow for generations to come'*

This is a signal that the beginning of a revival of Te Ao Maori has begun, a renaissance of the tikanga, of the language of all things Maori. Mead continues -

*'As mentioned earlier, Maori culture can be likened to Humpty Dumpty; when Humpty Dumpty sat on the wall, he or she was a complete being, but when Humpty fell the whole being was shattered and broken into pieces. In the case of Maori culture, the pieces have been scattered, some have been destroyed, some hidden and others are just waiting to be reconstructed. Efforts are now being made to reassemble Humpty Dumpty but the task has become difficult because meanwhile, Humpty is changing and continues to grow and expand, despite being shattered and scattered. One of the major parts being reconstructed is called matauranga Maori' (Hirini Moko Mead:305).*

The final word I will leave to my first cousin, Marei Apatu, Te Kaihautu Te Taiwhenua o Heretaunga. It is fitting that this project has as its bookends opening and closing quotes from my whanau, this is important to me and in line with the kaupapa of this project, the very foundation of this work as has been clearly identified – whanaungatanga.

*'Well, we've come on this continuum, on a waka, sailed the seas over the last thousand years...we're still on that journey, we're still on that continuum but we're not falling short of taking the very important things of our rituals, our beliefs, our customs, we're meeting it in terms of today, in terms of te ao hurihuri, tikanga; tikanga does not stand still and we've got to dare to dream'*

*(Marei Apatu, 2013:2016)*

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## **PERSONAL COMMUNICATION (INTERVIEWS)**

10. Mr Ngahiwi Tomoana, Chairman, Ngati Kahungunu Iwi Inc. (18 July 2013)
11. Mrs Adele Allen, CEO, Ngati Kahungunu Iwi Inc. (18 July 2013, 2 Sept 2016)
12. Mr Michael Paku, Chairman, Te Taiwhenua o Heretaunga. (18 July 2013, 1 Sept 16)
13. Mr George Reedy, CEO, Te Taiwhenua o Heretaunga (17 July 2013, 1 Sept 16)
14. Mr Marei Apatu, Kaihautu, Te Taiwhenua o Heretaunga (17 July 2013, 1 Sept 16)
15. Mr J.B. Smith, Pou Tikanga, Te Taiwhenua o Heretaunga (2 Sept 2016)
16. Ms Dale Moffatt, Te Taiwhenua o Heretaunga (17 July 13, 1 Sept 16)
17. Mrs Nicole Domett, CEO, New Zealand School of Tourism (August 2016)
18. Ms Kylie Wilson, GM, New Zealand School of Tourism (August 2016)
19. Mr Michael Pocklington, Regional Manager, Workforce Development Limited (2016)

## **Acknowledgements**

1. Mr Ngahiwi Tomoana, Chairman, Ngati Kahungunu Iwi Inc.
2. Mrs Adele Allen, CEO, Ngati Kahungunu Iwi Inc.
3. Mr Michael Paku, Chairman, Te Taiwhenua o Heretaunga
4. Mr George Reedy, CEO, Te Taiwhenua o Heretaunga
5. Mr Marei Apatu, Kaihautu, Te Taiwhenua o Heretaunga
6. Mr J.B. Smith, Pou Tikanga, Te Taiwhenua o Heretaunga
7. Ms Dale Moffatt, Project Manager, Te Taiwhenua o Heretaunga
8. Mrs Nicole Domett, CEO, New Zealand School of Tourism
9. Ms Kylie Wilson, General Manager, New Zealand School of Tourism
10. Mr Michael Pocklington, Regional Manager, Workforce Development Limited.