

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

Whakapūmau Te Mauri

Values-based Māori Organisations

A thesis presented in partial fulfilment of the
requirements for the degree of

Doctor of Philosophy

in

Māori Studies

at Massey University, Palmerston North
New Zealand

Colin Knox

2005

KARAKIA MO TE ATA
Nā Hēmi Te Pēti

Maramarama te ata

Te ata ki uta

Maramarama te ata

Te ata ki tai

Maramarama ā Nuku

Maramarama ā Rangi

Kiā tū te ihiihi

Kiā tū te wanawana

Kiā tū te ohooho

Tenei te tangi ā te manu

Korori, korora

Kia āta tangi mai

Kia āta rongō mai

Kia whakahoro mai

Te arongo o te Hā

Tēnā te Pō

Nau mai te Ao!

Kui! Kui!

Whiti whiti ora!

Abstract

The political and economic history of New Zealand since the turn of the nineteenth century has been characterised by the colonisation of the indigenous Māori people by settlers mainly from Britain. In 1840 the British Crown and representative Māori Rangatira signed the Māori language version of the Treaty of Waitangi, which guaranteed to Māori continuing ownership of their land and natural resources, and self determination under the protection of the Crown. What Māori did not know in signing the Treaty was that already thousands of new settlers were being recruited in Britain on the promise of a paradise, where vacant land could be purchased cheaply and every man was the equal of his master.

While the Māori population was in decline following the introduction of disease and the musket, the immigrant European population exploded. It established a Westminster styled Government which in its early years included no Māori, and passed laws which over the next 50 years alienated Māori from 95% of their land, prevented Māori from accumulating capital and participating in the most rewarding industries, and imposed alien social institutions on a previously well organised and successful people.

For many Māori in the twenty-first century, the legacy of colonisation has been either marginalisation in rural communities on land frozen by legal structures which run counter to traditional values and procedures, or migration to towns and cities where employment opportunities are mainly in less skilled work and subject to variation in the economy.

This thesis examines the extent of the displacement of the institutions of Māori society and its impact on the development of Māori land and other assets. It proposes an approach which could assist shareholders in Māori land to reassert traditional values and tikanga and promote collective decision making, while gaining understanding of the concepts and language of business and organisations and a skill base for greater participation in the organisations which own and manage their assets.

The research results are promising, with participants in a research project accepting an approach to governance and organisation which bridges tikanga and modern business structures. There is evidence from an extended case study that the approach engenders a confidence which has positive social and cultural outcomes while encouraging the development of Māori land.

Acknowledgements

There are many people and institutions whose generosity and understanding allowed this project to be completed. First and foremost are the people who participated in the wananga called Whakapūmau Te Mauri, and their hapū. By agreement they are not identified, but they know who they are and my gratitude to them is acknowledged because their support and enthusiasm was the main source of motivation throughout three years of field work.

Three organisations have supported the work substantially: Crown Forestry Rental Trust, Te Puni Kōkiri, and Te Wānanga o Raukawa. The hundreds of people who have participated in Whakapūmau Te Mauri have acknowledged their manaakitanga. Within these institutions, Karen Waterrus, former Chief Executive of Crown Forestry Rental Trust, John Paki and his staff from Te Puni Kōkiri, and Whatarangi Winiata from Te Wānanga o Raukawa have personally supported the project and I am very grateful to them.

Kaumatua from Ngati Raukawa have been generous with their time and practical support, and the presence of Iwikatea Nicholson, Ngawini Kuiti and Whatarangi and Francie Winiata at the opening or closing of each wānanga made a huge difference to the credibility of the research team. The presence of local koroua and kuia to support their whanau as well as the kaupapa was also important to the ahua of each wānanga. The clear advice of Iwikatea on tikanga kept the research team safe in many situations where mistakes could have been made.

It was my very good fortune to persuade Professor Mason Durie to supervise this research, and his patience and good humour as well as his advice and direction added great value.

The field research required considerable organisation and practical support. The team of Murray and Tiare Moses, Laurie Te Nahu, Mereana Parkinson and also Michael Ross and Hemi Te Peeti worked without complaint, and made the project enjoyable as well as rewarding. In the background, but no less important, has been the support of my family and my friends. In particular my wife Helene Wong and colleague Giles Brooker who commented on various drafts, and whānau Gabrielle Rikihana and Anihaera Armstrong who gave constant encouragement, will share my joy that this project has come to an end.

Table of Contents

Chapter One	Introduction to the Research Topic	
	Introduction	1
	Hypothesis One	5
	Hypothesis Two	6
	Research Question	8
	What is Māori Land?	9
	Whose Land?	9
	Best Outcomes?	11
	Approach To The Research	12
	Summary Of Chapters	13
Chapter Two	The Dynamics of Māori Society Pre 1800	
	Introduction	16
	External Factors	17
	Culture	18
	Vision and Leadership	25
	Structure and Delegation	27
	Information and Control	29
	Reward and Motivation	30
	Strategic Relationships	32
	Transformation Processes	35
	Exchange and Wealth	37
	Performance Management	38
	End Results	40
Chapter Three	The Dynamics of Māori Society – Post 1800	
	Introduction	44
	External Factors	44
	Culture	46
	Vision and Leadership	52
	Structure and Delegation	56
	Information and Control	61

Chapter Three (cont'd)

Reward and Motivation	63
Strategic Relationships	65
Transformation Processes	66
Exchange and Wealth	70
Performance Management	79
End Results	82

Chapter Four

Research Methodology

Introduction	86
Research Methodology	86
Designing The Research Project	93
Ethical Issues	97
Whakapumau Te Mauri	99
Powhiri For Participants and Facilitators	100
Whakawhanaungatanga	100
Hangaia Te Kaupapa	100
Survey of Values of Participants	101
Situation Analysis	104
Worst Case Scenarios	107
Kowhai Raparapa	108
Action Planning	109
Difficult Situations	109
Negotiation Strategies	110
Analysing Māori Organisations	112
Capabilities of Trustees, Directors and Executives	112
Selection of Research Locations	113
Conclusion	114

Chapter Five

Quantification of Responses

Introduction	117
Powhiri For Participants and Facilitators	117
Hangaia Te Kaupapa	120
Values Survey	130
Situation Analysis	132
Worst Case Scenario	136

Chapter Five (cont'd)		
	Kowhai Raparapa	138
	Action Planning	142
	Difficult Situations	143
	Negotiation Strategies	145
	Analysing Māori Organisations	146
	Capabilities of Trustees, Directors and Executives	154
	Conclusion	157
Chapter Six	Case Study	
	Introduction	164
	Background to Case Study	164
	The Whanau	165
	The Land	168
	Whakapumau Te Mauri Wananga	169
	Research Findings	170
	The Development Plan	183
	Conclusion	189
Chapter Seven	Discussion and Conclusions	
	Introduction	190
	The Research Question	192
	The Research Approach	193
	Hypothesis One	195
	Hypothesis Two	202
	External Barriers	203
	Internal Barriers – A New Approach	206
	Practical Limitations	214
	Conclusions	217
Bibliography		
Appendix One	Statements of Values and Cultural Imperatives	
Appendix Two	Survey of Values	
Appendix Three	Situation Analysis Symptoms	

Tables

1.1	Average Land Block Area	3
3.1	Land Confiscated Following Land Wars	72
5.1	Transforming Negatives Into Positives	138
5.2	Example of Kowhai Raparapa Outcome	141
5.3	Taking Control of the Education of Our Children	140
5.4	Analysis of Traditional and Legislated Organisations	148
5.5	Capabilities of Trustees, Directors and Managers	155
5.6	Learning Relevant to Māori Organisations	159
5.7	Comparison of Māori and Pākehā Approach to Business Organisations	161
6.1	Mere's Whānau Statistics	166
6.2	Hangaia Te Kaupapa	170
6.3	Situation Analysis – Critical Issues	173
6.4	Worst Case Scenario	176
6.5	Developing Objectives	177
6.6	Capabilities of Trustees Directors and Executives	181
6.7	Appointment of Trustees and Directors	182
6.8	Reporting to Shareholders	183
6.9	Introduction of Strategic Plan	183
6.10	Strategic Analysis Format	185
6.11	Tourism Business	187
7.1	Hangaia Te Kaupapa	198
7.2	Māori Centred Tourism – Values	199
7.3	US Department of Commerce Code of Ethics	200
7.4	Ethical Shareholder Relationships	200
7.5	Average Land Block Area	203
7.6	Capabilities of Organisation Leaders	209

Diagrams

3.1	Number of Students by Ethnicity in 2002	52
3.2	Rate of Conversion of Māori Land to Other Tenures	73
5.1	Frequency of Topics for Discussion	121
5.2	Role of Facilitator	124
5.3	Responsibilities of Participants	125
5.4	Tikanga of the Wananga	126
5.5	Support for Core Values	130
5.6	Critical Issues in Māori Organisations	133
5.7	Critical Issues in Vision and Policies	135
5.8	Tikanga Pākehā Meeting Procedure	153
5.9	Tikanga Māori Hui Procedure	153
6.1	Whānau Relationship	165
6.2	Support for Core Values – Case Study	172
6.3	Support for Core Values – All Wananga	173
6.4	Business Ownership Model	188
7.1	Support for Core Values	197
7.2	Values Based Approach To Organisational Development	207

Glossary of Māori Terms

ahu	tend, foster
aroha	love, sympathy
atawhai	show kindness
āwhi	embrace, foster, cherish
āwhina	help, assist
hangaia te kaupapa	building the agenda
harakeke	flax
hohou rongo	making peace
hui	meeting, gathering
hui taumata	meeting of leaders
iwi kainga	local people
kai moana	Seafood
kainga	home
kaitiakitanga	protection, caring
karakia	prayer-chant, service
kaumātua	respected elder
kaumātuatanga	respect for elders
kaupapa	basic idea, topic, plan
kawa	ceremonial
kete matauranga	basket of knowledge
kowhai raparapa	yellow adhesive notes (e.g. 'Post-it' notes)
kura	school
mahi tahi	work together
mahi-a-ngakau reasons	work done for heartfelt
mahinga kai	cultivation
mana	power, influence
manaaki	entertain, befriend
manaaki tētahi i tētahi	generosity toward each other
manaakitanga	generosity
manuhiri	guest, visitor
māoritanga	Māori culture
marae	meeting ground
mātauranga	knowledge
murū	plunder, rub out, forgive
Ngapuhi nui tonu	the iwi of te tai Tokerau
Pākehā	not Māori, European
pito	end, navel
pōwhiri	welcome

purutanga	holding
rangatahi	young people
rangatira	chief
rohe	district
rōpu tuku iho	traditional group (whānau, hapū, iwi)
runanga	assembly, debate
takawaenga	go-between, mediator
take	cause, subject for discussion
tamariki	children
tamariki and mokopuna	children and grandchildren, not necessarily of direct descent
tangata	people
tangata whenua	local people
tangihanga	burial ceremony
taonga	property, treasure, artefact
taiwi	foreigner
taumata	high place, speakers' bench
tautoko	support
te ara tika	the right path
te reo Māori	Māori language
tiaki	guard, keep
tika me pono	right and proper
tikanga	custom, rule, principle
tiki pounamu	carved greenstone ornament
tuku iho	handed down
tūpuna	grandparents and older generations
ūkaipō	mother, place of nourishment
utu	value, price, revenge
waiata	song
wairuatanga	spirituality
whakahuihui	gathered
whakaiti	humble
whakamana	honour
whakamarumarū	shelter
whakangungu	defend, protect
whakapapa	genealogy
whakarite mana	legal contract
whakawhanaungatanga	acknowledging family ties
whānau	family
whānau whānui	extended family
whanaungatanga	family ties
whenua	land